

# FRIENDS JOURNAL

*Quaker Thought*

*and Life Today*

VOLUME 14, NUMBER 1

JANUARY 1, 1968



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. 14, No. 1, January 1, 1968

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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.

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## New Frames for the Light

IN the midst of controversy in our Meeting over the education of our children, the actions of our young people, and the nature of our faith in the growth process in human beings, my subconscious mind, as sometimes happens, decided to sum up for me the understanding I had reached. I had one of those rare dreams—one so clear and so easily remembered in all its details that it leaves one pondering its meaning for days afterward.

I dreamed that my husband and I were being driven over a rutted country road by friends who said they wanted to show us the home they had fixed up for themselves in the attic of an old deserted building. We drove through underbrush into a wood and parked among other cars under the trees. "That's odd," I thought, "there must be more people living here than I had realized."

Nearby were several run-down buildings in an early nineteenth-century style, honest and straightforward enough, but rather ordinary. They apparently had been deserted by some school or other institution that had moved away (perhaps to build somewhere else structures better suited to its needs). As I puzzled over this the following day, it flashed over me that this "institution" stood for Quakerism itself.

In my dream we followed our friends past quiet groups of people who were working together to salvage parts of the old buildings to be taken away and built into new ones. I took particular note of a group of young people who were working carefully and intently together to remove from its frame a very large piece of glass. It was to be built into a new structure, in a frame of their own design. Off to one side were several adults, watching quietly but neither helping nor hindering.

Why, I wondered later, had I dreamed of their salvaging a window—not even a whole window, but the glass out of one? Why not a mantel, or a stairway, or a door frame? The answer came in another flood of understanding: the glass was the part that let in the light!

We went on into one of the buildings and far up into one side of a vast barren attic, where our friends proudly showed us the apartment they had fixed up. I went exploring, and around a corner in another part of the attic I found evidence that the building was not as it originally had been designed. The present facade had been built out over an early Georgian front, stunningly handsome, with an absolute integrity of design, materials, and workmanship. Why, we wondered, had people taken so much trouble to make an addition adding so little space?

The dream ended here. Although it frightens some of their elders, who cannot leave the old ways, our young people are still working on their new structure, designing their own frame for the Light.

PHYLLIS AGARD

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JANUARY 1, 1968

VOL. 14—No. 1

## Editorial Comments

### *Inventory Number Two*

NEW YEAR'S is traditionally a time for taking inventory. Nearly twenty-four years ago the writer of these lines presented in the *Friends Intelligencer* (one of the JOURNAL's predecessors) an article wherein she tried to give an inventory of then-contemporary Quaker attitudes toward traditional Friends' testimonies as indicated in the pages of the *Intelligencer* during her half-dozen years of laboring in its vineyards.

According to that account: "Two of Friends' time-honored principles—the pacifist testimony and racial brotherhood—easily outdistance all others today in the warmth and volume of feeling they arouse." Rereading that now, you might think that time had stood still if you did not read on a bit and find that in 1944, with World War II still going strong, there were many Friends "who support the war method wholeheartedly and think the pacifists are seriously wrong," plus numerous others "who deplore the war and its methods yet lend themselves to efforts for victory as the lesser of evils." It is hard to imagine that such statements could be made truthfully in the JOURNAL today, when strong sentiment against support of the war in Vietnam apparently represents the attitude of the vast majority of Friends.

There has been a change, too, in the Quaker approach to race relations, if we may judge by the 1944 comment about "the minority which seems to oppose complete equality for all races" but "is at some pains to protest that what it opposes is not equality, but intermingling." Quite possibly there are some Friends at the outset of 1968 who still (at least in private) oppose racial desegregation, but here at the JOURNAL we can count on less than the fingers of one hand the number who openly espouse that position, although, just as in 1944, "It seems safe to assert that the uneasy awareness of contributory negligence in racial inequality is the most germinal and active of Friends' concerns at the moment." (On second thought, it probably is *not* the moment's most active concern now; Vietnam leads all the rest.)

In view of Floyd Schmoë's review in this issue of a book about the "relocation centers" for Japanese-Americans in World War II, there is an ironic interest in the 1944 comment (in the discussion of race relations) that "Oddly enough the *Intelligencer* family has shown surprisingly little concern for the tragic situation of the

native-born American citizens of Japanese ancestry who have been uprooted and persecuted during the last few years solely on grounds of racial origin."

Twenty-four years ago it was noted that, although Friends' schools continued to function, articles about their policies or their reasons for existence seldom were submitted for publication. Nowadays this situation is noticeably changed; the question of whether it is right to continue to maintain expensive private schools for a privileged minority apparently bothers many Quaker consciences, and there is an increasing tendency for Friends to ameliorate this sense of guilt to some degree by making it possible for at least a token number of children from "underprivileged" (currently an over-worked word) backgrounds to share the benefits of their schools.

"The complete absence of communications on the subject of simplicity," says the 1944 article, "is probably significant of the small importance which most modern Friends seem to attach to this emphatic testimony of their earlier brethren. . . . Certainly a 'plain' Friend of a century ago, accustomed to believe that human dignity and beauty are best enhanced by naturalness and simplicity, would suffer a rude shock upon encountering a cosmetically complete group of Quaker women today." (Obviously there are *some* things that have not changed noticeably since 1944!)

Something that *has* changed (much to this commentator's regret) is Friends' attitude toward their Society's long-standing opposition to the use of alcoholic beverages. In 1944 we expressed surprise that *Intelligencer* readers had so little to say on this subject, despite mounting figures of liquor consumption and of tragedies traceable to that source. This note was followed by the comment that if Friends were silent on the importance of abstaining from alcohol "perhaps this is only the silence of acquiescence to something that is taken for granted." In the late 1960's it appears obvious that there is no longer any such acquiescence. If our count is correct, it seems likely that the majority of Friends in this highly permissive era not only have no personal testimony against the use of alcohol but view as hopeless old fogies the few hold-outs like the JOURNAL's editor who, appalled at liquor's manifold ravages, still favor abstinence. Symptomatic of this shift in attitudes are the suggestions of admirable Quakers in several Yearly Meetings that pre-

cept be made to conform with practice by the changing of their bodies' codes of discipline to counsel not abstinence from alcohol, but merely temperance in its use. (Are there any other old fogies still extant?)

Another field in which twenty-four years have brought a change (but this time a change for the better) is the one having to do with the Quaker testimony on the responsibilities imposed by the ownership of wealth. "How many Friends," we inquired, "give conscientious thought to the uses to which their real estate and invested funds are put? When Yearly Meeting funds are invested in war bonds . . . this question acquires especial pertinence." From omnivorous reading of hundreds of meeting reports and news letters it seems to us certain that rank-and-file Friends are paying far closer and more conscientious attention today than they did a quarter-century ago to the question of whether the investment and uses of their money are in keeping with their principles. When we find urban meetings, for instance, risking part of their funds in the rehabilitation of slum housing rather than using the money to buy "safe" government bonds we may take some comfort in the evidence that, here at least, principle is taking precedence over profit.

Lest this random summary give the false impression that Friends' concerns are all secular ones, perhaps it should be pointed out that things of the spirit are ill adapted to the process of inventory. The passing years may have brought changes in some aspects of Friends' religious belief and quite possibly in the extent of their dependence on the Bible, but from the wide range of communications received at the JOURNAL office we should guess that in their fundamental religious attitudes Friends have altered very little, even though the language they use for the expression of their religious impulses may sometimes seem worldly to those (fellow-Quakers included) of a more evangelical background.

In discussing "the faithfulness of Friends in carrying out their testimonies for participation in social service," the 1944 chronicle remarks that "Some of the less gregarious and more individualistic Friends, in fact, are accustomed to accuse their conscientious confreres of devoting an undue proportion of their time to committees and good works at the expense of development of the inner life."—Rather comforting, isn't it, to discover that some things about Quakerism never change!

*First they came for the Communists, but I didn't speak up, because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Finally they came for me, and by that time there was nobody left to speak up.*

—MARTIN NIEMOLLER

### *A Psalm For New Year's Day*

*New Year's is a holy day when we celebrate the gift of time, the primeval gift, the majestic gift from the Most High.*

*We enter into this day with praise for the miracles that have been granted us in the past year—for the three hundred and sixty-five daybreaks, for the brilliant noons and the lavender twilights, for the joys and loves that have budded and bloomed, for the understanding we have gained from the sorrows.*

*We are filled with awe, on this holy day, to know that we shall be given yet more time, more moments to live with heart beating and mind pulsing in the moving now.*

*We resolve to use these hours and days truly as a gift from the Most High, to live in tenderness and humility, seeking for the sense of God's presence in the glory of His universe.*

*At this turning of time, on this New Year's Day, we pray that the madness and the anger of men may be abated, that God's law of love may rule the nations, that the world may find peace.*

WALLACE T. COLLETT

### *Early in My Blindness*

Early in my blindness  
I would dream that I could see,  
And with the clarity of mystic eyes.  
Words had a sharpness on the page  
That pierced my being;  
I had to shield myself  
Against the light of Gauguin's skies.  
Leaves, swirling from a maple tree  
Were tongues of fire,  
And the faces of my husband and my child  
Had such a luminosity as I  
In my profoundest love had not discovered.

