

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 13

NOVEMBER 15, 1967

NUMBER 22



(See page
604 for
note about
cover)

Let us then try what Love will do
Force may subdue, but Love gains,
and he who forgives first, wins

William Penn.

THIRTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL



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

Vol. 13, No. 22, November 15, 1967

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

Second class postage paid at Philadelphia, Pennsylvania.

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Luncheons for Diplomats' Wives

WHAT we at Davis House (AFSC international center in Washington, D. C.) call our "Group for Diplomats' Wives" originated in 1962, after the first Conference for Diplomats held in the area. Davis House was chosen as the meeting place because it was "neutral ground." In those days eastern and western Europeans might have found it uncomfortable to use their own homes or embassies for this purpose.

Throughout the last six years we have met for lunch five or six times each season. We began with about a dozen women, but now we have 125 on our list. Anyone is invited to bring a friend, and many do. Wives of our own government personnel who have attended the conferences are included. Everyone does not come every time (which is fortunate for little Davis House), but we usually seat forty or fifty at lunch.

Members come and go as husbands are assigned to Washington or recalled. At first we were very Caucasian, with emphasis on eastern and western Europe; but gradually we have interested a wider group and now have representatives from Latin America, Japan, Southeast Asia, and Africa. The African wives are very young, with many small children, and have been the most reluctant to venture forth into strange social situations. Wives of ambassadors from the Soviet Union, Poland, Malawi, Botswana, and Uruguay come quite regularly, as well as wives of counselors or of first and second secretaries. Mrs. Dean Rusk was with us when Anna Brinton explained the American Friends Service Committee. In good Quaker style we pay little attention to protocol and like to make a good mixture of countries, races, and ranks as we have our meal.

Questionnaires are circulated so that the organizing committee, composed of five or six Washington Friends, can plan the program. On the list of interests have been such subjects as family planning, women in the peace movement, education, black and white in the United States, and Quakers.

Sometimes members of our own group have told us about their countries. A memorable talk was given by a German woman whose life had spanned both world wars, the displaced-persons period, and the economic revival of West Germany. Her moving account of the personal cost of war stirred us all. There have been programs about life in the United States: American women in volunteer work, education of handicapped children, the church in America, museums of modern art. Lilly Pickett once explained to us the American pioneer movement as experienced by her own grandparents, and Helen Baker made real the history of our race problem. Helen was the first American Negro of an educational background similar to their own that most of our members ever had met.

Almost everyone expresses appreciation for just being together. Informality and genuine friendliness seem to be a welcome relief from the Washington merry-go-round of empty conversation and stiff etiquette. As we launch plans for another year, this seems a valid reason for the existence of our "Group for Diplomats' Wives."

ELIZABETH S. CHALMERS

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 15, 1967

VOL. 13 — No. 22

Editorial Comments

The "Peace Invaders"

THE brief articles on the following pages that deal with the October 21st Peace Mobilization in Washington are only a small fraction of what *might* have been printed. From many sources have come reports of this remarkable occasion, and practically all seem to agree on several points.

First, they say that there were well over 100,000 participants, in contrast to the 50,000 figure given to newspapers by government sources.

Second, they state that the vast majority of those joining in the mobilization were strongly opposed to the tactics of violence and exhibitionism that, though indulged in by only a comparative few, served to give the demonstration's critics a valid talking point.

And third, they declare that some of the massive array of soldiers and policemen mobilized by the Government to repel the "peace invaders" were guilty of provocative tactics, although there can be little doubt that a small minority of the demonstrators themselves were so determined to be rambunctious that they would have found some excuse for creating "incidents" even if those assigned to keep them in line had all behaved like angels.

This disturbing situation is well described by a member of Doylestown (Pa.) Meeting, high-school-junior Kirk Bjornsgaard, who, reporting in the *Doylestown Intelligencer* on his experiences as one of the witnesses for peace, tells how, when the marchers found a rope barrier all around the Pentagon, "the MP's on duty were heckled, then subjected to signs, sticks, and other junk thrown at them. Individuals looking for kicks threw themselves in to be hit, then arrested. In the midst of it all I was ashamed. The jeering peace-ites now resembled the jeering antagonists we had left at the shopping center in Doylestown." (See note under "Friends and Their Friends.") "Where," he adds, "was their belief in peace and tranquillity? The MP's showed a better pacifistic attitude!"

Thus we are left with a question still unsolved that often before has bothered pacifists; what should the sincere apostle of nonviolence do when attention-craving troublemakers, infiltrating the ranks of what has been planned as a dignified symphony of protest, almost manage to make themselves sound like the whole orchestra? The Young Friends of North America, seeking an answer

to this question, are planning to promote training in non-violent "peace-squad" methods, hoping thereby to enable Friends to live up to their testimonies by keeping the peace in difficult situations. (A similar project in the New York Yearly Meeting area was described in "Defusers of Violence" in the July 1st *FRIENDS JOURNAL*.)

Meanwhile there exists the simultaneous problem of how to respond to violent measures occasionally used against pacifists by the police and the military. A number of participants in the Washington mobilization met this issue by nonresistant passivity and allied tactics that caused them to be sent to jail. Allowing oneself to be incarcerated is a method which, though deplored by some, has had a record of considerable effectiveness over a long period, not only in the England of the early Quakers but also in the India of Mahatma Gandhi and the American South of Martin Luther King.

On Not Using Hitler as a Model

One thing is certain: the October Peace Mobilization at least called wide attention to the fact that there are very large numbers of Americans who oppose their government's policies in Vietnam. And increasingly within the last month or so those taking this stand are not just Quakers and other traditional pacifists; in Philadelphia, for instance, their ranks include at least three featured columnists of a large newspaper which in its official editorial policy is still ardently militaristic and pro-war. A feeling of revulsion against what their country is doing in Vietnam is beginning to assail a growing number of Americans who are deeply disturbed that (as *World Outlook* puts it) "war is producing a sense of frustration in this country which drives us to ever more reckless and irrational acts. The arrogance which allows us to bomb targets along the Chinese frontier and expect no reprisals can only be measured by trying to imagine the national response if the Chinese air force was bombing ten miles from our borders. . . . Our conduct of the war is increasingly not only dangerous and stupid but also immoral."

What has brought about this significant increase in the ranks of those who oppose the war? The crux of the matter lies, perhaps, in the gnawing realization that Stewart Meacham mentions in his current *JOURNAL* article (see page 597)—the realization that some of the U.S. terror tactics in Vietnam are alarmingly similar to those

of the Hitler forces in World War II. For years it has been commonplace for Americans to say they can hardly believe in the asserted innocence of the many Germans who claim they were guiltless of wartime atrocities because they were not Nazis. "Well," the standard comment on this protestation has run, "they certainly knew what was going on, didn't they?"

That this same comment is painfully applicable to Americans today is all too obvious. How can we live with ourselves if we know what is going on and fail to speak out? One thing for which we can be grateful is that more and more members of the clergy are doing now what many pacifists criticized ministers for not doing in earlier wars: aligning themselves in no uncertain terms (often at the risk of losing their jobs) with those who oppose the war and the draft. Can members of the Society of Friends—each of whom is potentially a minister—do less? And when those who are bearing witness for non-violence occasionally weaken their testimony by themselves stooping to methods of violence can Friends be courageous enough to speak out against this betrayal of their principles quite as vigorously as they speak out against the evils of war?

Christ in the March

By RICHARD POST

ANOTHER religious movement—the greatest in our history—is afoot in America. Thousands are out to stop war. Pentagon marchers on October 21 gave no sign of awareness of the spiritual nature of their demonstration; even the Quakers, during and following their long and lively breakfast at William Penn House on Sunday morning, seemed unaware. But now that the demonstration is all over, its meaning becomes clear.

Serious crowds had come to Washington to protest the cruelest of our many wars. Most had made sacrifices in money and time to come, while many had strained the ties of family and friendship, risking being outcast and despised. They participated in a solemn act against war, ally of famine, disease, and death. Those who mounted the huge terrace of the Pentagon (clearly an act of civil disobedience) were offering their personal safety and security as a token of their sincerity.

A 72-year-old Methodist minister from Georgia called out to the U.S. marshals who were steadily carrying demonstrators from the front line to the paddy wagon: "I want to show my solidarity with these splendid young people. Arrest me, too! I will walk to the paddy wagon without escort, if you will permit me to."

A Baptist minister who had lost his pulpit because of his antiwar activities sacrificed his personal freedom

by standing shoulder to shoulder with youthful demonstrators until he was arrested.

A lay minister explained to the soldiers that the peacemakers were really striving for the same humanistic ideals as they were, but that as humanists they adamantly refused warfare as an instrument, choosing instead the paths of love. Begging his fellow demonstrators to feel no rancor toward soldiers personally, he offered a prayer for all mankind, concluding with "Father forgive them, for they know not what they do."

When a Roman Catholic priest and a Lutheran minister visited a roomful of male prisoners, all who could do so pressed in to hear their answers to streams of questions about the teachings of Jesus or about interpretations of his attitude toward war, obedience to the State, and love of one's neighbor.

When it was all over and the buses with barred windows were driving the prisoners back to their America, the religious aspects of the demonstration became suddenly clear. Even the keynote cry, "Peace now!"—shouted in unison by whole busloads and suggesting at first a football yell—had a religious character. It was a prayer as well as a demand.

It seems clear now that the movement to stop the war may not succeed unless it does become an unashamed religious movement. The forces of war are great; perhaps it will take religion—the greatest force of all—to overcome them.

To Pacify the Pentagon

By MARGARET H. BACON

THE October March on Washington for Peace in Vietnam has been described by the press as the largest peace demonstration in Washington's history, but the papers have given widely conflicting estimates of the crowd. My own guess is that by afternoon it numbered well over 100,000.

In the warmth of the noon sun, the huge gathering seemed to be in a benign mood. People picnicked on the grass, stood about talking, hailed long-lost friends. The predominance of young people, the presence of scholarly-looking intellectuals of middle age and of smartly dressed parents, made it seem like a giant college reunion.

From a platform near the west side of the reflecting pool a series of speakers were taking turns at the microphones. We paused briefly to hear William Sloane Coffin make comparisons between this war and the unpopular Mexican War of 1848, but it was hard to be attentive with so much going on in the crowd. Almost everyone wore buttons, and our heads swiveled automatically to

Margaret Bacon, a member of Germantown Meeting in Philadelphia, is director of press relations for the American Friends Service Committee.

Richard Post is a member of Ann Arbor (Mich.) Meeting.

read the slogans: "Support Our Boys—Bring Them Home Now," "Peace," "End the War," "Pacify the Pentagon," and a pervasive little square of paper reading "We Don't Want Violence."

Any fear that this was going to be a violent occasion melted away (at this point) as we saw more and more middle-aged people, more and more clergy, more and more Quakers in the crowd. One group marched behind a Viet Cong flag and held long tubes of black cardboard, but there seemed no others bent on belligerence. An occasional voice was raised, and an occasional scuffle seemed to be occurring in the wings, but the good-natured crowd absorbed these brief disturbances until they vanished without a trace. We looked for "hippies" but found them hard to distinguish from the casually dressed sons and daughters of Harvard, Radcliffe, Princeton, Antioch, Columbia, Haverford, Bryn Mawr, Swarthmore, and Temple who surrounded us. We were sad that there seemed to be relatively few Negroes.

About 2 P.M. we went across the Memorial Bridge toward the Pentagon, walking ten abreast with linked arms. In the row in front of us were three young mothers with babies. The Potomac sparkled; people waved and cheered. The holiday mood, a little sobered perhaps, still prevailed.

As we reached the Virginia side we saw our first unattractive sight. Several students had written lewd posters about Lyndon B. Johnson and posed with them in exhibitionist fashion. The news cameras gathered about them, ignoring the long lines of solid citizens.

At the Pentagon parking lot another rally was in session. We sat down dutifully to listen to the speakers for a while, then made our way across the lawn to the white steps of the giant Pentagon itself. There was already a crowd of perhaps five thousand in the area.

Soldiers, Soldiers Everywhere!

Earlier we had seen military vehicles parked along the street on the north side of the reflecting pool and had spotted several policemen on top of the Lincoln Memorial, keeping the crowd under surveillance. Otherwise the military presence had seemed remarkably restrained. Now we saw it in full force: a row of soldiers along the parapet above the Pentagon stairs; soldiers with machine guns standing on the roof; and (below) another phalanx, with helmets glittering in the sun.

This was the moment of confrontation toward which the day had built, but no one seemed to know quite what to do next. Some people were lying on the grass, enjoying the sun. Others were standing around, waiting for the action to begin. There was a steady stream of sight-seers up and down the double set of steps leading to a middle platform where a group of protesters were massed about a flag. A young demonstration official attempted

to keep the crowd informed, but he was excited, and it was difficult to understand him.

We went part way up the steps, then came down again. We had come prepared to participate in a non-violent demonstration, but nothing of the sort was taking place. Instead, the unresolved issue of the day—between those who wanted to be nonviolent and those who didn't—seemed to be creating a mounting tension and leading to a crisis in which we saw no role to play. Regretfully we decided it was time to go.

As we walked down the stairs a pretty girl, long hair bouncing, came running up and was greeted by a soldier above her who apparently knew her. "What are you doing here?" they shouted at each other in happy unbelief. Then they paused abruptly, overcome by the incongruity and tragedy of their situation.

I paused, too. All day long I had been conscious of being part of a crowd made up of thousands and thousands of unique individuals, held together by ties of affection and common belief. I forgave us our faults and counted our virtues. But the military force that we had come to confront—could it be that it, too, was made up of individuals just like us? Was there really no "them" we could properly hate? Could it be that the way to pacify the Pentagon was still the way of love?

Outlook

By LEE HUNTINGTON

Let us rejoice in our glass house!
sunshine pours in,
foul airs conditioned out,
clean airs circulate as good as new.

Some kinds of plants grow well indoors
(pots turned daily).

Outside, lights
are bright
at night;
sometimes you'd think them stars, quite
near.

Happily we cannot hear
the city's voice—
only our chamber music (gaily)
and of course our
telephones.

Some days, alas,
are all too clear
and curtains must be drawn against a view
across the river
where fires burn
and dark hands heap up
stones.

Religion's Core: Two Affirmatives

By PEGGY WOOD

IN approaching a role in the theater an actor first has the remembrance of his original impressions on reading the play. This he must keep with him always. Then he must master the words assigned to him, after which he must study his relationship with the other characters of the drama. When he has a good understanding of these points of technique he strips the character down to its core and evolves (with the director's guidance) how that character will behave within the confines of the words and the relationships.

Sometimes an actor may go at once from the first impact to the stripping-down process, but then he may find he is so deeply immersed in the core of the role that he has trouble with his lines, and he may do the author the disservice of paraphrasing the words of the original instead of knowing them so well that the words themselves are the guide to what the essential character may be.



Some of this process persuaded me to strip away to the core of my search for true values in my approach to my role in religion. My first impressions were of the "Established Church"—High Church Episcopalianism. Then came the words, the ritual, the Catechism, the words of the Book of Common Prayer, my place in relation to the congregation, the priest, the music, and the pageantry. The core of the matter seemed to be visible, but after some years I found I was permitting the techniques to substitute for that core. At last the time came when I recognized that the techniques obscured the fundamentals and produced only a surface characterization.

At this point I began to find the mythology to be just

Peggy Wood, a member of Stamford-Greenwich (Conn.) Meeting, is a widely known stage, screen, and television actress who is also the author of five books and of numerous magazine articles. The accompanying photograph shows her in her role as the Mother Abbess in the award-winning motion picture "The Sound of Music."

that; I recognized as feudal the form of prayer that was always addressed to a sort of Over-Lord, and I found the admonition in the Catechism "to do thy duty in that state of life unto which it shall please God to call thee" a warning from the upper classes not to raise your head above the class into which you were born—a warning unacceptable to a free mind.

I appreciated the beauty of the pageantry and understood what it had meant over the centuries to those who had no other beauties in their lives, but I realized that unless one had an archeological understanding of the meaning of the costumes, the trappings, the color schemes, the incense, the rood screens, and the sign of the Cross, it was all meaningless. As I searched my soul I found these things but stage settings and costuming. The *reason* back of them could hardly be what a simple carpenter could have envisioned. Were robes of cloth of gold encrusted with embroideries and jewels what he was talking about? Does the Sermon on the Mount hint a triple crown?

The Ten Commandments, as Elmer Rice, the famous playwright, once said to me, are all negative, all "Thou shalt nots," but Jesus said there were two commandments: "To Love thy God with all thy heart, with all thy soul, and with all thy mind," and "The second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Two affirmatives.

With "God" in decline these days (that is, Michelangelo's God—a Zeuslike image), the second commandment stands forth preeminently. This commandment I found only part of the established church, not its main accent, and this, I felt, was the core I needed, around which I could build my words and my relationships.

And I found it in the Religious Society of Friends. I had always known about the Quakers and had admired their history. The aura of simplicity that has surrounded their activities differs from the simplicity of monkish life, which was a withdrawal from the world. I felt I might find a way through involvement, rather than withdrawal, among the Friends.

Dr. Albert Schweitzer believed that God is life, in all forms. If we accept that great man's philosophy, the second commandment includes the first: if we love our neighbor as ourselves, we are loving the God in both of us.

Late in life I became a member of the Society of Friends, and while I am aware that my involvement is not total, I can feel I am able to play the part now that I understand what it means. And, like every actor worth his salt, I hope to improve my performance as I progress in understanding.

Young Friends Make a Movie

By IRMA E. ZIMMER

"MAKE a movie?"
"Sure! Great!"

"But we don't know anything about making a movie!"

This last remark was all too true. When members of the High School Fellowship of Swarthmore (Pa.) Meeting considered some months ago the idea of making a movie not one of them (nor I, the sponsor) ever had used a movie camera. After spending the fall term discussing the relationship of the individual to society, we needed some project not only to pull our ideas together but also to pull us (as individuals) together as a group.

It was true that we were ignorant of producing movies, but all of us knew of people who had made them. A father generously offered us the use of a camera and lights. A member of Meeting enlisted the aid of a Swarthmore College student who had the technical knowledge we lacked. And the Youth Activities Committee of Swarthmore Meeting gladly supported our venture. So, with great enthusiasm, all sixteen of us entered this fascinating field of communications. It was a very worthwhile experience, and the difficulties caused by our ignorance were never more than we could handle.

First, fifteen individuals (from here on the sponsor functioned chiefly as caterer) had to agree on an idea to film. The group looked over topics discussed during the fall: positive and negative influences by the group on the individual; recent changes in society and the effect on teen-agers; how the individual looks at groups and uses labels to accept or reject the groups' members; the individual who "doesn't try"; the one who "tries too hard"; and so on. But these ideas were difficult to translate from discussion material to movie material.

Then the group tried: "Teen-age Commandments"—a comparison of teen and adult standards; "Not Enough Time"—use of time and pressures on teen-agers; "What's Great About Being a Teen-ager"—the positive approach; and, finally, "Influences on Teen-agers." This discussion of possible topics required about six Sunday evenings.

The story for the film we finally made, *The Influenced*, is briefly this: A teen-age boy sees a poster inviting him and others to submit paintings illustrating the theme "Paint Your World." A scene in a classroom then shows the influence on teen-agers of adults such as the teacher, for instance, and the mother who comes to visit. Next, the boy paints a rather conventional portrait illustrating this influence. Then he and his friends go downtown, where they amuse themselves looking in a bookstore window,

after which the boy leaves his friends and goes to walk alone in the woods, where he is joined briefly by two little children and their dog. In the boy's next painting—a calm abstract—his own world and thoughts are shown. Finally, with other teen-agers, he goes to a party where the emphasis on conformity is shown by the style of dancing and the facial expressions of the young people. The colors of his third painting match those used in the party scene. Later, at the exhibit, an adult is seen looking at the adult-influenced picture, teen-agers cluster around "their" picture, and the boy, standing alone, studies the picture for which he was solely responsible.

To have fifteen people write, direct, and act in a movie took organization; probably we should have had more of it in order to overcome our only real difficulty: unavoidably fluctuating attendance, mostly because of school work in the spring. Also we should have written down more items so as to assure continuity when a number of people worked on the same scene. Thanks to our college student's advice, we did divide into three groups, each responsible for one scene; and we did write down, as much as possible, descriptions of the shots we wanted to include. This excellent exercise in definite thinking took about three more meetings.

Finally we began shooting the classroom scene. Obviously we had to do this in daylight, so we could not continue our practice of working only during Fellowship-meeting hours on Sunday evenings. For the shooting of the story and the credit lines (which we wrote in chalk on a school blackboard) we used two Saturday mornings, two long Sunday evenings (after our first attempt at filming the party scene turned out to be completely black), some odd hours at school, and one Friday afternoon during spring vacation for the scene in the woods. That was all the time we could spend, as we had to complete our work early in May. We used a Kodak 8 camera (borrowed), lights (borrowed), and ten rolls of color film, which we got at a reduced price. The production's total cost came to less than \$50.00. Sound tapes added another \$5.00.

We found that there is more to making a movie than loading a camera (easy!), shooting pictures (fun!), having the film developed (great anticipation!), and running off takes (wonderful elation or great disappointment!). The scenes must be scheduled with care; then they must be edited by running the film through a special editing machine, cutting out undesirable parts with a special cutter and splicing the desired parts together with a special kind of tape made for the purpose. Our local camera shop and our advisor helped us with all of this.

Then came the matter of sound. We had decided we

Irma Zimmer, a member of Swarthmore Meeting, is a teacher of social studies at Swarthmore High School. Last year while the film here discussed was being made she was on sabbatical leave.

wanted to tape improvised music played on the piano by our German exchange student. We also found it advisable to add at the beginning a spoken explanation of the film. To synchronize all this took patience and time.

At the beginning of the project we all agreed that we would do our best with the time we could give and that we would be content with having made a movie, even though we might not be completely content with the movie itself. This is exactly the way it turned out. Each of us has added a dimension in communication. As an added bonus, other groups have borrowed our fifteen-min-

ute movie, so we have made new contacts inside and outside our own community.