But I would wake in darkness.

One night I dreamed that I was blind  
And told a stranger of my loss of sight.  
He answered with amazing tenderness  
But with no pity in his voice:  
"Now you can look into the Uncharted.  
You may find the Uncharted is All."

I woke in joy.

LORRAINE CALHOUN

(See note on page 14)



## Nonviolence: Ends and Means

By LAWRENCE SCOTT

OVER a period of twenty-five years pacifists in America (many of whom are disciples of Gandhi) have tried to build a nonviolent movement against war—and have failed. Why? Because of a lack of harmony of ends and means. Yet one of the main arguments for nonviolence as a way of life and action rests on just this principle: that nonviolent action as a means is in harmony with human community as an end.

Acting on this principle, Mahatma Gandhi and others in India were able to build a nonviolent movement that raised the morale of the masses, confronted the British colonial administration, and gained independence for their country. What has gone wrong in the United States?

Resistance to arrest and noncooperation in the courts, as practiced by many American pacifists, are means that obscure the very goal the pacifists should be seeking. If their goal is a warless community with some form of government—and the most workable large communities humans have been able to attain are of this kind—then civil disobedience against immoral laws and government policy is a very serious matter. It should be entered into only as a last resort and in a spirit and manner that bear witness to the need for law and equity.

The Gandhian movement included every aspect of man's life: educational, cultural, economic, political, and religious. But the center of the movement for independence was nonviolent direct action. Gandhi called that central moral thrust *satyagraha*—"soul force" or "holding firmly to truth." One of the tactics of *satyagraha* was civil disobedience against the British colonial laws in India. Yet Gandhi knew that independence, when attained, would require institutions of government and law. Therefore he used *satyagraha* and civil disobedience with restraint and always in such a manner as to sustain the principle of just government. Despite many campaigns against specific unjust laws and finally the "quit India" campaign against the entire colonial government apparatus, the nonviolent movement of Gandhi was never a movement of lawlessness. That was an amazing accomplishment in a subcontinent of 350,000,000 oppressed people.

Acceptance of arrest and cooperation with court and jail procedures were disciplines contributing to that accomplishment. To Gandhi, *civil* disobedience meant

acceptance of the principle of government and law and willingness to pay the penalty. That spirit and that disciplinary requirement were necessary in the winning of independence and in the establishment of democratic government for a free India.

In America, nonviolent direct action must be focused against militarism and against unjust and ruinous foreign policies of the United States Government; but it must be focused also on the building of domestic and world community. Such direct action will include civil disobedience against conscription, war taxes, and armament construction; but it must be used with restraint and with acceptance of the legal consequences.

World community will require world law and courts and a limited world government, but it will also require stable, unarmed national governments as a provision of viability and as a limiting factor. Limited world government is essential for disarmament and world peace; unlimited world government without national governments would become a tyranny of power within which global civil war would be certain to brew. This is why it is absolutely essential that nonviolent action that includes civil disobedience against the sovereign military state must be carried out in such a manner as to enhance the principle of just and democratic laws and government.

### *Noncooperation: A Questionable Tactic*

There has developed in the radical pacifist movement of America a widespread use of the tactic of noncooperation with the arresting and court process. This may take the form of going limp, or trying to pull away, or even of a mixture of the two. After the arrest it may take the form of total noncooperation with normal court and jail procedures. These tactics may be intended to bear witness against the indignities and dehumanizing practices that have developed in many police, court, and jail procedures. More often they are reactions of frustration against government machinery and regulation. Such tactics tend to transform the witness being made against a specific law or immoral practice of government into a witness against the principle of government itself. Projects employing the tactic of going limp and other forms of noncooperation with court and jail procedures tend to attract and foster anarchists and angry persons who are opposed to all regulations and seek the disruption and overthrow of all government.

A nonviolent direct-action group that takes on that character soon becomes alienated from the rest of the peace movement and loses all political relevance. No community or disarmed world can be built on that basis.

Lawrence Scott, executive secretary of A Quaker Action Group, has served as executive secretary of Philadelphia Yearly Meeting's Committee on Race Relations and as the representative of New York and Philadelphia Yearly Meetings in their concern for rebuilding the burned churches of Mississippi. He is a member of Central Philadelphia Meeting.

There may be occasions where law-enforcement officers are not just making an arrest but are engaging in brutality or illegal manhandling. In such a case, non-cooperation or going limp might be justified. But, even under such circumstances, the question could be raised as to what means is most effective in response. Does not going limp further dehumanize the situation? Is not a person's human dignity surrendered by his going limp, thus confirming the opponent's attitude that here is a thing rather than a fellow human being? It is quite obvious that such compounded dehumanization does occur in the majority of cases when limp noncooperators are arrested and dragged to jail and in and out of court. Non-violent action must find better ways than this of witnessing against dehumanization.

This present stage in the history of the United States and of the world leaves us no choice except to develop the power of nonviolence. If faith in nonviolent direct action is eroded by compromised principles, adoption of strategies that have no political relevance, and use of tactics that undermine our purpose of a disarmed world community under law, then nonviolence will have no adequate power.

## Feeling the Spirit

By MIKE YARROW

IN last year's spring mobilization for peace, one of the long-haired young people carried a sign with the letters F E E L in scintillating "psychedelic" colors. This sign started a train of thought in my mind that continued through many silent meetings. What did it mean?

"Feel." Do we really feel? Do we feel the burning skin by napalm, the ripping flesh and nerves by grenades? Do we feel the hopeless sorrow of the mother, losing a child; the frightened panic of the orphaned child? Was the sign saying "If we could really feel profoundly, extensively, and immediately enough, the war would stop?"

Then I thought of the James Nayler lines "There is a spirit which I feel. . . ." We repeat these frequently, but how often do we really *feel* the spirit? The words go stale. Our capacities to extend sensitivity to other people are stunted by fear and by the protections we erect against the prods of mass media.

Once upon a time when we were in a work camp in Southeast Missouri we learned a lesson in "feeling the spirit." The people we were working with had gone through the fires of poverty, indignity, eviction. I had brought along a record of Marian Anderson singing "Every Time I Feel the Spirit." The leader of the people,

Owen Whitfield, heard the record and said, "We don't sing it that way down here. We really feel it! We don't say 'movin' in my heart.' We say 'burnin' in my heart.'"

And so it was when Whit (who called himself a "jack-leg preacher") led the group of evicted sharecroppers in song. The whole room seethed with the burnin' spirit.

Amid the political and religious turmoil of our day I see signs of a new revival of the spirit of love, especially among some of the young people. When Leonard Bernstein asks a group of uncouth guitar players, "What is really different in the present young people's revolt?" they answer, "For the first time, men can destroy the world."

"How are you going to stop that?" asks Bernstein.

"Love," they say.

The effort to find a new awareness of the world, a new breakthrough of love, leads to bizarre and even disastrous forms, but who can say they are worse than the kind of monstrous destruction concocted by the reasoning, rational, traditional world of mature adults? I am reminded of another sign in the peace mobilization: "War Trip is BAD Trip!"

Our young people are getting closer to this sense of constructive, creative, evil-overcoming love. Kenneth Boulding ends his first sonnet on "There is a spirit which I feel" with the couplet:

As I, a member of creation, sing

The burning oneness binding everything.

These words appeal to my generation, but for those that are reaching for a new revelation perhaps more is said by a sign F E E L carried in a huge outpouring of humanity for peace.

## Search and Destroy

Brave men kneel in a place apart—  
Uniformed, grim, battle-tense,  
Each concealing a troubled heart,  
Seeking his spirit's defense.

The chaplain waits in churchly dress  
To bless each mission in turn;  
His urgent prayers plead for success,  
Safe-conduct, safe return.

Then each man goes to his station  
To do what a soldier must,  
Chosen to kill for his nation,  
Assured that in God we trust.

Does this God favor wrong over wrong  
When suitable prayers are said?  
What boon is this, sought for so long;  
Can this "God" be he who is dead?

GRACE T. NEAL

Clarence H. ("Mike") Yarrow is secretary of the International Affairs Division of the American Friends Service Committee and a member of Swarthmore (Pa.) Meeting.



## What's Different About Drogheda?

By MARGARET BRINTON

**F**OR the experience" is my reply to anyone who asks me why I spent my junior year in a Friends boarding school in Ireland. I had a fabulous time there last year.

Drogheda Grammar School is small and coeducational. There were a hundred of us; twenty were day students. We knew each other as well as brothers and sisters. (Of course we quarreled, too, but that's beside the point.)

The school (only recently taken over by Friends) is three hundred years old. Its most famous past pupil is the Duke of Wellington. The buildings—even more ancient than the school—were built over an old Franciscan monastery. If you believe in ghosts it's a wonderful place to be.

The students were from many other countries besides Ireland. There were six Americans, two Malaysians, two Icelandics, one Dutch, two from Germany, one French boy, a British subject from Kuwait, quite a few English, and a good lot of Irish. So you can't blame me for being de-Americanized by the end of the year!