However, the real "use" of the film was in the making of it rather than in the distribution of a finished product. For the fifteen authors, directors, and producers (as the Fellowship's chairman put it in the Swarthmore High School newspaper), it not only summed up the year's discussions about youth's role in society but was also a creative experience—with a new art form, experience in discovering what is important and relevant to say, and experience in cooperative effort.

Jungle Hospital

By CHESTER W. EMMONS

TWO hundred and fifty air miles northeast of Lima, Peru, across the formidable ranges of the Andes, eight degrees south of the equator, is a small settlement devoted to the medical, social, and economic welfare of Peruvian Indians and to their attainment of the privileges of citizenship, including land ownership. The main building is the thirty-two bed Hospital Amazonico Albert Schweitzer, directed by Dr. Theodor Binder and his wife, Carmen.

Dr. Binder, a member of the Wider Quaker Fellowship, was forced (as an outspoken critic of the Nazis) to flee for his life from his native Germany with his wife and his infant son. After the war, finding it impossible to continue his medical career in Germany, he came to Peru, where he validated his medical credentials and traveled widely in search of an opportunity to bring medical care to the oppressed Peruvian Indians. After several years of successful medical practice in Lima while accumulating funds for his project, he and his family came across the Andes to the spot he had chosen five miles from Pucallpa, a bustling, dusty, unpaved town on the meandering Ucayali River, one of the Amazon's many tributaries.

Dr. Binder's loyal staff includes citizens from Germany, Switzerland, Peru, Denmark, and the United States. Besides the hospital itself, the project involves a farm and the establishing in Indian villages of cooperatives supplied with clinics and dairy herds. Chronic shortages of personnel, money, and time have limited the number of cooperatives to three so far, but others will be set up as village leadership is developed.

For several months recently my wife, Florence, and I were volunteer workers at Hospital Amazonico. I had retired last year, but had a continuing interest in my professional field (research studies of diseases caused by fungi), a desire to work in the tropics, and a knowledge of the need there. From one window of our room in one



of the two staff houses we could see (in addition to the hospital) a pasture with a herd of fine Swiss dairy cows (complete with bells) and the edge of the jungle; from the other window we saw a small village of open-sided, thatched-roofed houses of families of hospital patients. The village is on a lagoon representing an ancient loop of the Ucayali River.

To entertain us we had a pair of birds resembling our house wrens, small flycatchers with vermillion crests and breasts, noisy blackbirds, and two species of bats that coursed through the air outside our windows during the short evening dusk. In a tree at the corner of the garden was a sloth that fed at night on leaves and slept all day in the blazing sun in the tree's upper branches, which he had defoliated. (He shared these branches with a half dozen vultures.) A tapir lived in a pen near the hospital, and hogs and various other domestic animals and fowl completed the livestock census.

With Erna Krattiger, who buys Indian handicraft for the hospital, we paddled dugout canoes one morning up the lake and a tributary creek to a Cocama Indian village.

Chester and Florence Emmons, formerly of Bethesda, Md., are members of the Friends Meeting of Washington. They have now returned to this country.

I also had a four-hour overnight trip by boat to Paococha, the Shipibo Indian village where the most successful of the cooperatives is located. Medical care in this area, in the six weeks between visits by a hospital doctor, is supplied by a Shipibo Indian doctor with some training in the hospital and by a young Indian man trained at the hospital as a nurse.

Accompanying Dr. Binder on a three-day river trip, I saw another Shipibo Indian village with a small dispensary in charge of a capable young hospital-trained Indian. We held clinics in this very attractive village (Sharamashu) and also in a mestizo village, bringing back a young Indian girl who required hospitalization. The training of nurses for these villages is an important function of the hospital.

Hospital Amazonico, supported (but inadequately) by a German foundation and by foundations set up in other countries to raise funds (one is the Binder-Schweitzer Amazonian Hospital Foundation at 120 Wall Street, New

York City), supplies medical care to a segment of the Peruvian population that otherwise would be dependent upon inadequate and nonscientific Indian medicine. Dr. Binder's dreams and practical objectives far exceed those possible under the present financial support his project receives. A nursery school, where mothers will be trained in hygiene and infant care, is just being completed. The next project when funds are available will be a new hospital wing.

The present hospital is overcrowded, with scarcely enough room to walk between cribs in the nursery and with beds for adult patients overflowing into a narrow corridor that is filled with outpatient-clinic patients during much of the day. At present an additional doctor is needed to supplement the services of three now carrying a heavy load of work, and the nursing staff has to work abnormally long hours. We enjoyed the opportunity to participate, if only briefly, in this well-conducted but very inadequately supported humanitarian project.

Eyewitness Report from Vietnam

By STEWART MEACHAM

Stewart Meacham of Central Philadelphia Meeting is Peace Education Secretary of the American Friends Service Committee. On a recent visit to South Vietnam for the AFSC he took with him a letter of accreditation as correspondent for the FRIENDS JOURNAL. The press card (pictured here) issued to him in that capacity by the South Vietnam Press Office he used to attend press briefings in Saigon and as identification when he was observing the September elections in Quang Ngai.

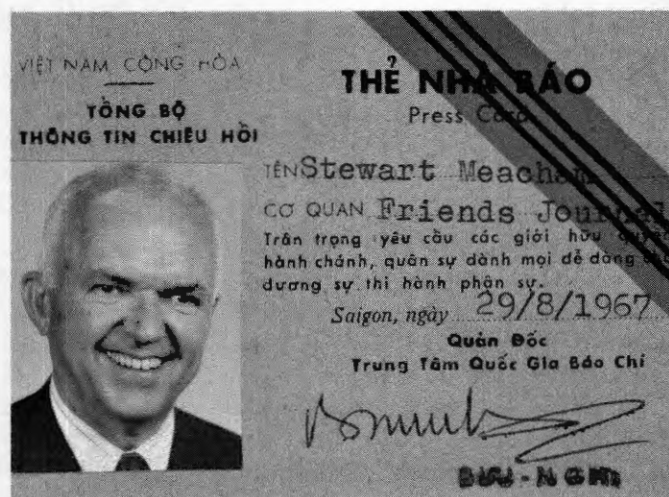
QUANG NGAI Province has seen considerable military activity and continues to be one of the more active areas for the National Liberation Front. Only a few nights before I went to the city of Quang Ngai (site of a prosthetic center and a child-day-care center operated by the American Friends Service Committee), the Front came into the city and executed a midnight raid on the jail holding over nine hundred political prisoners.

The cool daring of this raid is suggested by the fact that United States and South Vietnamese armed forces, as well as substantial contingents of police, are stationed in Quang Ngai. The NLF set fire to two filling stations in the center of the city and fired small arms into the air at several other points. While all this was going on they broke into the jail, spent the better part of an hour lecturing the prisoners on the merits of the NLF, and then released those who wished to join the struggle against Saigon and U.S. military intervention. Newspapers reported that nearly all the prisoners took advantage of this opportunity.

When I arrived in Quang Ngai, U.S. armed forces were mounting retaliatory attacks against the surrounding countryside. As I stepped off the plane I saw nine military helicopters landing in formation. Other groups of helicopters were coming in behind this one, and by

the time I had collected my luggage about fifty helicopters had landed and some were taking off again. That afternoon, from the grounds of the Quang Ngai hospital, I saw U.S. military aircraft dive-bombing with fire bombs on the nearby hills, while helicopters were lowering artillery pieces and other supplies to troops on the ground.

That night there was considerable H and I (harassment and interdiction) fire, which shook the AFSC house where a number of us had gathered for the evening meal.



When one particularly heavy artillery blast occurred, a staff member remarked that this would mean more injured villagers (mostly women, children, and old men) at the hospital. The next day when I visited the hospital's orthopedic ward I counted fifty-two people in twenty-five beds. Some beds held three, some two; in some cases two beds were pulled together for three patients. Two little boys on a stretcher on the floor were the sole survivors of an attack that had wiped out all the rest of their family.

I talked to a nurse in the orthopedic ward, to a doctor in the hospital, and to two G.I. medics assigned to the hospital's emergency reception center. Each told me, in answer to my questions, that over ninety per cent of the injuries to these villagers were caused by U.S. bombs and artillery fire.

Why Noncombatants Are Attacked

The United States is fighting in Vietnam a war in which it cannot distinguish the enemy combatant from the civilian villager. Often, no doubt, there is no sharp distinction. In areas declared to be free-fire zones anything that moves is fired on, and in any combat area anyone—man, woman, or child—who tries to flee is likely to be killed. In such a situation callous attitudes toward the innocent become commonplace, and the normal rights of civilians virtually disappear. The U.S. armed forces and civilian employees must carry out their tasks aware of the fact that whatever they do or plan is probably being observed by an elusive and resourceful enemy hidden among the civilian population—including even that part of the civilian population that works for the Americans. Thus tactics of mass terror are adopted that include the obliteration of entire areas, the removal of all civilians who can be rounded up into concentration points called refugee camps, and the killing of those who resist.

The NLF, on the other hand, move about with considerable freedom over the countryside and within the villages, towns, and cities. There are spectacular instances where they have come and gone without being hindered or betrayed by Vietnamese populations presumed to be relatively "pacified" and friendly. Exchange of fire with the Americans is usually on the NLF's own initiative and under circumstances offering them an advantage. Only then do they emerge from among the people and join in direct military action. Often their hit-and-disappear tactics, which could not possibly work except among a population that will not betray them, operate so swiftly that they have hit and gone before any precise counteraction can be mounted.

Massive terror tactics, like the U.S. fire-bombing of the hillsides outside Quang Ngai after the NLF jailbreak, are commonplace in situations of this sort against an entire area which is suspected (and with good reason) of

harboring within its midst a hidden enemy. They arise out of military considerations and morality quite similar to those in World War II when the Hitler forces would execute a given number of males in a town where an attack on the German troops had been initiated from within the civilian population. One difference is that in Vietnam these artillery and air attacks are more indiscriminate than were the Hitler-type executions. Both must be understood as terror tactics undertaken by an armed force that has to cope with an enemy who can hide at will within the general population.

It was in this atmosphere that the September elections were held in Quang Ngai and throughout the "pacified" sections of South Vietnam. The actual casting of the ballots seemed in good order except for the fact that in some areas, at least, there was no effort made to keep voters from crowding into the voting booths five or even ten at a time. But the counting and the tabulating of the totals left a great deal to be desired. There were enormous discrepancies, never satisfactorily explained; four of the largest newspapers in Saigon were closed down by government order; and when candidates undertook to hold a joint press conference after the balloting to voice their criticism of the election they were dispersed by order of the mayor of Saigon.

How Bombing Targets Are Chosen

One little-known fact bearing on the election is this: before a village in South Vietnam can be bombed or fired on the military forces must get the approval of the district chief. It is up to him to say whether a village is friendly or hostile. The district chiefs all are appointees of General Ky. It is logical to suppose that when the villagers voted they were aware that this was an opportunity to get their "loyalty" into the record against the day when the military might ask permission of the district chief to bomb them.

South Vietnam's military junta now has had its power somewhat legitimized; for it to crush any Buddhist and student demonstrations will be easier than before. South Vietnamese who have been hoping for a "non-Front" alternative to the military junta will be brought closer to the point where they must face the hard choice of accepting military dictatorship and U.S. power or of joining the NLF.

It is my opinion, based on a wide number of contacts with Vietnamese of many different types, ages, and persuasions, that the Front will continue to grow in strength, since it is now the only refuge of those who feel that the massive military intervention of the United States does gross violence to Vietnam's integrity as a nation and robs its people of the sense of their own nationhood. More and more Vietnamese are coming to this point of view.

Intellectual Bankruptcy and Religious Solvency (Part II)

By SCOTT CROM

FOR me the Quaker heritage provides both the method and the content of affirmation. I refer essentially to the fact that Quakerism is a religion based on experience. There is a Quaker faith, of course, but it is not a faith that involves accepting something on somebody else's say-so. It is a faith rooted in experience, and only experience can provide the cash value or the sound credit that ultimately validates any belief.

I have said that in our religious solvency the same things are required of us as in Micah's day: "to do justice, to love kindness, and to walk humbly with your God." To this should be added the two great commandments of the New Testament: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and "You shall love your neighbor as yourself."

But if the man upstairs is dead, if there is in fact no upstairs, what can it mean to walk humbly with our God, or to love the Lord our God with all our heart and soul and mind? Can we make an affirmation that is religiously solvent without hiding or denying our intellectual bankruptcy?

I believe we can, on the levels both of practice and of theory, and in a way that can yield a single, continuous world view. I find in John Woolman an excellent statement that needs only slight modification today:

There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren.

Woolman's phrase "the pure principle" and terms like "the Inward Light" or "the Indwelling Christ" point for me to the same experience, discoverable by anyone and known to many. This is that in moments of worship something happens. Let us sit quietly, together or alone, and open our minds in attentive waiting, neither using force to bring the mind to heel, nor giving it free rein to wander where it will, nor filling it with the recitation of prayers or poems or Bible passages so familiar that they do not really engage our attention. Sooner or later we do in fact find a new strength that looks for renewal and that promises growth.

I don't know whether this form of quiet waiting puts me in touch with otherwise hidden layers of my own

unconscious or whether some external divine presence is revealing itself to me. And I don't really much care, because the fact of the experience is what counts. There are weeks and months of dry spells, as we all know, but faith in the possibilities of new clarity and wholeness is based on my own past experience and on the experience of persons I know and trust.

Religion is not what one says or believes; it is what one does and how one experiences. It is the recognition and the celebration of the quality of holiness in the here and now of this world, in whatever words capture one's own experience and convey it to others. It is not the task of religion to explain life and the world but to live life and to see the world as worth living in and worth loving and worth working to redeem. Scientists and psychologists and historians are welcome to the job of explaining, as long as we realize they are simply searching for ways of ordering our experiences, of relating them, and of predicting them. If such ways work, so much the better. Just as the Sabbath was made for man, not man for the Sabbath, so are theories made to enlighten experience, not to deny it or to cut it to some prejudged shape and size.

Does Our Language Need Changing?

Let me try to put my whole point in another way: Language, in relation to experience, performs the functions of celebration, explanation, and manipulation. Quakers, of all people, should be able to sit loose to symbols and symbolic language and should be able to look beyond words to their function. If the traditional language about God—"the Inward Light," "centering down," and so forth—still serves well the function of celebrating our experience and of rendering it communicable to others, all well and good. But if these terms put us off, or if by their past associations they block sharing with others, then let us be ready to discard them. Let us be as flexible as possible in our language, but as faithful as possible to our experience.

When it comes to the function of explaining experience, I am persuaded that the old language has lost its usefulness. I believe that Bonhoeffer and others are right, that God is no longer a working hypothesis. He cannot serve, and should not be made to serve, the task of filling in those gaps left by science or history or psychology in explaining the specific events of our actual, concrete world. I am simply asking us to recognize openly and honestly that religious concerns are different. To demand that religious language live up to the standards found useful on constructing verifiable explanations of specific observable events is like requiring that someone playing

This is the conclusion of an article by the professor of philosophy at Beloit (Wis.) College that began in the November 1st JOURNAL.

chess not trump his partner's ace—the demand is simply irrelevant.

The third function of language—that of manipulation or exhortation, of seeking for change in human behavior—is in a situation like the first. For some of us religious language is highly effective, but for others to be asked to discover and obey the will of God is like being asked to capture a unicorn or to dance with the leprechauns—it is simply not a live option. Here I would again say that we should be prepared to sit loose to our language while being as faithful as possible to our vision.

It is probably quite clear how I would modify the statement from John Woolman. As an expression that celebrates and hallows experience, I could not take exception to it. And as a way of guiding our behavior and our expectations, it is admirable. Only when it makes an explanatory claim do I hesitate. This principle, he says, proceeds from God. If this be taken as another form of celebration or exhortation, I have no complaint. But if it is read as a competitor with such statements as "This principle proceeds from our genetic structure" or "This principle is due solely to early family environment," then I think it is out of order. Render unto science the things that are science's, and render unto religion the hallowing of our experience and the purifying of our lives.

I have sketched out a view of religion in which we sit loose to the traditional terms and symbols, making full use of them if they work but being prepared to abandon them and to experiment freely with other language if the deepest needs of ourselves and our brothers call for such experimenting. I have claimed that in the realm of explaining our experience of the world the old language is no longer functional. The question, then, is by what right do I call such a view religious? Wherein, if at all, does it differ from the unredeemed humanistic secularism that seems to be the inevitable consequence of living in a one-story universe? I can answer only in terms of the nature of the experience which I see to be at the heart of religion. Our experience is in fact humanistic and secular because we can experience only in the ways open to human beings. But the experience to which I am pointing is one of healing growth and sometimes of painful and shaking growth; it is the experience of coming to see what is required of us—something which usually we have known all along but have refused to admit to ourselves; it is the experience of discovering oneself that same seed which is in others, the seed which, with nurture, develops into a fully-rooted unity with one's own basic being and with others. This is genuinely religious experience because it puts us in touch with that which is the ultimate spring of all creativity and the only source of redemption for our broken and sinful world. And if creativity and redemption are not religion, then I do not know what is.

Modern Pioneers in Georgia

By RACHEL DAVIS DUBOIS

IN the midst of worry over riots and backlash, some Americans just go on working below the grassroots level, like the earthworms that prepare the soil. I found this out on a recent trip to Crawfordville, Georgia, after I had been asked by the Southern Rural Action Project to head a four-day training workshop—first of a series—for Negro youths in Taliaferro County (population sixty-eight percent Negro). The main aim of the workshop was to teach young people to be effective speakers and group-discussion leaders.

Last January the parents of youths such as these started Crawfordville Enterprises, a successful community cooperative, with the objective of developing educational and job opportunities so that people do not have to leave their own communities and move to big cities. The cooperative includes day-care centers, credit unions, youth programs, and vocational training, but the most exciting project is a factory for industrial sewing and silk-screen printing that employs forty Negro women (soon the number will be eighty), none of whom, six months ago, knew anything about running machines of the types they are now using.

Crawfordville Enterprises also has plans for meat-packing and furniture industries and for helping citizens to build their own houses. Funds must be forthcoming for the fast growth of all these projects if Negroes are to be kept from migrating to Northern ghettos.

I found the dedication of Crawfordville's adult leaders and the enthusiasm of its young people stimulating and encouraging. After the weekly film show while I was there (there are no other movies in the county) a Negro youth put into practice his newly learned discussion methods, and we all shared the feelings of a member of a minority group living in a white-dominated culture.

These modern American pioneers see their way to the "new world a-comin'" as clearly as did those Americans who went west after the Civil War to take up Government land and to build cities and industry.

Are there needs in Taliaferro County that can be met by well-wishers elsewhere? Yes. Some city or suburban Meeting could adopt one of the county's nine communities and then do some intervisitation. (Georgia has a lot of good weather in the winter.) Film projectors, books—any number of things—are wanted, but mainly help is needed to build a community center. Interested? Write to me at 144 East 22nd Street, New York City.

Rachel Davis DuBois, a member of New York Preparative Meeting (Rutherford Place, N. Y. C.), has been on the staff of the Southern Christian Leadership Council and is now director of the Workshop of the New York Friends Center, Inc.

To Serve and Influence the Community

FIRST, learn to know the people in your block. Introduce yourself to newcomers. Show an interest in them by friendly admiration of a well-kept house or lawn or by a simple request for information that can be readily answered. Let the neighbors feel that a Friend is a friend.

Second, show concern for neighbors and others of your community who are worried, ill, or otherwise in need of friendly interest. Big cities crowd people together in shocking solitariness.

Third, become truly interested in people as individuals. Peoples are so often more important to us than are mere people! Personages so often overshadow a person!

Fourth, initiate small movements of social service, reform, philanthropy, or conciliation, even if you cannot carry them to conclusion and may never know the outcome of your gesture.

MARJORIE JONES

Pacific Yearly Meeting

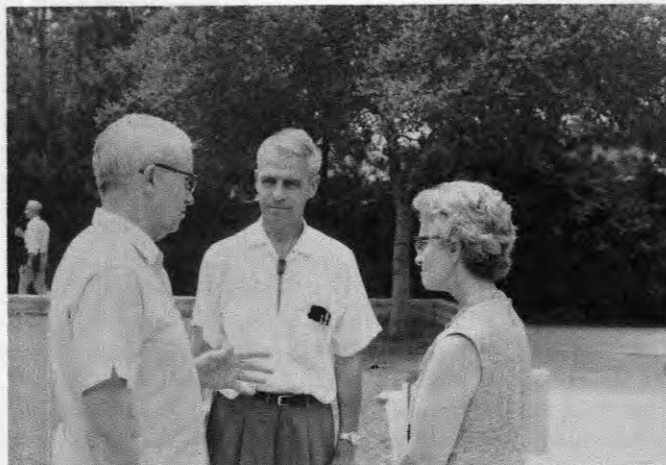
Reported by ALICE DART

THE Twenty-first Pacific Yearly Meeting in August gathered joyfully in Claremont, California: 400 adults, 56 Young Friends, 185 Junior Friends, and 115 children. These figures are not mentioned statistically; they are given as a footnote to the growth of Friends and Young Friends into what the minutes called a "new era of our relationship with each other and with God" and as an augury of our future with those who are now Junior Friends.

There came a time in our sessions when (as our Epistle puts it) "a spirit welled up unexpectedly in the meeting" and we faced with our Young Friends the need to answer a question asked by them; "Are you going to practice what you have been teaching us?" We had received from them a minute of concern that the Yearly Meeting should publicly record as intolerable the restrictions placed by the U. S. Government on relieving the suffering of our brothers in Vietnam and should proceed to collect and transmit funds for relief. We wrestled together, says our Epistle, "with the implications of our obligations to our God and His voice in us; our obligations to our suffering



High-school and college participants



Barrett Hollister, Ferner Nuhn, and Madge Seaver

brothers, especially when we are involved in causing the suffering; our obligations to a system of law which we honor and for which we are responsible." We approved this concern, as our minutes record, "after a time of great laboring, a massive exercise in patience and forbearance, courage and integrity," although we were under the necessity of recording a lack of unity, learning "that our care for the injured must be expressed with tender care for each other's feelings and positions, otherwise our act of conscience may be corrupted at its very core."

Thus we sensed with our Young Friends a mutual coming of age within and of the Yearly Meeting.