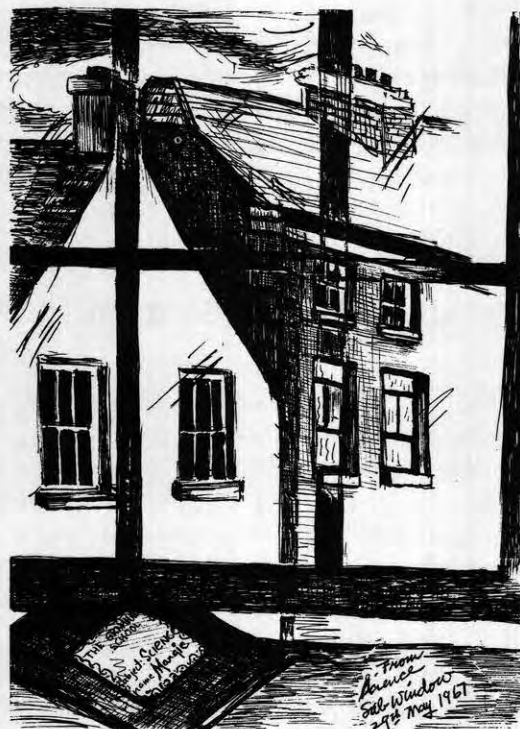
The school has six forms. I was a fifth former, along with fifteen others. The system of education differs from the American one. I was behind in some subjects. It was great to get away from the pressures of College Entrance Exams. At the end of the fourth year Drogheda students take their "Intermediate Exam" and the sixth year their "Leaving." I was in between and took neither, but one rainy morning three of us went off to Dublin to take our Scholastic Aptitude Tests. That was a filthy day, and we celebrated it by missing our train back to Drogheda and having a gorgeous meal in a Chinese restaurant.

Sundays were great except for the mornings. We all were packed off to church—either Presbyterian or the Church of Ireland. I went to both. Once a term there would be a Quaker meeting, and Irish Friends would come surprising distances to it. There were a few Quakers in the school besides me, and the nearest meeting was at Dublin, thirty-four miles away. Fancy going to Dublin every Sunday morning! It takes an hour.

Thursday and Saturday afternoons were free, and we usually went poking round the shops of Drogheda or on walks. Mondays and Fridays after school we cycled the mile to the games fields for either hockey (the boys played it, too), rugby, rounders, tennis, or cricket.

It rained quite a bit, especially during May. When it did (mind you, you get used to it) the dark buildings

would seem even gloomier, and you'd dream all sorts of things, like running away to a hot blazing fire. In winter on half-day afternoons the girls had a lovely blaze going, but getting too warm can result in very itchy chilblains.



Students at Drogheda wear uniforms, which I think is rather a good idea because it saves so much on clothes. The girls' uniform is a dark green pullover sweater or cardigan, white shirt suitable for wearing with a tie (which we wore only on special occasions), and a wine-red A-line skirt. The colors brighten up the place. We were free to wear other clothes on Sundays and after school if we wanted. I don't think anyone ever complains about the uniform, but I do know that the girls secretly take the hems of their skirts up each year. The boys wear slacks, shirt, tie, and jacket on weekdays, suits on Sundays.

The two special occasions are Past Pupils Day and Gala Day. The former begins before 1 o'clock dinner, with boys' and girls' hockey matches against those energetic P.P.'s. During the afternoon they all buzz off in cars on a treasure hunt, and the school once again becomes the old ordinary place, with none but familiar faces. That feeling wears off at half eight that evening, when many of the past pupils return to dress for the dinner dance held at the Neptune Hotel in Bettystown. (The headmaster and his wife, the staff, and the head boy and girl are also invited.)

Margaret Brinton, a member of Schuylkill Meeting at Phoenixville, Pa., is now back in this country as a senior at Phoenixville High School.

On Gala Day, held the last day of summer term, both parents and past pupils attend, and everyone watches the swimming events (the school has an outdoor swimming pool) and gawks at all the exhibits. But aside from that, the dance, and the midnight swim, it's a very sad day. It can also be a terribly embarrassing day if you hate to let the headmaster and all that lot see you cry.

Our headmaster, Eric Brockhouse, is an English Friend, rather strict but nevertheless quite jolly and decent. He and his wife live at the school and have their own flat beneath the girls' dormitories. Therefore when we had gossip circles at unearthly hours of the night we had to keep an open ear for any stirrings below.

There is much more to be said about the Grammar School of Drogheda, County Louth, and an even greater amount about Ireland. It's the Irish life I love!

### "That's All Jive, Man; That's All Jive!"

By DAVID S. RICHIE

**T**HUS recently all the involvements of Friends so far in the housing and poverty field were rejected and denounced. It was said not with hate by a black militant but with love by a white Quaker who has been listening to black militants and who has come to see things through their eyes. This was Vinton Deming, who has been pouring his heart out for Friends for the past two years in the Chester (Pa.) Project.

What did he mean? He meant that all efforts so far were totally inadequate—the efforts of Doylestown Friends to rehabilitate 3610 Fairmount Avenue, the patch-up fix-up efforts of the almost fifty volunteers per weekend in the Philadelphia Weekend Workcamps, the decision of Central Philadelphia Monthly Meeting to rehabilitate one house for one large family, the effort of Friends Housing, Inc. to rehabilitate thirteen large houses for low-income families financed by the Federal Rent Supplement program.

"That's all jive, man; that's all jive!" It was enough to make the members of the Race Relations Committee and the Social Order Committee rise up, take notice, and even take sides!

What can a bit of reflection make of this? It can make us realize that what we are doing so far is totally inadequate, but that does not mean it is not worth doing. It can mean that what we are doing is making us feel good—if not proud of our efforts, at least relieved somewhat of our guilt feelings; yet our actions may appear

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The discussion at a recent joint meeting of the Committee on Race Relations and the Social Order Committee of Philadelphia Yearly Meeting gave rise to these comments by David Richie, executive secretary of the Social Order Committee and coordinator of the new Committee on Housing and Poverty Involvement.

to others as paternalistic, condescending—"jive." That does not necessarily mean we should give up what we are doing, but rather that we should do it better, with greater sensitivity, with purer concern, with more perfect "color-blindness."

At least this is what it means for me—that we should stretch ourselves to welcome all the workcampers we possibly can persuade to come. By exposing them to the "skyrocketing crisis of our cities" (as one student expressed it), we shall increase their guilt feelings, perhaps, or at least deepen their commitment to the search for a decent opportunity in life for all—deepen their inner demand for the necessary social change. That is why I must strive to *fill at least three workcamps in January with Quaker adults.*

To me this seems clearly right, yet certainly not enough. Certainly also it seems right and important to invest what funds I can and what funds I can persuade others to invest, even at considerable risk and loss of interest, in improved housing, both urban and suburban, that is open to low-income families.

What more than that? John Woolman exhorts us still today to make the business of our lives the turning of all that we possess into the channels of universal love. A more modern Friend has commented that the response required of us is commensurate with transferring all the energies and resources now being poured into our privileged Friends' schools and committing them to the education of urban ghetto children. Easier said than done!

But the search for what is right to do must go on. Equally important, the search must go on for what basic social change is right to support. Are Friends ready for the changes in taxation, the changes in priorities and amounts of public expenditures, essential to wipe out poverty and slums? Are we publicly advocating such changes? Are we ready to welcome the participation of militant demanders in the decision-making process of our power structure, and thus, for example, to transform our police into a guardian of rights for *all* rather than an instrument of repression?

Difficult, perhaps tragically discouraging, perhaps tragically violent times are ahead. Can Friends keep their heads when others of our white and black neighbors are losing theirs? Can we purify our very lives so that we can be recognizable as color-blind instruments of reconciliation and social justice? Apparently we don't appear that way now!

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*"We have no problem." These were the words one heard in our town when doubts of racial togetherness came.*

*Then why can't our teacher, because she is Negro, find places to eat, or live, or play?*

—JEAN KUEBLER



## Remembering the Reformation at Wittenberg

By HUGH S. BARBOUR

THE outward setting for the East German Reformation festivities (October 29 to November 3), though cordial and simple, was similar to that of other great ecumenical gatherings: a city full of history, packed churches, thundering music, and processions of bishops and archbishops, moderators and church council presidents. The inward experience was new in that spiritual fire and strength came to us mainly from the East German Christians, men who have lived soberly under continuous pressure for thirty years. Few had themselves known any such gathering since the Leipzig Kirchentag of 1954. For East German young people, even banal greetings from American, Asian, and African churchmen were dramatic experiences.

Many of us visitors were most moved by personal conversations. The sermons we heard gave new depth to Biblical passages; meditations on the Parables spoke even more personally about courage in imprisonment, about repentance, or about service that makes no distinction among men. Except as scholars, the visitors had far less to share.

On the main Festival days, three simultaneous services and at least two other gatherings each drew more than two thousand out-of-towners to the Wittenberg churches where Luther had preached. His robust and square-footed spirit was tangible. After their own Sunday-morning service, the young people staged a set of skits around a theme song: "We know all about the Reformation except what it means today." Their evening communion service with jazz combo was reverent and earnest.

The East German Church seems lively, healthy, and happy in spirit. At an evening session in the City Church, a photographer's floodlight blew a fuse. In the darkness, the chairman suggested that we sing Luther's hymn "Aus tiefer Not" ("From the Depths of My Distress"). The thousand persons present roared with laughter and, without organ, sang from memory—as only Germans can sing—three or four verses.

Like the school children of Wittenberg, students of several theological faculties were given the whole week free. Special services were held in nearly every parish of East Germany, and ecumenical events took place in over

twenty cities, Luther-towns, and universities, even though foreign visitors were limited.

The East German Government has been criticized for refusing visas to most of the West German and American delegates or invited guests; those who were finally admitted were restricted, except in transit, to the area of Halle and Wittenberg. In regard to visas, the Western churches, and the press, however, this was no new policy. In the churches' favor were several solid steps—even should they prove temporary. Several hundred delegates (from almost every country in Asia and from Eastern and Western Europe) were accepted and were fed and housed in state-owned facilities. The cost of the church festivities and the expenses of most delegates were borne by the East German Christians, but a select group of over sixty churchmen (most from socialist countries) were invited by the Government itself.

### *Political Piety, but in Good Taste*

The state underwrote and set up its own receptions, festival, and symposium. Naturally these events, like some of the preconference books, included political piety on "Reformation and Revolution" and the Marxist emphases on Luther as a humanist and as a catalyst of the first stage of the industrial revolution as we know it. The plays produced by youth groups in the Wittenberg square and most of the floats and marching groups in Wittenberg's Reformation Day parade reflected the same outlooks, but their spirit and taste were good. For instance, there were no overt attacks on any church or on any Western nation.

As in America on such occasions, costume can displace content. The national postage stamps and Meissen-china plaques in commemoration of the anniversary used Cranach's portraits of Luther with dignity. The Government was anxious to remind us that it had spent a million marks on refurbishing Wittenberg and the Wartburg, and it has used them all year to draw tourists.

The courage, friendliness, and joy of East German Christians are always likely to upset the ideas of their visitors. Some outsiders are surprised by the extent and variety of programs that continue in local Lutheran and Evangelical parishes. There are about 4775 pastors serving a somewhat larger number of church buildings. The thousand-odd theological students are about equally divided among the six great universities' theological faculties and the five privately supported church seminaries. There are over a hundred surviving institutes for the aged, for orphans, or for the sick, and twenty-five training schools for catechists and church musicians.

I was surprised by the continuing strength of the

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Hugh Barbour, chairman of the department of religion at Earlham College, was leading (with his wife) an Earlham study program in Austria and Germany at the time of the Reformation anniversary gatherings described here. "Four of us from Earlham," he writes, "were in the end among only about a dozen Americans admitted to the celebrations." A member of Clear Creek Meeting in Richmond, Indiana, he is the author of *Quakers in Puritan England*.

Catholics and the "Free Churches," especially the East German Methodists. Church attendance, despite some shrinkage, is hardly below that in Scandinavia, West Germany, or parts of urban America. Youth meetings, often imaginative and lively, continue in almost every parish; the students are eager and frank.

In most parishes, resistance to membership in socialist youth and children's organizations is limited to a few families. With such membership are bound up most cultural activities and also the students' hopes for being accepted into universities, technical schools, and skilled careers. The *Jugendweihe*, or socialist life-dedication ceremony, has increasingly replaced confirmation; or the young people may undergo both. For many, the more crucial decision concerns military service. Alternative service for conscientious objectors has been set up through construction battalions of the army, but a few accept imprisonment instead.

#### *Here They Are—Here They Want to Stay*

Despite these pressures, Christians are loyal to their land and people. Many say explicitly that their calling is to live where they are; they would not emigrate if they could, however nostalgic they feel for visits to relatives in the West. They do not intend even their criticisms and detachment to be a "pro-Western" policy—just as critical Americans are not thereby procommunist. I would add that their concern for peace and Vietnam is genuine and seldom follows stereotypes. Taking the risk of being distrusted and misused from both sides, some Christians and Marxists are carrying on real dialogue and building personal relationships. A few attempt careers parallel to the "worker-priests." More would prefer to serve through medicine, science, or teaching.

Apart from economic improvement, few changes in daily life and its challenges were clear since my only earlier close contact, fifteen years ago. A generation later, a man must still live without knowing which of the fearful daily decisions have been right or wrong, without being sure of their fruit. Thereby Luther's message—that we are daily forgiven by grace, that we can trust our salvation by faith, that the world, even in its darkness, is in God's hands—becomes the more central for living. The place of Jesus and his Cross in the acceptance of such a life becomes the more vital.

Many of these churchmen belonged to the Confessing Church which withstood Hitler: they are the Bonhoeffers of our day. They early reached the inner freedom of those who have had to risk and commit everything. Now their life has come much closer to our own, as Americans search for ways to peace in Vietnam and in our own racial conflicts. For us, too, knowing and obeying the right standards is no longer enough; sometimes it is not

even possible. Our lives are outwardly easier, and we have more freedom of motion than East German Christians, but our choices, in an atomic era, are no less anxious. In proportion as this is so, we may find the Christians of East Germany to be guides and helpers as well as friends; we have a lot to learn.

## The Grape Pickers' Children

By JOSEPHINE DUVEINECK

AT Hidden Villa Ranch, where I live, we run a summer camp for children. This year the idea occurred to me, "Why not provide a post-camp session, before the opening of school, for the grape strikers' kids?"

For nearly two years the Agricultural Labor Union CIO-AFL has carried on a strike, spearheaded by the grape pickers in the Central Valley of California, to obtain better living conditions for farm workers in this wealthy area of production. While some concessions have been obtained, a satisfactory agreement has not as yet been reached. The genius of the movement is Cesar Chavez, a remarkable young citizen of Mexican ancestry who has given astute, prolonged, courageous, and nonviolent leadership to his followers. These men and women—white, Negro, some Spanish-speaking—have been living on a level of deprivation that is hard to imagine. Their clothing is shabby, their housing substandard, their diet meager. Their children do not have toys or books—sometimes not even shoes. They live in the shadow of controversy, disappointed hopes, and community rejection.

Just as Friends helped the miners in the Pennsylvania coal fields in the 1920's when their strike was carried on to the point of starvation, so Friends in California have joined with other groups to sustain this parallel cause by contributions of money, clothing, food, medical supplies, and public witness. (Farm workers have not as yet attained the status under law held by industrial workers.)

As in any revolutionary movement in which adults are engrossed, children have to fend for themselves and are in no position to anticipate any holiday celebrations or unusual treats. So, with the cooperation of the Migrant Ministry (a service provided by the Council of Churches for agricultural workers) we developed a plan. The wife of one of the Council's ministerial workers had formerly acted as counselor at Hidden Villa Camp, and thus she was familiar with the environment and the general character of the camp. She acted as director, bringing with her several counselors who knew the children and their families. The Migrant Ministry took care of insurance and

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Josephine Duveneck of Palo Alto (Calif.) Meeting has worked for many years with the Northern California Regional Office of the American Friends Service Committee, mostly in the field of community relations.



furnished transportation from the Valley to Los Altos. I contributed the services of my camp cook, who knew the kitchen and the storage facilities; of the maintenance boy, who knew the mechanics of cleaning up and trash disposal; and of my riding counselor, who knew the horses. I took care of the commissary, to which the Friends Meeting of Palo Alto contributed about seventy-five dollars. Our ranch vegetable garden produced a famous harvest.

We had thirty-five children, ages five to thirteen, most of them Mexican-Americans. A small minority group of whites—children of the staff—added a great deal and, I am convinced, benefited greatly from the experience. The program consisted of horseback riding, swimming, hiking, games, campfires, arts and crafts, singing—all the things usually done at camp; at the same time the children became acquainted with trees, animals, wide open spaces, and friendly white people. Camp gave them a few days' respite from overcrowding, boredom, anxiety, and adult tension.

Many things were new to these children: regular bed hours and group meals (waiting to be served or helping to serve and waiting till all had finished before rushing out), all you wanted to eat (maybe three glasses of milk), helping to formulate plans for the day, listening to stories, playing games without quarreling over gain or loss, making your own bed, preventing litter, and treating dogs as pets rather than as scavengers. Our camp lasted only for a week, but it constituted a high point in an otherwise drab summer: something to tell about at school when the teacher asks you to write about what you did during vacation; an encounter with new skills and new situations; an assurance that you are not altogether forgotten by the white community. Best of all, it is something to look forward to for next summer.

Many people of good will feel perplexed about how to make initial contact with unfamiliar groups. Open a door for their children, and you will find the way is easy and altogether delightful.

### Quaker Rosary

Silence—noisy silence—  
vibrant silence—silence.

He has come.  
My Lord is here.

Let thy love flow through me  
—Pulsing, surging, sustaining.  
Fill me with concern.

Teach me to love and to serve  
my God, my neighbor, my  
fellow man.

Silence.