In our sessions we were not able to do more than point to the profoundly troubling challenge of the confrontation between black and white Americans. We know, however, that Friends must become personally involved. The message from the 1967 Conference of Friends on Race Relations has been sent to most members of the Yearly Meeting through the *Friends Bulletin*.

From our Junior Friends' epistle came words that spoke to us all: "Though sheltered from the pangs of world conflict, we are thrown into the fire of self-exploration. A bird rises from ashes and defies the Seventh Fleet, filling our minds with wonder. Two who accepted their fates . . . drive our thoughts inward. Could I? Would I? Who am I? Yet throughout the pains of self-analysis, we dread the parting which will drag us out of ourselves.

"Flashing colors
Falling stars
To be remembered
Then quickly forgotten as they fade
into
deep
blue eternity.
Each is each, All is All."

The kind of world one carries around in one's self is the important thing, and the world outside takes all its grace, color, and value from that.

—JAMES RUSSELL LOWELL

Book Reviews

THE CHRIST OF HISTORY AND OF EXPERIENCE (*Shrewsbury Lecture No. 7*). By MAURICE A. CREASEY. Published by Manasquan and Shrewsbury Meetings and available from Quaker Book Service, 328 Fisk Ave., Brielle, N. J. 08730. 20 pages. 25¢

Maurice Creasey, director of studies at Woodbrooke, in Birmingham, England, currently visiting lecturer at the Earlham School of Religion, presents his own clarification of ideas about Christ for Friends in the 1967 Shrewsbury Lecture.

A Quaker trinity emerges from the British scholar's tidying up and setting to rights of the vague, ambivalent concepts of Christ that have developed between the early days of unity and certainty and the present-day fragmentation of beliefs between various Quaker groups and even between individuals. As Maurice Creasey sees it, the Christ of the Gospel of John is a primordial power that draws all men into the grip of Tillich's "ultimate concern"; a more restricted but still huge number of people have had their beliefs and values influenced, sometimes without their knowing it, by the precepts, example and radiant life of Jesus of Nazareth; a smaller number (Friends among them) have been touched by a vivid experience of a loving spirit, identified as Christ, at the center of their existence.

R. A. M.

JAMES CLAYPOOLE'S LETTER BOOK: *London and Philadelphia, 1681-1684*. Edited by MARION BALDERSTON. The Huntington Library, San Marino, Calif. 256 pages. \$7.50

Want to know how much you would have paid for twelve white beaver hats in Philadelphia in 1683? Or for 5000 acres of Pennsylvania land? Or for twelve silver-hafted knives? All this and much more you can learn from this repository of hitherto untapped source material on the early days of the Quaker experiment in Pennsylvania, admirably edited for publication by Marion Balderston (herself a former Philadelphia Friend) from the thousand Claypoole letters possessed by the Historical Society of Pennsylvania.

When James Claypoole followed his good friend William Penn from England to the New World he left behind him a thriving business as a factor. In Philadelphia he promptly reestablished his mercantile enterprise, and again he prospered, although at this distance it is hard to see how he could conduct his commercial dealings effectively when merchandise was continually disappearing in transit, customs officers had to be bribed, and to get goods from abroad or an answer to a letter frequently took half a year.

Claypoole played a leading role in Penn's colony, being treasurer of the Society of Free Traders, assemblyman, judge of the provincial court, member of the Provincial Council, signer of Penn's Frame of Government, and a busy "public Friend." Active Friend though he was, however, his Quakerism apparently did not include a pacifistic attitude toward those with whom he did business; he was forever quarreling with them and recording his fulminations in his "letter book"—which is, of course, one of the things that make it an interesting document.

F.W.B.

A QUAKER SAGA. By JANE W. T. BREY. Dorrance and Co., Philadelphia. 646 pages and index. \$12.50

The prospective reader of Jane Brey's massive book will gain the best idea of its contents from the subtitle: *The Watsons of Strawberryhowe, the Wildmans, and Other Allied Families from England's North Counties and Lower Bucks County in Pennsylvania*. Essentially this is a genealogy, on a scale that will impress genealogists and will please those of the Watson, Wildman, Paxson, Blakey, and related families who are genuinely interested in their ancestry.

But for Jane Brey this is only the beginning. The emigration of Quaker families from the Lancashire and Westmoreland districts of northwest England is described in detail from a long list of unquestionable sources. Many of these emigrants ascended the Delaware to debark near William Penn's "Pennsbury" and to found their permanent homes in lower Bucks County (the Fallsington-Langhorne area).

Around this framework the author assembles an overpowering mass of history, anecdotes, recollections, and surmises, drawn from countless letters, deeds, Meeting minutes, wills, and miscellaneous sources. The 121 excellent illustrations, including 22 line drawings, are similarly varied.

There are perhaps somewhat too many "we may assume" and "quite likeliest" to suit the meticulous historian, and a few minor errors of fact have crept in, but for the Quaker reader these need not spoil Jane Brey's impressive book.

ARTHUR H. JENKINS

BEACHCOMBER'S HANDBOOK. By EUELL GIBBONS. McKay, N. Y. 230 pages. \$5.50

Euell Gibbons, clerk of Lewisburg (Pa.) Friends Meeting who is known to most of us as the author of *Stalking the Wild Asparagus* and two other "stalking" books, relates in his current volume his experiences in gathering and preparing natural foods during three years of beachcombing on Oahu, the main island of Hawaii. How he built an outrigger canoe and used it to catch tuna and octopi; how he hunted wild pigs and gave a proper Hawaiian luau; how he perfected recipes for various beachcombers' delicacies make an absorbing narrative and provide all sorts of practical advice for the reader lucky enough to vacation in Hawaii.

To those who in their childhood read and loved *Robinson Crusoe* and *Swiss Family Robinson* this book has the fascination of an updated version of these classics. Gibbons wants to live as a gourmet on the lap of nature rather than to eke out a "barely bearable life"; he is no purist about the use of modern conveniences. Therefore he includes food-preparation instructions which involve the use of freezer, blender, and refrigerator, as well as the outdoor imu pit.

Euell Gibbons' love of life and his reverent affection for nature shine through his book, and we experience with him his growing sensitivity to the hunting of wild game. To live at peace with the natural world, finding delight in its flavors, textures, and colors, is the direction in which this happy book propels us.

MARGARET H. BACON

MENUS FROM MANY LANDS. American Friends Service Committee, Philadelphia. 96 pages. \$2.50

To a jaded soul who has worked her way from *The Joy of Cooking* through the *I Hate to Cook Book* a new collection of recipes is no great event. But as this one lay on the desk a mixture of duty and of concern for a good cause spurred us on to explore it.

What a pleasant surprise! The common reader can have a feeling of kinship with the hardworking Quakerly contributors who provided the menus and the instructions. The recipes are simple rather than frightening; there are enough for one's money but not an overwhelming number—after all, committee-meeting nights are hamburger nights. And the descriptive paragraphs about each country make the book a good family conversation piece. This Quaker committee member might even don white gloves and try one or two of the dishes before she decides that the little spiral-bound volume with the attractive illustrations is the perfect gift for someone else.

E.L.C.

I, ROBERTA. By ELIZABETH GRAY VINING. Lippincott, Philadelphia. 224 pages. \$4.95

This is the most delightful novel I have read in many a year. And I feel that its Quaker author enjoyed writing every word. Each chapter is an entry in Roberta Dobson Morelli's diary of self-discovery. The story revolves around the relationship of the two wives (legal and otherwise) of Tony Morelli and, after his death, around their contest for his son's affection.

Roberta, the mother, does consider the advantages her son would have in a wealthy home. She is wise enough to know that mother love is often combined with self-interest. "Tony preferred Grace to me," she writes. "Tony's son does too, now, and perhaps always will. Perhaps he has inherited whatever it is that makes one person prefer a bouncy, easy, exuberant, outgoing, overflowing affection . . . Grace says she is sure she could give Kent a happy childhood . . . More important, she could give him an education that would make it easy for him to develop all the lovely potentialities that lie curled up in him waiting to unfold." But can she bear to let him go?

Descriptions of customs, food, houses, and ways of life in southern New Jersey in 1895 will stir memories in readers past sixty and will inform and entertain younger generations.

JOSEPHINE M. BENTON

JOHN GREENLEAF WHITTIER: *A Portrait in Paradox*. By EDWARD WAGENKNECHT, Oxford University Press, N. Y. 262 pages. \$6.50

Here is a scholarly book that may be read with unflagging interest. Although it throws light upon much of Whittier's life, it is not primarily a biography, but rather a study of the character, personality, and beliefs of the Quaker poet.

What surprises a Quaker reader who has not been a student of Whittier's life or his work is the extent to which this "portrait" is the likeness of a concerned Quaker today. Partly, of course, this fact indicates that the poet was ahead of his time. Many of his traits, however, are those which Friends have cultivated at least since the days of Fox and Penn: sincerity, integrity, fair-mindedness, and sympathy for the downtrodden

and unfortunate. Undisturbed by higher criticism of the Bible or by discoveries of scientists of his day, Whittier had strong faith in God as Inward Light available to all.

Mr. Wagenknecht discusses Whittier as a reformer, a political adviser, and a journalist. He shows that, although the poet had worked for the abolition of slavery, he did not after the Civil War urge the pushing of Negroes into power before they were ready for it. A prolific versifier and letter writer as well as an energetic journalist, Whittier left many evidences of his beliefs.

The "paradoxes" that the author finds in his subject seem to a Quaker not unnatural. Why can't a pacifist fight for his cause, so long as the conflict remains intellectual? Why can't a stay-at-home be interested in other lands? Why can't a bachelor be both attractive to and attracted by women?

Yet this is both a valuable and a fascinating book, one to be read by all who wish to understand both the personality of John Greenleaf Whittier and the quality of the intellectual life of nineteenth-century New England. HELEN W. WILLIAMS

IF I HAD A LION. By LIESEL MOAK SKORPEN. Illustrated by URSULA LANDSHOFF. Harper & Row, N.Y. 32 pages. \$2.50

Liesel Skorpen of Reno (Nevada) Meeting, author of occasional articles in the *FRIENDS JOURNAL*, has now produced her first published book for children—a story about a little girl's wish that she could own a lion. She has definite ideas about what she would do with her lion. They would take walks together, and when she got tired, he would carry her. They wouldn't mind staying indoors on rainy days. If she felt lonely, he would sit by her and put his head in her lap. If he didn't like vegetables she wouldn't make him eat them, and if he liked ice cream very much she would give it to him every day. If she got sick he could carry in her breakfast tray and then help her eat up the lumpy oatmeal her mother had mistakenly made.

Bound so it will stay open to allow long looks at the bright-colored, animated pictures, this would make a good Christmas present for a child between the ages of three and six.

SUSAN V. WORRELL

QUAKER FINDINGS (Study in Fellowship Outline #29), recent publication of the Friends Home Service Committee (London), is an attempt to put the why and how of the Quaker way of life and worship into secular terms.

In speaking of the Christian basis of Quakerism, the booklet states that what each Quaker has in common with every other (and with other Christians as well) is a set of scriptures, historical facts, and traditions; a pattern of typical behavior in reaction to choices; and a trust and commitment to certain sets of values—although Quakers seldom accept the values on someone else's authority but only after personal experience and by personal testimony.