CHARLOTTE FARMER

### A Visit to Seoul

*The author of this letter, Bob Blood, who has long been active in Ann Arbor Meeting while teaching sociology at the University of Michigan, is now under a two-year appointment to the faculty of International Christian University at Tokyo. With him in Japan are his wife, Margaret, and two of their four sons.*

EVERY Friend who travels to the Far East should visit Seoul Friends Meeting. Our family has just returned from a four-day trip to Korea (only two hours from Tokyo airport), and we are still glowing with the sense of community we experienced there. Seoul Meeting now has fewer than half a dozen resident members (several key members are working or studying abroad) and another handful of attenders. As a result of this small size, there is an intimacy of fellowship, an opportunity for full-fledged participation by every member, and a prizing of every visitor which larger meetings lack.

Friday evening we sat on the floor in the tiny meeting room of the new meeting house high up a gulleyed dirt street overlooking Seoul. While a teapot bubbled on the coal stove in the middle of the room, eight of us discussed the meaning of life as Friends in contemporary Korea. One of us was a young chemist whose wedding we would attend the next day. (How many of us would have spent the night before our wedding in such a discussion?) A high-school teacher in traditional Korean dress spoke of his Buddhist background and his sense of obligation to his own family as taking precedence over the social concerns of the Meeting. Another Friend spoke of the constant struggle to resist temptation when caught between the needs of his family and the opportunities to exploit the resources of the organization which employs him. How can Friends experience fellowship with one another when there are secrets they must withhold even from their wives? No easy answers came, but the wrestling was genuine.

Saturday morning Oh Churl took us to a rural village where Church World Service is conducting an experimental community-development project. Meeting in the new community house, the villagers decide each year on new projects, such as a communal silkworm house and a communal laundry for the winter months when the usual river-laundry is frozen. These projects, undertaken entirely by the volunteer labor of the villagers, are financed almost wholly by their contributions of funds. This was an encouraging sight in a very poor country.

Saturday afternoon, after the wedding, three Friends took us across the city to the outskirts, where a new squatters' village is being erected on municipal land too steep to be used for any other purpose. Seoul's four million people—more than ten percent of South Korea's popu-

lation—have pushed land value sky high. On the bare clay soil of that mountainside, hundreds of families are building themselves new houses which, while effective shelters from rains and floods, lack water, electricity, or any other public utility. Even if utilities are extended there in the future, these people will always be a long, expensive two-hour bus trip from their jobs in central Seoul. Perhaps eventually there will be steps for climbing the mountainside, but as we struggled upward in dry weather we wondered how one could ever manage the ascent when the clay turns to mud. One of our Friends (a graduate student at Seoul National University) invited us into the home he has built for his widowed mother and himself. Then we pushed on to the top of the mountain where he and a student friend teach junior high school classes evenings and weekends to children of the community who otherwise would have no schooling. (The nearest school is too far to be reached, and there is no school bus.) As we climbed the mountain, a growing entourage of grinning children swarmed after us, shouting "Hello, hello" in the only English they knew.

Sunday morning, Seoul Meeting was almost crowded with more than a dozen worshipping Friends. After meeting for worship, most of us went down the mountain to a packed dining room, where we feasted on the Korean equivalent of sukiyaki before bidding each other farewell.

The open curiosity and warm welcome of Korean children and common people to foreigners reminds me of Japan a decade ago. Today Japan has become too sophisticated and too preoccupied with its own success to pay that much attention to foreigners. But there is another difference between Japan and Korea which the passing of a few years is not likely to erase—the relation to communism. Many Japanese people are sympathetically interested in the Communist Chinese experiment. Most of them are sharply critical of the American involvement in Vietnam. As a result, visiting Friends find themselves in an environment where the peace testimony is welcome news. Korea, on the other hand, had a bitter taste of communism during the months when it was invaded from the North. It is furnishing thousands of soldiers and civilian employees to the American side in Vietnam, and is engaged in an anticommunist propaganda crusade as virulent as Chiang Kai-shek's. As a result, the peace testimony comes hard to Korean Friends. Though they are sympathetic with it in principle, they are too close to the 38th parallel to be sure what they would do if war should erupt again. Hence this is one area where visiting Friends can contribute a different perspective and in return be freshly challenged.

Tokyo

BOB BLOOD

## On the Anti-Draft Movement

*The following statement of conscience (abbreviated for JOURNAL publication) was issued in October by an ad hoc group of San Francisco Bay Area Friends troubled by the moral implications of conscription.*

WE feel a special urgency to speak a common conscience regarding the growing anti-draft movement. Conscription is one of man's most dehumanizing ways of coercing his fellow man, the more tragic and inexcusable in this country because the 13th Amendment to the Constitution unequivocally outlaws *all* forms of "involuntary servitude" except as punishment.

As participants in a recognized "peace church," we for many years have been granted special-privilege status within the draft system as conscientious objectors. This has tended to blind us to the evil of the draft itself and to the treatment of those who do not qualify for such a classification.

We therefore applaud the courage (especially in view of the severe penalties threatened) of those who refuse to let themselves be "used" to meet commitments which, morally questionable at best, in any case are not their own. We applaud even more those in totalitarian countries who take such a stand; they too will take courage from the draft refusers in America. These courageous young people do an incalculable service to all of us, even to those who strongly oppose them. They help give us courage to keep trying.

## Fast Day

She dreamed she baked a birthday cake  
for her dead son and all the hungry children.  
The black bare branches of a tree against the windowpane  
became, in fantasy, their thin, stretched arms.

She cannot meet their long-lashed eyes.  
She dreams newsprint in sugar-script upon the cake:  
"Long lashes, swollen stomach,  
describe the famished child."

She tries to shake off truth as dreaming.

Today some medaled man will pin  
A cold gold star upon her breast,  
where once she held  
that well-fed, trusting, laughing little boy  
she bore to die in war.  
His lashes, too, were sweetly long.

At least, she cries,  
He was a happy child;  
at least, when he was little,  
we could always give him food.

MARY TULLY



## Book Reviews

**ISSEI AND NISEI: *The Internment Years*.** Daisuke Kitagawa, Seabury Press, N. Y. 171 pages. \$5.95

Father Kitagawa was there. He not only saw but felt what was happening when 110,000 Americans of Japanese ancestry were suddenly uprooted from their homes and businesses on the West Coast and herded under armed guard into so-called "Relocation Centers." ("Internment Camp" was already a dirty word in America.) And, being a keen student of psychology and sociology, he had some understanding of what such treatment did to people. This small book is an important contribution to the literature of that evacuation, which some non-Japanese have called "America's biggest wartime mistake."

"Father Dai," as he was affectionately called by all the young people of the camps, was actually an outsider who was caught by chance in the web of war. Being a student from Japan at General Theological Seminary in New York, he was trapped. And, being a foreigner, even to the American Japanese, he was able to view the scene objectively. His keen analysis of the inborn tensions within the Japanese-American communities of the West Coast—tensions inevitably magnified under the stress of mass confinement behind barbed wire fences—would be possible only to an observer of Father Kitagawa's background and insight.

Throughout the book his observations are illustrated so revealingly with true-life incidents—some humorous, some pathetic—that the story becomes most readable and quite moving even to persons who at the time were perhaps barely aware of what was taking place here in America, where such things "just couldn't happen." To this reviewer, who (representing the American Friends Service Committee) opposed the evacuation but assisted in the relocation, it was the spirit of men like Father Dai that gave a ray of solid hope even during the most dismal days. Certainly the Japanese Americans today—no longer a segregated community—have fully justified the confidence which all of us who knew them intimately never lost.

FLOYD SCHMOE

**THE IMPACT OF THE SOCIAL SCIENCES.** By KENNETH BOULDING. Rutgers University Press, New Brunswick, N. J. 117 pages. \$3.75

Probably more than any other economist of this generation, Kenneth Boulding (currently president of the American Economic Association) has stressed in classroom, in writings, and in talks—many before Friends' groups—that economics is simply part of the larger area of the social sciences. In this most recent of his many books—the substance of his Brown and Haley lectures at the University of Puget Sound in 1966—he discusses the impact of the social sciences in three areas: the economic system, the international system, and what he calls the "sacred aspects of life"—law, religion, and ethics. He feels that since the early 1930's the social sciences have made a real contribution to the improvement of economic conditions, but that in the two other fields their contributions have been less significant and that here there are great tasks of research still to be done by social scientists.

The book—succinct and well written—is stimulating fare for the thoughtful reader.

FRANK W. FETTER

## Friends and Their Friends

**Cover artist Albert Schreiner** of Ridgewood (N.J.) Meeting is chairman of that Meeting's Peace and Social Action Committee and is also active in work for peace conducted by New York Yearly Meeting, the New York office of the American Friends Service Committee, and the Metropolitan Board for Conscientious Objectors. In his professional field he is art director for World Campus and for Maryknoll Fathers.

Originally designed for the December 15th issue, Albert Schreiner's generous contribution finds itself appearing instead on January 1, thanks to the machinations of those mysterious gremlins that frequently infest the JOURNAL office. But who can say that the artist's wish for peace on earth is less fitting for the New Year than it is for Christmas?

**Cleveland-area activities of the AFSC** now center at the meeting house at 10916 Magnolia Drive, Cleveland, Ohio, instead of emanating (as formerly) from the Dayton Regional Office. The Service Committee office is open every day until noon under the direction of full-time staff worker Gordon Harris and part-time worker Donna Huntington, who spends her afternoons at the local draft-counseling office.

**"More Quaker Laughter"** is William Sessions' sequel to his "Laughter in Quaker Grey," a book of stories and anecdotes first published in 1952 and just reissued at \$1.75. Collections of the kind of gentle humor dear to Friends, both books may be obtained from Friends Book Store, 302 Arch St., Philadelphia 19106. The price of the new book, plentifully illustrated, is \$2.75.

**Edwin Bronner**, on a spring-semester sabbatical leave from curatorship of the Quaker Collection at Haverford College Library, will take a Quaker historian's holiday in the library of Friends House, London, doing research and writing on "Anglo-American Quaker Relations in the Nineteenth Century," with time out for speaking engagements in other parts of England, as well as in Ireland and in Bad Pyrmont, Germany.

**That devaluation of the pound** has a potentially serious effect on the overseas work of the Friends Service Council (London) and other philanthropic projects of British Friends is revealed by letters and advertisements in *The Friend* of London urging contributors to such work to increase their donations in proportion to the reduced international exchange value of British currency.

**At least two Friends, Barbara Sprogell and James Michener**, are among the 163 persons convened in December and January as a Convention to revise parts of the Constitution of the Commonwealth of Pennsylvania. Barbara Sprogell of Gwynedd Meeting is clerk of overseers of the William Penn Charter School in Philadelphia. James Michener, the widely known author, is a member of Doylestown Meeting. He has been named secretary of the Constitutional Convention.

**Friends visiting India** can attend meetings for worship in Bangalore at the home of Richard and Edith Cooper of Montclair, New Jersey. According to the *Newsletter* of the Friends World Committee for Consultation, among the occasional or frequent attenders (averaging about twelve and mostly non-Asiatic) are several Indian Christians, some Hindus, and two swamis.

**The Maelstrom Coffee House** in the Community House of Westport (Mass.) Friends Meeting (formerly the SMTI Coffee House, described by Noel Stern in last January 15th's JOURNAL) has a new student coordinator, John Zettlemoyer of New Bedford, a Navy veteran who conducts a high school class at Smith Neck Friends Meeting in South Dartmouth and is a freshman in English at Southeastern Massachusetts Technological Institute. The Institute's students patronize and help oversee the two-year-old project. Coffee-house programs include debates on political and academic issues, music, and drama. Outgoing coordinator is Paul Gauer, who has served as pastor of the Friends Meeting in Westport. Three Friends sit on the Maelstrom's twenty-one-member board of overseers.

**C. Louise Waddilove, wife of Lewis E. Waddilove**, Clerk of the Fourth Friends World Conference, died in York, England, on December 10th. After the Conference (which she had attended) the two Waddiloves had taken a short holiday together in the autumn before she became ill.

**John Woolman School at Nevada City, California**, only four years old, is now formally accredited by the Western Association of Schools and Colleges. Of the sixty-two students enrolled this year, one-third come from Friends' families and another ten from Quaker-oriented homes. Three new Quaker couples have joined the teaching staff this year.

**A store-front peace center** is operated by Harrisburg (Pa.) Meeting at 1728 North Third Street. On duty is a draft counselor who invites discussion on the subject of military service with young men and women, parents, and other concerned persons.

**The fall issue of "Inward Light,"** the semiannual magazine published by the Friends Conference on Religion and Psychology, includes among its articles, poems, and comments two papers presented at 1967's FCRP conference at Haverford by Christine Downing and Richard A. Underwood. (Incidentally, *Inward Light's* editor, Elined Kotschnig, reveals that while the two professors of religion were expatiating at the Haverford conference on "Male and Female: Journey to Self through Meeting, Myth, and Dream," their spouses were maintaining a careful male-and-female counterpoise—Dick's wife accompanying him to the conference, Chris's husband at home tending the five children of the Downing household plus two young Underwoods.)

The periodical's address is 3518 Bradley Lane, Washington, D.C. 20015. Its subscription rate of \$2 yearly (single copy \$1) is included in FCRP's \$4 membership fee.

**Lorraine Calhoun of Miami, Florida**, author of "Early in My Blindness" on page 4, died on November 6th after a long illness during which she continued to write poems (several of which have appeared in the JOURNAL) despite her blindness and other severe handicaps of health. Surviving are her husband, Don Calhoun, and their adopted daughter, Lisa.

**The Official Report of the Fourth Friends World Conference** is at the printer's in England. Single copies will be mailed free to participants in both the Conference and the Greensboro Gathering. The printed *Report*, which covers a wide range of Conference activities and includes a number of photographs, may also be purchased for \$1.50 postpaid. A *Study Guide* to help groups in making use of the report will be available on request. In addition, the *Conference Message and Resolutions Approved by the Conference* will be printed in a separate leaflet available at no charge. These items are to be ready for distribution after January 1 from Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

**"Going to the World Conference was like going to Heaven."** So wrote Thomas R. Bodine, newly-retired clerk of New England Yearly Meeting, in reporting his Conference impressions for the *Bulletin* of Hartford (Conn.) Meeting. "You looked around and were surprised to find yourself there among all those wonderful people; yet, unlike going to Heaven, you could come home again afterward."

**Brinton Turkle of Brooklyn (N.Y.) Meeting**, whose old-Nantucket picture book called *Obadiah the Bold* enchanted many Friends and their children a couple of years ago, has furnished delightful illustrations for *The Lollipop Party*, a "different" new juvenile by Ruth Sonneborn (published by Viking Press), about a small Puerto Rican boy in New York.

**Glad Schwantes of Scarsdale (N.Y.) Meeting** is gathering "tried and true" recipes for a *Friends Cook Book* to be published and sold for the benefit of Powell House, New York Yearly Meeting's conference center at Old Chatham. Her address is 688 Forest Avenue, Larchmont, New York 10538.

**The new principal of Friends Girls School at Ramallah**, near Jerusalem, is Peggy Paull, a California Friend who has traveled in Africa and Central America and has studied at Woodbrooke, the Quaker adult study center at Birmingham, England.

**Farewell at Salamanca.** When Walter and Peggy Taylor were honored in November at a dinner in Salamanca, New York, for their five years of service to the Seneca Indians as representatives of Philadelphia Yearly Meeting's Indian Committee, they were presented with a guest book signed by all those present. The testimonial inscribed in it credited the Taylors with embodying all the virtues of St. Francis's prayer ("Where there was hatred, you sowed love . . .") and ended with "This is a true description of you wonderful Quakers . . ."



**Mountain View Meeting of Denver, Colorado**, has recently acquired a two-story brick building at 2280 South Columbine (two blocks from Denver University), thus establishing itself in a meeting house after more than fifteen years of worshipping in private homes and rented space. The building will be used not only for worship but also as a Friends center for community activities. One project the Meeting has undertaken this year is responsibility for financial support of a Vietnamese child.

**James R. Stein, Jr.**, has resigned as pastor of Poughkeepsie (N.Y.) Friends' Meeting, where he has served since 1951. He and his wife, Anne Willis Stein, are planning to live near Ambler, Pennsylvania.

**Cost of the War — a Correction.** Arthur Bertholf has pointed out a serious error in the JOURNAL's transcription of his letter in the December 15th issue: The cost of the Vietnam war is \$1,000 per second—not \$1,000,000!

### 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.*

#### "No Speaking Except by Official Appointees?"

My first reaction, as a Friend of recent convincement (20 years), to the letter of William G. Nelson, 3rd, in FRIENDS JOURNAL for December 1, 1967, was, "Is this Friend for real?"

My second reaction was "Yes, he is absolutely authentic, and this is a partial explanation of the state of the Society."

Roslyn, N. Y.

ELIZABETH H. MOGER

A Friend writes to you of a "concern to prevent a recurrence of the shameful Philadelphia Yearly Meeting Session in 1967" [December 1, page 633]. I have on a few occasions been ashamed, in a way, of my own speaking in a Friends meeting. In every case that I can remember, however, I was heartened and inspired by the way in which the spirit, acting either vocally or in silence, reminded me of the way in which I had misunderstood its promptings. Thus, perhaps, it would be better to say that I was embarrassed and chastened, and that my pride "suffered a fall," than to say that I was ashamed.

Some Monthly and Yearly Meetings have been troubled in recent years by intemperate speaking; much Friendly patience is required to make the attender responsible realize that his messages are an ineffective and negative influence.

Yearly Meeting poses a special problem because of the relatively short duration of its sessions and the large number of persons attending. I would not approve premeditated vocal interruption, but I cannot say that a person who is moved to speak while another is speaking may not simply have given way to the spirit with more certainty than do some who speak with more premeditation. I have not been present at any session of Yearly Meeting in which this problem was resolved in a way that I felt to be at odds with Friends' traditions and testimonies.