Characteristic ideals of Quakerism that all Friends will recognize here are the sense of equality of responsibility; the feeling of unity and purpose where the community directs its social action to the realization of individual personality; and the personal and corporate sense of fulfillment in striving to live "under the authority of love," putting one's "deepest resources at God's disposal." (Price: 35¢. Order from Friends Book Store, 302 Arch St., Philadelphia, Pa. 19106.)

Friends and Their Friends

The cover design is the work of Isabel Smith, a Florida Friend who for years has designed annually a card with a peace message to be sold for the benefit of the work of Palm Beach County Branch of the Women's International League for Peace and Freedom. Information about these cards (printed in red and black) may be secured from her at 2910 Bobolink Road, Delray Beach, Florida 33444.

Friends at Little Rock, Arkansas, who now hold their meetings in the Wesley Foundation Building, have established a "Quaker House Fund" in anticipation of growth, which has been encouraging lately, according to their report to the South Central Yearly Meeting *Newsletter*.

Three English Friends appeared with the Beatles—and with the Maharishi Mahesh Yogi—on a recent British television program dealing with the subject of transcendental meditation. When a production assistant suggested, only two and a half hours before the program, that Quakerism might have relevance, a team of three Friends was quickly alerted: Arthur White, recording clerk of London Yearly Meeting; Mary Wilkinson of Westminster Meeting's Inquiry Center; and Geoffrey Hubbard, who reported this "Evening With the Beatles" for *The Friend* of London.

The Quaker participants were pleased by the successful communication between the two groups and particularly by the absorbed interest of the audience, composed mostly of younger people. "They are looking for an understanding of the nature of the relationship between God and man; can we help them to find it?" asks Geoffrey Hubbard.

The following morning, at Westminster Inquiry Center, Mary Wilkinson reported "a flood tide of inquirers."

For persons planning adult-education careers in religious institutions the Lilly Endowment of Indianapolis provides graduate fellowships at Indiana University, with stipends ranging from \$250 to \$2,200. Information may be obtained from the university's Bureau of Studies in Adult Education, 309 South Highland Avenue, Bloomington, Indiana 47401.

"Church and State" magazine, organ of Americans United for Separation of Church and State, recently ran an article pointing out the justice of taxing churches "on the same basis as other nonprofit groups" where business connections are unrelated to spiritual concerns. The article quotes estimates that church real estate holdings alone (not counting business operations and stock holdings) are close to \$80 billion in value.

Among the items being produced for sale by churches are a wide variety of foods, plus fishing lures (shades of St. Peter!), alcoholic beverages, electronic equipment, plastics, and even girdles. Some churches purchase businesses, pay for them with untaxed earnings, and lease them back to the original owners. An example is the Yankee Stadium in New York, owned by a religious laymen's group, the Knights of Columbus.

Young Friends of North America, meeting at Wilmington College in Ohio late in October, heard reports on how representatives of their organization, acting on a decision reached by the YFNA summer conference at Oakwood School, had gone to Canada to turn over \$600 to the Canadian Friends Service Committee to be spent for medical supplies for all parts of Vietnam. Members of the group agreed to continue Vietnam relief efforts in two ways: encouraging young Friends to raise more money for the Canadian Friends Service Committee, and seeking to open up legal channels for humanitarian aid. They also made plans to promote training in nonviolent "peace squad" methods, hoping thereby to enable Friends to live up to their testimonies by keeping the peace in difficult situations.

Doylestown (Pa.) antiwar demonstrators were heckled by a crowd of indignant citizens at the town's shopping center as they boarded buses bound for the October 21st protest at the Pentagon in Washington. Police, after averting what the *Doylestown Intelligencer* said "could have been a very unpleasant situation" by dispersing an "unlawful assemblage" in the early morning, returned at night to turn away 250 angry agitators who were ready to meet the returning buses with flares and baseball bats. However, the windows of peace demonstrators' cars, parked at the bus-loading point, were soaped with "Stay in Vietnam" and "Win the War" slogans, while windshields were egg-spattered and old George Lincoln Rockwell tickets for a "Coonard Lines Boat Trip to Africa—one way only" were left under the cars' windshield wipers.

The treasurer of Chicago's 57th Street Meeting has resigned from his office because of his disapproval of the Meeting's action in providing financial assistance toward a project for sending aid to Vietnam that is not approved by the United States Government.

Under the sponsorship of New York Yearly Meeting Rodney and Joan Morris of Poplar Ridge (N. Y.) Meeting have returned to Kenya to continue work on the Rural Development Program of East Africa Yearly Meeting. Rodney Morris, an agricultural-college graduate, serves as an advisor to the program, which has developed self-help and cooperative projects in 423 African villages, often through the use of demonstration plots and field trips. A Volkswagen equipped with visual-aid facilities brings to the villages films on better methods in agriculture, health, recreation, and family budgeting, as well as on religious subjects.

Roger C. Newman of Tenafly, New Jersey, a conscientious objector fulfilling his alternative service requirements, has been appointed research associate with the American Friends Service Committee's International Affairs and Seminars Program in Washington, D. C., assisting Tarrt Bell, director of the program, in arranging monthly seminars for congressmen, journalists, and government administrators concerned with foreign policy. Roger Newman was previously with the Peace Corps in Chile.

From Brooklyn (N.Y.) Meeting comes word that articles in the FRIENDS JOURNAL are now being used as the basis for the adult class's regular weekly discussions in First-day School. The JOURNAL would be interested in hearing whether any other Meetings are following a similar practice.

Service the Meeting can perform in the event of death is the subject of a newly prepared form upon which members of Honolulu Meeting are invited to express their wishes. Possibly this is not a bad idea for other Meetings to copy.

A belated note on the Friends World Conference, culled from the *Newsletter* of Chicago's 57th Street Meeting, tells of a feminine Japanese delegate who, on being asked by an American for a demonstration of how her obi was tied, admitted with embarrassment that hers was an "instant obi."

On the 323rd birthday of William Penn, founder of Pennsylvania, the William Penn Charter School of Philadelphia dedicated in October its new library building, named for John F. Gummere, who plans to retire at the end of the 1967-68 academic year from his post as headmaster of the 279-year-old school.

Community Market, a new kind of mail-order business whose purpose is to expand the markets for commercial products of eleven cooperating peace groups, intentional communities, and human-rights groups, was established this fall at the new Narrow Ridge Community, Newaygo, Michigan. Founders are Bob and Barbara Willson, Jerry and Rae Schwartz, and Jack and Connie McLanahan, all formerly active in Friends' concerns in the Philadelphia area. Its catalog lists products ranging from handicrafts and Christmas wreaths to aspirin and hammocks.

A nine-page evaluation of the proposed surtax on income tax for war purposes and of the goals and responsibilities of Congress to U.S. citizens, published by the Friends Committee on National Legislation, has been distributed to more than 1200 people involved in organizing opposition to the tax in congressional districts. (The FCNL address is 245 Second Street, Northeast, Washington, D.C. 20002.)

"Gandhi Jayanti" (Mahatma Gandhi's birthday) was celebrated last month at Friends World Institute, Westbury, New York, with flower offerings, quiet worship, brief talks by some of the students (several of whom have dedicated themselves to the study of Gandhism), and the reading of a poem on Gandhi by Visiting Professor Yohan Param-Hans, as well as readings from the Bible, the Koran, and the Bhagavad-Gita.

"The Pacifist Conscience," Peter Mayer's valuable collection of pacifist testimonials from many ages and many cultures, which appeared last year in a \$7.95 hardcover edition and was reviewed in the August 1st JOURNAL, is now available as a \$2.65 Gateway Edition paperback. *Library Journal* calls it a "formidable yet vibrant anthology."

The trial of William Penn comes dramatically to life again on the evening of November 16, reenacted by a cast of eight Philadelphia lawyers for attenders at Philadelphia's annual Fellowship House dinner "to remind us that our liberties were grounded squarely on the sufferings of such defiant nonconformists." The role of William Penn is played by Alan Reeve Hunt of Swarthmore (Pa.) Meeting, a trustee of Philadelphia Yearly Meeting and of the American Civil Liberties Union.

Increased services to draft-age men by the Central Committee for Conscientious Objectors have led that organization (now moved to larger quarters at 2016 Walnut Street, Philadelphia) to double its telephone lines and to appoint a full-time lawyer who will assist defense attorneys with the hundreds of court cases coming up. Also called for, according to CCCO officials, is faith that the essential \$40,000 budget increase can somehow be met.

Delayed by U.S. Post Office procedures, FRIENDS JOURNAL is now reaching some of its California readers eighteen days after the publication date. Sorry! We wish there were something we could do to change this unhappy situation beyond recommending complaints to the local post office.

A new friend-in-need service at Friends Hospital, Philadelphia, provides an opportunity for volunteers to help both staff and patients. The program's director is J. Tucker Taylor of Providence Meeting, who recently returned from two years with the American Friends Service Committee program in Algeria. Friends interested in participating should telephone him at the hospital, on Roosevelt Boulevard (CU 9-5151).

Extract from a letter to the editor in "The Friend" (London): "Having recently started to read *The Friend* again after a lapse of over twenty years, I am startled and a mite depressed to find that while much else has changed the letters remain the same. If I remember rightly, the debate as to whether our Society is a Christian body was raging then." (The debate on this topic is still raging in *The Friend*.)

"The Memoirs of Charles J. Darlington" are now available in their entirety, the second volume having come recently from the press to supplement the first part (published a year ago) of the autobiographical account by the late former clerk of Philadelphia Yearly Meeting, vice-chairman of the American Friends Service Committee, and chairman of the Friends Committee on National Legislation. From a strictly Quakerly point of view this concluding installment (edited, like the previous one, by Charles Darlington's daughter Esther Rosenberg) is more significant than its predecessor, recording, as it does, the evolution of a devoted small-town family man and conscientious chemical-plant executive into a "weighty Friend" whose manifold concerns and Quaker activities, beginning in his local Meeting, gradually became regional and national in scope.

Copies of these privately-printed memoirs may be secured from Esther Darlington Rosenberg, 609 Hillborn Avenue, Swarthmore, Pa. 19081. (\$1.50 per volume.)

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

The Pentagon Confrontation

I have a concern that Quakers become aware of opportunities such as that afforded by the Washington Mobilization to take a lead as a moderating influence. I think we should have been there as a medical and first-aid team and as relief agents with food and blankets. I believe the reason students and youth are taking the lead in this revolt against the war is that we adults have lost our imagination and our courage. I think a rousing challenge could be sounded by Quakers to support youth and guide them—to take over the main load.

I do not condone the aggressiveness of those who may have taunted the troops, but these were isolated acts. As night grew deeper there was no hope for reaching those under the steel hats. A young man by my knees looked at the lines of soldiers standing close with guns. "I can't believe this is America; I can't believe it." As a new victim was seized his companions held onto him; gun butts crashed down on their hands and heads. The movies of Nazi Germany were coming to life in our own nation's capital. But the students sat harmlessly. They raised no hand against those threatening above them. The leadership was taken over by youths who were bravely holding their lines in a struggle which they thought was to free America. I hope they may still succeed. But where were the grown-ups to support and guide them?