It poses a puzzle to understand how a person can at the same time admit the possibility of a "shameful" session of worship in a gathering of Friends and at the same time retain

any faith that the traditional practice of Friends' worship can lead to an understanding of God's will. As a member who has served as clerk of a number of Meetings I do not understand that a clerk has any power to recognize or not to recognize any person present, and I cannot conceive of a member accepting a clerkship charged with an obligation to refuse "recognition" to any class of persons present.

Ambler, Pa.

GERARD M. FOLEY

May I suggest that Friends who are still criticizing last year's Philadelphia Yearly Meeting [December 1st JOURNAL, letter of W. G. Nelson 3rd] give attention to these basic questions: Did Yearly Meeting work out all the necessary business of the Society; did it give consideration to all concerns raised; and did it act in unity on the concerns and business given it? If the answer is yes, then the behavior of individual Friends is put into its needed frame of reference.

Since I am the person most identified with the complaints of impolite and crude speech and behavior, I feel drawn to set down a few words that might add to some person's understanding of what happened. First of all, during and after Yearly Meeting many Friends came to me saying that while they agreed with what I said, they wished that I could see my way clear to making a gentler presentation. For my admittedly ill-mannered shouting down of the clerk I offer what is perhaps a too-late apology to Albert Maris and to all the Friends gathered in those lengthy sessions.

In regard to my manner of speaking and to my unconformist appearance, I can offer no apology, for I am I. I think what has really bothered many of the critics of Yearly Meeting was the presence and participation of young Friends in larger numbers than have been seen there for many, many years. In any case, I ask Friends not to attempt to abandon traditional Quaker ways because they are irritated by certain individuals or by the presence of young people. Individuals, if they err, can be worked with, and the young people are needed for the growth of the Society both in grace and in numbers.

Philadelphia

JIM B. HART

When I joined Ithaca Meeting the committee that visited me suggested that I should look at Barclay. So I did. One of the results of my study was a belief that business meetings of the Religious Society of Friends were held under God's authority and constituted a search for His will. My experience as a member has confirmed that the best meetings work that way. It has also seemed clear that insight into the divine Spirit is not limited by age, color, or selection as a representative.

The suggestion of William Nelson's letter in the December 1st JOURNAL, which would essentially turn Yearly Meeting into another Representative Meeting, with different representatives and with visitors allowed, differs fundamentally from the ideal we seek. Yearly Meeting should not be merely a search for consensus of the feelings of the Monthly Meetings as interpreted by their representatives.

I don't know what constitutes an "old line" Friend. I did not find the Philadelphia Yearly Meeting sessions of 1967 "shameful." The only time I felt shame was when Friends audibly interrupted another whose message seemed to them out

of keeping with the spirit that was moving in the Meeting. We should listen.

We do need to exercise self-discipline in Yearly Meeting sessions. If we filled the meeting room with 1200 members and each spoke for only one minute we'd have a remarkable sit-in. But I'd like to be there, with the meeting house overflowing, and with us learning the discipleship necessary to be effective under those conditions.

*Westtown, Pa.*

CHARLES K. BROWN, III

### Do Quaker Adults Dare to Differ?

Early Friends were shakers of sham and pretense, searchers for inner truths. They were scorned, hated, flogged, imprisoned, and sometimes killed, for their strange behavior and beliefs.

The world today is not so different. The safe place is still close to the "norm," and the people who differ are still in question. Our young people, our "flower children," scandalize us by their techniques of draft-card burning, storming the Pentagon, and local (not too peaceful) demonstrations. Before we criticize their position I feel we must take a look at where we, the older generation, stand.

Are we conforming to the "norm" too much? Have we taken a good look at the standards by which we live? Are we clear, in our own minds, what the moral issues are today? Are we discussing and intellectualizing too much and acting too little?

Friends of long ago stood together as a unit. Concerns were concerns for all the family. The very young were given tasks of grave responsibility, and many a Meeting and home were carried on when parents went to prison. What is so different about our youth today? We have fine, intelligent, idealistic kids—young people wanting and getting direct action, tired of the safe and the standard. So where is the problem?

Maybe we are the problem. Perhaps we need to forget that the "norm" is good for health, wealth, and staying out of jail. Maybe we need to step over beside our youngsters and become "hippie" adults—reach out to them, support them, and love them. If we could forget the safe and concentrate on the right, perhaps their need to break away would be lessened, their need to experiment with the psychedelic forgotten. Together we would have a chance to see what love could do.

*Waterford, Mich.*

POLLY JAE LEE

### Hippyism Not a Religious Movement

The editorial "The Flower People" (October 15th JOURNAL) gave serious—even sympathetic—consideration to the hippies as "a religious movement," even going so far as to compare hippy-inanity with "primitive Christianity." Let us be reminded that the sole foundations of earliest Christianity were love for Jesus Christ and reverence for his teaching, moral responsibility to God, and, above all, a conscious receiving of the Holy Spirit. From the Christian point of view, any comparison which implies a similarity between these two "movements" rests on dangerously unholy ground, very close to blasphemy.

Furthermore, in their "spiritual" quest hippies are said to be "intensely dedicated." So was Hitlerism; so was Stalinism.

Finally, about the hippie concept of "involvement": has

hippyism, as it is observed, practiced, and preached, in any way contributed to the improvement or moral health of the society that it condemns? mitigated any social miseries? solved any of our social problems?

By any sane, moral standard (is there any other that matters?) the flower people are living worthless lives, without direction or purpose, in a never-never land of desperate self-deception.

*Swarthmore, Pa.*

MARJORIE L. WEBB

### More About the Author of "New Horizons"

Joan Herman, whose "New Horizons for the Handicapped" was in the December 1st FRIENDS JOURNAL, went to a Friends' work camp in Pennsylvania about 1947, [when she had] just graduated from Concord (Mass.) Academy. The project was work among unemployed miners' families. She wore herself out and contracted polio. Her life was saved by the iron lung in which she has lived most of the time since.

Her exposure to Friends at the camp led her to ask our Hartford Meeting if she might be admitted to membership in spite of her confinement in New Britain (Conn.) Memorial Hospital. After a number of preparatory visits this was accomplished, and Joan actually came to meeting on a stretcher a few times at wide intervals.

She shared her room at the hospital with aged and more-or-less senile women, and in her longing for contacts with younger people thought out the scheme of the New Horizons organization. A number of our Hartford Friends have been active in this, and it has developed strong State Welfare and local community ties. It is hoped that the 22-acre tract at nearby Farmington [which Joan mentions in her article] will be the site of the separate institution of which she has dreamed. It should cost society no more to care for handicapped shut-ins in a separate hospital than to scatter them in the "convalescent homes" and institutions for the aged where most of them now are in loneliness.

Your article mentioned Joan as a Seventh-Day Adventist, which is correct, but she has been retained on our Hartford Meeting membership list by her request and the Meeting's approval. The dual membership is the result of the devoted attention she has been given in recent years by an Adventist minister. She is pleased with Friends' interest.

*Hartford, Conn.*

PAUL BUTTERWORTH

### "What does the Lord require of thee . . .?"

Several important points still have not been made in reply to Lindsley Noble's article on civil disobedience in the JOURNAL [August 15th editorial].

I do not regard tax-exempt status or incorporation as having any real connection with a "duty" to refrain from civil disobedience. All churches are tax-exempt by virtue of public policy. Many Meetings have not incorporated, but this matter is subject to state rather than Federal law, so the analogy is bad.

What troubles me is the proposal that we give up the openness to divine leadings typical of Friends' unique approach. If we are to remain open to the voice of God, we cannot proclaim in advance what we are not prepared to hear. We cannot rule out civil disobedience individually or corporately, because the Lord may require it of us. If He does, then all



the laws of the Union must not stop us. Thus responded the Friends who helped the slaves to Canada, and thus must we also, albeit with fear and trembling, when He reveals what we are meant to do in these horrendous days.

The trouble is that we have lived in relative safety and comfort for so long that it is hard to believe our ears when we begin to hear and see the things that Friends must do to bear witness to God in this age.

Chicago

JAMES B. OSGOOD

#### "Joiners or Come-Outers?"

As another member of the Friends General Conference Committee on Christian Unity who has had continuing doubts about the wisdom of the Society of Friends' being part of the National Council of Churches, I want to express my gratitude for the printing of Norman Whitney's article "Joiners or Come-Outers?" I am grieved to realize that, with Norman Whitney's passing on December 1 [the day his article was published], this will be the last such article we receive from him. His service to and his influence on the Society of Friends will long be appreciated and felt.

I shared with Norman his concern that the Society of Friends remain clearly a movement apart from either Catholic or Protestant Christianity. Becoming a part of any larger ecclesiastical body is a step in the direction of further institutionalization of religion. From the beginning Friends sought to minimize structure and institutional trappings. They also assiduously eschewed corporate creedal statements of any sort lest they limit their belief in the continuing revelation of truth.

I do not share Norman Whitney's impression that the larger number of Friends are in favor of being a part of the National Council of Churches. I strongly suspect that the issues never were considered completely by the various Yearly Meetings that are already members and that considering such membership anew would bring to light a much more widespread objection than is commonly thought to exist.