Moylan, Pa.

ROBERT ANTHONY

"Corporate Witness and Individual Conscience"

I was very glad to see in the October 15th JOURNAL Stephen Cary's letter of comment on the Lindsley Noble article in an earlier issue (August 15). The questions raised here are of vital significance to our Meetings and to our Religious Society. They should be considered carefully by individual Friends and by Monthly Meetings.

"Unanimity" and the "sense of the Meeting" are not always the same thing, and need not be.

Meetings do have a responsibility for corporate witness if the integrity of our testimonies is to be maintained. It is not enough to shift responsibility to ad hoc committees or special groups among us.

Philadelphia

NORMAN J. WHITNEY

Unfortunately, or fortunately, depending on what one expects of the Religious Society of Friends, Lindsley H. Noble is right in what he says in the guest editorial in the FRIENDS JOURNAL of August 15.

Our mistake was to accept the blessings of the State and accept incorporation, thereby placing our conscience in jeopardy. Now, as I read Lindsley Noble, I wonder if the Religious Society of Friends should not begin to unincorporate and remove itself from the trap into which it has fallen, so that Friends can once more seek dependence upon the Holy Spirit, act under guidance of that Spirit as a corporate body, and not have to say, "As a group we dare not take corporate action [and offend the state] because our corporate life de-

pends upon the State, and we are obligated to obey. The individual can alone take the risk and break the law of the State if he feels the law of the State breaks the law of God."

If it is true that the Society of Friends is no longer a true religious society under God but rather a society of more or less religious people existing under the law of the State and therefore beholden to the State, we as Meetings—Monthly, Quarterly, or Yearly—should be very careful not to violate any laws of the State. Individual Friends should take their burning concerns elsewhere.

To me (and I trust to others, for I do not feel alone) the center and core of the Quaker message to the world is the corporate search, which is part and parcel of the corporate witness. We say that the common belief of Friends is the belief that there is that of God in every man. If we believe this, then it is this which we seek, one with another. It is for this that we meet as Friends together in worship and business. Our corporate witness stems from our corporate guidance.

I have a deep regard for the so-called "responsible members" of the Meeting, for I believe I am aware of the deep devotion and service they give to the Meeting, but all need to be sensitive to the Voice Within, which may be expressed by Friends who are not weighed down by responsibilities.

Roslyn, New York

ROY W. MOGER

"The Flower People"

I, like our editor, was one of those fortunate vacationing Friends who on a recent West-Coast holiday was able while in San Francisco to spend a number of interesting, unforgettable hours in colorful Haight-Ashbury, visiting the pot-scented psychedelic shops and talking with various shades of hippies and/or "flower people."

I was also fortunate in meeting Madge Seaver of San Francisco's Friends Meeting. We spoke at some length after meeting of the hippie movement and its significance to the religious world—particularly to Quakerism. While we could endorse some of the philosophical concepts of hippydom (for example: the pacifistic spirit, the value of simplicity, the concern for the individual, etc.—all, interestingly enough, basic Christian concepts), we could also perceive a very close correlation between hippyism and the Ranterism of earlier religious (particularly Quaker) history.

May I suggest that Friends (especially in nonpastoral meetings) continue to realize the ever-present danger of Ranterism and its fruits inherent in liberal Quakerism? We are perilously close to stumbling into that pit when we tend to play down the historic Christian foundation of the Quaker faith and do not give sufficient heed to the "sense of the meeting."

The Flower People I met were, for the most part, very confused in their thinking (at least they *are* thinking!). The contradictions in their practices are nothing short of appalling. They are forever "biting the hand that feeds them," could not long exist with any degree of satisfaction without the attention the "straight" tourists give them, not to mention the financial assistance given in charity by well-intentioned members of the "Establishment." (This would include our own AFSC and its financial assistance to the Diggers, the hippie Salvation-Army-type clothing store.)

I am convinced, however, that Quakerism, with its rather unorthodox approach, does have a message for hippie-type individuals—generally very unhappy and receptive people. Friends should have a “concern” regarding the hippies. Above all, let us not add to their confusion. When we forget our Christian foundation we can (as Ranters did in centuries gone by) end up in the same pathetic dilemma.

Rome, N. Y.

JAMES B. PASSER

“Who Speaks for Morality?”

I find myself dismayed by certain responses in the October 1st JOURNAL to Wesley Callender's “Who Speaks for Morality?” (August 1st) and by the leading editorial in the October 15th number. Your correspondents take issue with “Who Speaks for Morality?” largely on the grounds of constitutional freedom which, presumably, guarantees one the right to print and distribute anything, including filth. In general terms we all espouse freedom, but one is tempted to paraphrase the words of Madame Roland on her way to the guillotine and to say, “Oh Freedom, what crimes are committed in thy name!” Among various new appraisals needed today is a reappraisal of the term “freedom”; when cases now in litigation are decided it may come about that freedom to create and distribute obscenity will be restricted.

The editorial about “The Flower People,” too, has given me a hefty jolt. I resent the association of flowers with this parasitic group because in order to have flowers one must exert himself, must expend energy in producing them, and this is something foreign to the hippie. I regret that our editor, having visited a hippie habitat in San Francisco and having personally observed the degeneracy of its occupants, nevertheless gives tacit approval to what she has seen and even raises the question “What is all this if it is not basic religious doctrine?” Come, come! I have gone to my dictionary for a definition of religion, and I find that it is the direct opposite of most of the practices embraced by the “Flower People.”

There is nothing in our Quaker tradition that should prompt us to condone evil; something will be done to stem the tide of pornography, while the hippie sickness needs little more than time to achieve its extinction.

Washington, D. C.

CHARLES F. PRESTON

“Divorce Committees for Friends?”

The establishment of a divorce committee by any Quaker Meeting (see Bob Blood's letter of October 15) seems to me a totally superfluous activity.

Every sincere Friend in my acquaintance who reluctantly decided to get a divorce had so much grief and heartache that for the final step he (or she) needed no help, except by a close personal friend. I believe that any formal application to be divorced “under the care of the Meeting” will invariably make any reconciliation between husband and wife more difficult. Friends in need of counsel and truly seeking advice will, I hope, always know one or two members of their Meeting whom they consider worthy of their confidence. The few unfortunate Friends caught by passion or ambition reject counsel and help in almost all cases.

Young Friends are truly frightened by divorces in their

Meeting. They are much more troubled by them than older folk, for they are often filled with hopes for a lasting marriage and feel hurt in their idealism by the knowledge of tragic matrimonial failures among us older Friends. This, of course, we cannot change, but we can abstain from unnecessarily exhibiting those failures. As I do not believe that such committees can possibly contribute to truthfulness, I say Skip it.

Carbondale, Colo.

HANS GOTTLIEB

Saint Francis and the Hippies

Cheers for your hippie editorial! You have articulated things I have been noticing for quite a while but could not set out clearly in words. It has occurred to me that Saint Francis of Assisi, aside from his Christ-centeredness, would have made a great hippie saint. Barefoot, bearded, begging (and singing, too,) he wandered about the country preaching: “Simplify your lives. Take time to find God. Be not encumbered with possessions. Be filled with joy at the simple beauties of the world. And never forget, we are all brothers. Love one another and share with each other. Live in peace.”

We have long since forgotten the looks of Saint Francis, remembering his words. Could we perhaps today accept the outward appearances of our hippie youth and love them as our brothers, listen to their message—and then think? These great kids we have around us today sometimes make me ashamed of the ruts I have fallen into without thinking!

Storrs, Conn.

ALISON DAVIS

Chaplain Becomes Brigadier General

“The trouble with this short nuclear war is that we will come out of the war with the same rank we had when the war started” is the remark attributed by a cartoonist to one of two high-ranking military officers walking down a Washington street together. The Vietnam war seems to be no exception to the record of accelerated promotion of commissioned officers in the U. S. Armed Forces in wartime.

Nominations for promotion of commissioned officers go before the Senate for confirmation, and the lists appear in the Congressional Record. More than 50,900 nominations for promotion in rank for commissioned officers have come before the Senate in the period from January 16 to September 28, 1967. There seems to be no record of Senate disapproval of any of these nominations. (Please note that these are not the total number of commissioned officers; they are only the proposed promotions.)

Chaplains, too, were elevated in rank in the war machine. Eleven were named first lieutenants, 49 captains, 92 majors, 25 lieutenant colonels, 14 colonels, and one brigadier general. In the Navy 28 chaplains were promoted to the rank of commander.

Chaplains originally represented the spiritual concerns of the folks at home in fellowship with enlisted persons in military and naval services. Friends may properly ask whether chaplains have now become an official integral part of the military machine, benefiting, like other officers, by acceleration of promotion when the armed services are engaged in war. Friends may wonder why a chaplain should be a brigadier general.

Southampton, Pa.

CHESTER A. GRAHAM

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A Friend Wants to Come Home

Have Friends any retirement homes? Are there any in the South—in Georgia, for instance? A friend out here, Helen Topping [known through her writings as Helen Topping Miller], now 76, is wishing to retire in the States. She is the daughter of well-known Baptist missionaries who worked closely with Dr. Kagawa. Helen herself worked for many years as an English secretary for Dr. Kagawa. She was with him when he died a few years ago and feels called to carry on his efforts for world peace, the cooperative movement, and world government. But she has health problems that make walking increasingly hard, and she needs to return to the United States. She has no close relatives. She is a member of the Friends' Society. She has some means that, I believe, could take care of her for the rest of her life. She is deeply interested in the race problem and has friends, Negro and Japanese, in Atlanta, and so thinks longingly of being there.

If you know of any possibility for her, would you let me know, please? She has asked us to help her locate some place to go. Any suggestions should be sent to Mrs. Sam Franklin at 3-29, 5 chome, Inokashira, Mitaka, Tokyo, Japan.

Tokyo

DOROTHY FRANKLIN

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.

ADOPTION

DE HARTOG—Two daughters, EVA, aged six, and JULIA, aged four (both from Korea), by Jan and Marjorie de Hartog of Sarasota, Fla., members of Sarasota Meeting.

BIRTHS

COAN—On September 27, at Philadelphia, a daughter, MARGARET COAN, to James S. and Clara Montgomery Coan, members of Providence (R.I.) Meeting. The paternal grandparents, Abram and Elsie Coan, are members of Solebury (Pa.) Meeting.

HAAF—On August 10, at Salem, N. J., a daughter, CYNTHIA MARIE HAAF, to Charles and Elizabeth Haaf. All are members of Woodstown (N.J.) Meeting.

RICHARDSON—On July 20, a son, JAMES MICHAEL RICHARDSON, to Elliott and Betty Richardson of Westfield Meeting, Cinnaminson, N. J. The paternal grandmother, Dorothy Strode Richardson, wife of the late Elliott Richardson, is a member of Swarthmore (Pa.) Meeting.

WESTINE—On October 16 at San Antonio, Texas, a son, SVEN ERIC WESTINE, to Peter S. and Patricia Myers Westine. The mother, sister, maternal grandparents Joseph and Marie M. Myers, and maternal great-grandfather Henry T. Moore are members of Old Haverford Meeting, Havertown, Pa.

MARRIAGES

COBB-RICHMAN—On October 14, in Woodstown (N.J.) Meeting House, CONSTANCE BLANCHE COBB, daughter of Mr. and Mrs. William Cobb of Bridgeton, N. J., and WARREN E. RICHMAN, son of Priscilla P. and the late Warren E. Richman of Woodstown. The groom and his mother are members of Woodstown Meeting.

FORSTALL-VAN ARKEL—On October 12 at Haverford, Pa., SIDNEY VAN ARKEL, daughter of Esther W. Thomas of Haverford, and EDWARD FORSTALL of Haverford. The bride and her mother are members of Haverford Meeting.

FOSTER-BURR—On September 9, in Woodstown (N.J.) Meeting House, BETH FOSTER, daughter of Merle and Edith Foster, and RONALD BURR, son of Helen Atwood of Pittsburgh, Pa., and the

late Ralph W. Burr. The bride's parents are members of Woodstown Meeting.

NICODEMUS-HAZLETT—On September 2, at Akron, Ohio, LINDA LEE HAZLETT, daughter of Rodney and Vivian Hazlett of Cuyahoga Falls, Ohio, and M. LAWRENCE NICODEMUS, son of Murray L. and Gwen Ellen Nicodemus of Gwynedd Valley, Pa. The groom's parents and his maternal grandmother, Eleanor W. Evans, are members of Gwynedd Meeting.

NICODEMUS-HULSIZER—On July 29, at Wayne, N. J., EMILY ANN HULSIZER, daughter of Mr. and Mrs. James Hulsizer of Pompton Lakes, N. J., and ROBERT E. NICODEMUS, son of Murray L. and Gwen Ellen Nicodemus of Gwynedd Valley, Pa. The groom's parents and his maternal grandmother, Eleanor W. Evans, are members of Gwynedd Meeting.

DEATHS

BROWN—On September 12, HERBERT A. BROWN, aged 83, of Scarsdale (N.Y.) Meeting, husband of Nellie R. Brown. Surviving, besides his wife, are three sons, Herbert, Jr., of Armonk; Carl of Chappaqua; and Robert of Poughkeepsie; a daughter, Mrs. Francis Hennessy of New York; a sister, Mrs. Errett J. Merriman of Huntington; and three grandchildren.

CHANDLER—On September 14, at her home in Woodstown, N. J., after a long illness, IDA A. CHANDLER, a member of Woodstown Meeting. Surviving is a sister, Elma Peterson.

DASTAS—On October 15 at Yauco, Puerto Rico, EDITH FLITCRAFT DASTAS, in her 89th year. A native of Woodstown, N. J., she was a daughter of the late William Z. and Anna C. (Pancoast) Flitcraft (all members of Woodstown Meeting). Surviving are two daughters, Emilia of Yauco and Anne Cooper Stella of Guayanilla, P. R.; a son, Luis Antonio of Miami, Fla.; and two grandsons.

DUGUID—On October 24, at Friends Hall, Fox Chase, Pa., WILLIAM MORRISON DUGUID, formerly of Nahant, Mass., aged 87, husband of Mary Cope Elkinton Duguid and a long-time member of Cambridge (Mass.) Meeting. Born a Friend in Aberdeenshire, Scotland, he came to this country in 1915. For two years he and his wife served with the American Friends Service Committee. Architect for many homes, he designed and built Cambridge Meeting House. Surviving, besides his wife, are a brother, Professor John B., of Kuala Lumpur, Malaysia; and a sister, Isobel B. of Cambridge.

MARIS—On October 18, EDITH R. MARIS, aged 79, of Yeadon, Pa., wife of Albert B. Maris. She was a member of Lansdowne (Pa.) Meeting. Surviving, besides her husband, are two sons, William R. of Marlton, N. J., and Robert W. of Gladwyne; and one grandchild.

PLATT—On October 10, at Trenton, N. J., FLOYD S. PLATT, aged 80, a long-time member of Trenton Meeting, husband of Beatrice Newbold Platt. He had served as supervisor of Pennsbury Manor, the home of William Penn.

PLATT—On October 16, PATRICIA DAVIS PLATT, aged 43, of Chambersburg, Pa., wife of David Sellers Platt and daughter of Jerome and Mildred Davis.

WRIGHT—On October 19, ELIZABETH KIRK WRIGHT of Lansdowne (Pa.) Meeting, wife of Clark Brick Wright. Surviving, besides her husband, are a daughter, Elizabeth W. Jonitis; a son, Clark B. Wright, Jr.; and four grandchildren.

TINSMAN—On October 27, at his home in Lumberville, Pa., WILLIAM TINSMAN, aged 94, husband of Emma Fell Tinsman. He was a member of Solebury (Pa.) Meeting. Surviving, besides his wife, are two sons, William, Jr., and Daniel; a daughter, Margaret Tinsman Welch of Jacksonville, N. C.; and ten grandchildren.

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.

NOVEMBER

17—Bucks Quarterly Meeting for Worship and Ministry, Falls Meeting House, Fallsington, Pa., 6:30 P.M.

18—Bucks Quarterly Meeting, Bristol (Pa.) Meeting House, 10 A.M.

18—Caln Quarterly Meeting, Sadsbury Meeting House, Pine Street, Christiana, Pa., 10:30 A.M. Lunch served by host Meeting.

18—Field trip/workshop (visiting Friends Neighborhood Guild and other Philadelphia projects), 10 A.M., sponsored by Friends Committee on Housing and Poverty. For information call LO 3-7705.

18—Potomac Quarterly Meeting, Friends Meeting of Washington, 2111 Florida Ave., N.W. Ministry and Counsel, followed by meeting for worship at 11 A.M. Lunch served by host Meeting. Afternoon: meeting for business; conference session.

19—Central Philadelphia Meeting Conference Class, 15th and Race Sts., 11:50 A.M. Discussion of Henry J. Cadbury's book *Jesus, What Manner of Man?* led by Amy Kurkjian.

20—"A Case Study: Ghana," Lecture #8 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

23-26—South Central Yearly Meeting, Camp Argyle, near Dallas, Tex. (Cost: \$5 per day for adults, \$4 for children.) For information: Jane T. Lemann, 7703 Burthe St., New Orleans, La. 70118.

26—Central Philadelphia Meeting Conference Class, 15th and Race Sts., 11:50 A.M. Speaker: Henry J. Cadbury. Topic: "Further Research in the Quest of the Historical Jesus."

26—Warrington Quarterly Meeting, Menallen Meeting House, Flora Dale, Biglerville, Pa. Ministry and Counsel followed by meeting for worship at 11 A.M. Bring box lunch. Afternoon: meeting for business; conference session.

27—Friends Historical Association annual meeting, Twelfth Street Meeting House (20 S. 12th St.), Philadelphia, 8 P.M. Speaker: Henry J. Cadbury. Topic: "The Role of the AFSC in Quaker History." Refreshments and social hour.

27—"International Aid," Lecture #9 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

DECEMBER

2—Philadelphia Quarterly Meeting at Race Street Meeting House (above 15th). Worship and Ministry, 10:15 A.M., lunch, 11:45 (by reservation only); meeting for business focusing on problems and possibilities in the area of housing, poverty, and race relations, 1:15 P.M. Resource leaders from Housing and Poverty Involvement Program: Jane Cosby, Kenneth Cuthbertson, and William Shields. For lunch reservations, write Laura Reid, 1515 Cherry St., Philadelphia 19102, by Nov. 27.

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

3—Millville-Muncy Quarterly Meeting at Millville (Main Street, Rt. 42 from Bloomsburg), Pa., 10 A.M.

4—"International Trade," last of series of lectures at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)

Arizona

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

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

California

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

CLAREMONT—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

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

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 296-2264 or 454-7459.

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

MONTEREY PENINSULA — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

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

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

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. GE 1-1100.

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

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

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

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

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

Colorado

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

DENVER—Mountain View Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 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. Jhan Robins, Clerk; phone 762-8583.

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.

MILL CREEK — One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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

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

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

District of Columbia

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

Florida

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

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

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

JACKSONVILLE — Friendship Corner, 201 East Monroe St. Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

ORLANDO-WINTER PARK — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

SARASOTA—Meeting, 11 a.m., in 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.

Illinois

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

LAKE FOREST — Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

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

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

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, Norris Wentworth, 336-3003.

Iowa

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

Kentucky

LEXINGTON — Unprogrammed meeting for worship 10 a.m. Discussion group following. Phone 278-2011.

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

Louisiana

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

Maryland

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 647-0469.

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. 666-1632.

Massachusetts

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

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

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.

Many JOURNAL readers make a practice of consulting this directory when they are traveling and as a convenient source of information on Friends Meetings. Any Meetings that are not included are invited to send their listings to Advertising Department, FRIENDS JOURNAL, 152-A North 15th Street, Philadelphia, Pa. 19107. The charge for this service is 26¢ per line for each issue in which the listing appears.

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

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

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

Minnesota

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

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

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.; FA 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.

MONADNOCK — Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, N.H.

New Jersey

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

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

CLINTON — Meeting, Sundays, 10 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

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

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

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

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

North Carolina

ASHEVILLE—Meeting, 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.

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

Ohio

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.

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth and Arch Sts., First- and Fifth-days.
Frankford, Penn and Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3721 Lancaster Ave., 11 a.m.

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.

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

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

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

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m.

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

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

Tennessee

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

Texas

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

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

HOUSTON—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

Vermont

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

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

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

Washington

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

West Virginia

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

Wisconsin

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

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

WANTED—APARTMENT

ONE-BEDROOM APARTMENT OR COTTAGE. MEDIA (PA.), VICINITY, fireplace, wanted by woman Friend. Box O-408, Friends Journal.

AVAILABLE

POODLES—AKC, Standards and Moyens, Puppies, Boarding, Escot Kennel, Sandy Spring, Maryland, near Friends House. 301-924-3421.

WANTED

COUPLE FOR MANAGEMENT OF FRIENDS BOARDING HOME. Write Box 193, Cochranville, R.D., Pa. 19330, or phone 215-268-8583 or 302-239-5635.

BALTIMORE YEARLY MEETING needs an ASSOCIATE SECRETARY by January. This Friend should be interested in youth work, camping, and religious education. Contact Doris E. Brown, 3001 Fairlee Drive, Fairfax, Virginia 22030.

OLDER MAN OR COUPLE who love country living. Modern cottage \$100 per month free to handyman, gardener, for 50 hours work a month. Man may be retired or have other employment. Convenient Gwynedd Meeting. Box 38, Mainland, Pa. 19451.

QUAKER CAMP DIRECTOR NEEDED SUMMER 1968, Camp Onas, Bucks County, Pa., under care of Bucks Quarterly meeting. Coed, excellent facilities. 100 campers. Camp administration or equivalent necessary. Apply by November 17th to Henry Eisenhart, 24 Oliva Drive, Yardley, Pa. 19087.

RELIGIOUS EDUCATION SECRETARY for New York Yearly Meeting. Visitation to meetings essential. Must be a Friend. For further information write Marjorie Risley, Box 1, Duanesburg, New York, 12056.

Retired couple will share ownership cozy mountain home. Road paved, smog-free, pine forest, year 'round organic garden, orchard. References exchanged. *Primitive Quakers*, Box 671, Idyllwild, California 92349.

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