Wallingford, Pa.

LOYD W. LEWIS

#### Marga MacMaster

May I say how sorry I was that, apparently because of lack of space, in the recent memorial note for Gilbert and Marga MacMaster my reference to Marga was deleted. She often accompanied Gilbert on his travels on behalf of the American Friends Service Committee until chronic ill health prevented. She was always deeply interested in his work and his concerns and was always the thoughtful and gentle and generous hostess, as the many persons who visited in their home remark. Both are buried in the Friends Cemetery at Bad Pyrmont.

Moorestown, N. J.

MARGARET E. JONES

### 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

WARD—A son, KEVIN WILLIAM WARD (born March 11, 1966), by Leonard B. and Mary S. Ward of Washington, D. C. The mother

and the maternal grandmother, Harriet R. Sutton, are members of Friends Meeting of Washington and of Alexandria (Va.) Meeting.

#### MARRIAGES

CADWALLADER-LESTER—On August 19, 1967, in Hamburg, N. Y., MARY ANN LESTER, daughter of John and Lou Lester, and LEONARD KEYES CADWALLADER, son of Sidney and Carol Cadwallader. Both attended Earlham College and the bride taught at Friends Girls School in Tokyo, Japan. The groom's parents are members of Yardley (Pa.) Meeting.

DEPPNER-DOSTER—On November 22, 1967, under the care of Miami Meeting, Waynesville, Ohio, BARBARA JEAN DOSTER, daughter of Ruth Cook Doster and the late Charles Doster of Harveysburg, Ohio, and JOHN CHARLES DEPPNER, son of Joseph E. and the late Mary Margaret Payne Deppner of Miamisburg, Ohio. The bride and her mother are members of Miami Meeting.

#### DEATHS

HICKS—On November 22, 1967, in England, MURIEL A. HICKS of New Southgate Preparative Meeting, London, England. Well known to Friends all over the world for her services in Quaker research projects, she was assistant librarian in the Friends Library, first at Devonshire House and then at Friends House, London, from 1919 until 1959. After her retirement she spent some time cataloguing Dublin Yearly Meeting Records. In 1947-1948 she worked for several months in the Haverford and Swarthmore College Quaker libraries in the United States.

SHEPPARD—On September 6, 1967, LEWIS B. SHEPPARD, aged 78, husband of Carrie (Markle) Sheppard of Plymouth Meeting (Pa.). He was a member of Plymouth Monthly Meeting. Surviving, besides his wife, are a son, William, of Oaks, Pa.; two grandchildren; and a brother, Isaac Sheppard of Norristown.

TELFAIR—On November 27, 1967, at Richmond, Ind., suddenly, MARY SWIFT TELFAIR, wife of David Telfair and daughter of the late Catharine Balderston Swift. She was a member of Clear Creek Meeting. Surviving, besides her husband, are four children, Jane Stowe, Joanne Richards, William, and Louise.

TOMLINSON—On November 14, 1967, ALVA CURTIS TOMLINSON, aged 96, of Miami Meeting, Waynesville, O. Surviving are three children: Ruth LaRue of Dayton, O.; Paul Curtis of Wilmington, O.; and Faith Shank of Raleigh, N. C.; and five granddaughters.

WAY—On November 26, 1967, HARRY ORLANDO WAY, aged 92, husband of the late Alice Willmott Way. Formerly a member of Half Moon Meeting in Centre County, Pa., where he was born, he was one of the founders of Cleveland (Ohio) Meeting. Surviving are three children, Katherine Way Newnes of Euclid, Ohio; Thomas Willmott Way of Medina, Ohio; and Dorothy Way Baer of Ambler, Pa.; nine grandchildren; and three great-grandchildren.

### Norman J. Whitney 1891-1967

Norman Whitney has a particular significance for me because he introduced me to Quakerism and to the American Friends Service Committee. This was back in 1948 when we were both living in Syracuse. I remember the night when Norman talked informally to our group of young Episcopalian laymen, and I recall the excitement as his story evolved. We kept him late into the night. The discovery of Quaker meeting followed, and the pattern was set that changed my life.

Norman Whitney touched many lives that way. In all the years he taught English at Syracuse University he excited students with literature, his own vision of man, and his relation with God. He led a creative double life as teacher and worker for peace; to him, I am sure, they were one. His first affiliation with the Service Committee went back to 1936 in the Emergency Peace Campaign, where he was associated with Ray Newton and Red Schaal. This led to other kinds of associations in summer institutes, and then to the Middle Atlantic Committee.

In 1940 he started his invaluable work—on half- or full-time

leave from Syracuse University—as counselor to conscientious objectors in Civilian Public Service camps. He traveled widely throughout the country, interpreting CPS, raising money for it, and becoming a beloved friend to the CO's in CPS. His abiding friendship and his tireless work on their behalf identified him affectionately with a generation who were to become the core of the AFSC's post-war staff.

In the intervening years until his passing a month ago Norman always had the Society of Friends uppermost in his heart. This carried him to Friends Meetings around the world, to active service for the AFSC's Peace Section, to attendance at Friends' world conferences, to a long term on the AFSC board of directors, and (since his retirement in 1960) to his work as consultant in the Peace Education Division. In later years he was actively associated with the new Friends World Institute, and at the time of his passing he had just accepted the chairmanship of the board of Woolman Hill, the new Quaker center at Deerfield, Massachusetts.

It was as humorous spirit and prophetic interpreter of Quakerism that we shall remember him. For me there is the added note of appreciation: the encounter with him changed my life.

WILLIAM D. LOTSPEICH

### Howard G. Taylor, Jr.

The sudden death of Howard G. Taylor, Jr., on November 29, 1967 at the age of 77 removes from the Religious Society of Friends a lifelong, dedicated member. Since he was always an outdoor man, keenly interested in sports and with agriculture his principal occupation, perhaps it was fitting that his death should come while he was at work on his beloved farm on the banks of the Delaware River at Taylors Lane, Cinnaminson, New Jersey.

Surviving, in addition to his wife, May, are three daughters, one son, and twenty-nine grandchildren.

The large and moving memorial meeting at Westfield Meeting (Riverton, N. J.) reflected his manifold activities in service to his community and to the Society of Friends. After his education at Friends Select School and Haverford College he taught for a time at the Tunesassa Indian School in New York. For many years he had served in the Representative Meeting and on the Indian and Japan Committees of Philadelphia Yearly Meeting. He and May Taylor, his wife, spent two prolonged periods of service in Japan nurturing the growing Society of Friends in that country. As former secretary of Philadelphia Yearly Meeting (Arch Street), his spirit of warmth and integrity did much to promote the joining of Race Street and Arch Street Friends in the united Philadelphia Yearly Meeting, of which for several years he served as associate secretary.

Locally he was active in the YMCA and the ministerium. Always

deeply interested in ecumenicity, he had been an observer to the current consultations on church union. The Taylor homestead on frequent occasions was host to gatherings ranging from annual outings of the YMCA to parties for Japanese visitors in the Philadelphia area.

Outgoing in nature, Howard Taylor was possessed of a keen and delightful humor and was more gifted than most in sensitivity to the leadings of the Spirit. The many dimensions of his life add up to a total person of deep spiritual insight and one of a genuinely warm and friendly spirit. A man of whom the Society of Friends could be proud, he was an example of the influence that one life can have. We can but be glad that such a life and such a spirit lived and dwelled among us.

FRANCIS G. BROWN

## 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.*

### JANUARY

6—Ohio Friends' World Conference follow-up: a "conversation" at Timken Science Hall, Malone College, Canton, 10 A.M. Keynote message by T. Canby Jones: "Implementing Creative Encounter," followed by group discussions.

13—Green Pastures Quarterly Meeting at Ann Arbor (Mich.) Meeting House, 9:30 A.M. to 9:30 P.M. Committee meetings in morning; business meeting in afternoon; speaker or panel in evening 19-21—Friends Committee on National Legislation annual meetings, 245 Second St., N.W., Washington, D.C.

20—Western Quarterly Meeting at West Grove (Pa.) Meeting House, on Harmony Rd. Worship and Ministry, 9 A.M.; meeting for worship, 10, followed by meeting for business. Lunch, served by host Meeting, 1 P.M. Babysitting provided.

22—"The Challenge of War and Militarism: What Is Our Christian Responsibility?" Quaker Leadership Seminar at William Penn House, Washington. Fellowship, study, visitation with Government officials, and an ecumenical consultation on peace. Registration fees: \$10; \$15 per couple. Write William Penn House, 515 E. Capitol St., Washington, D.C. 20003.

27—New York-Westbury Quarterly Meeting at 15 Rutherford Place, New York. Meeting for worship, 10 A.M.; Ministry and Counsel, 10:30, followed by business meeting. Bring box lunch; beverage, dessert, and care for small children provided. Afternoon program.

28—Chester Quarterly Meeting at Swarthmore (Pa.) Meeting House, 11 A.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 Elbrandt, Clerk, 1602 South via Elnora, 624-3244.

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

### California

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

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

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

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

**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.

**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 Robbins, Clerk; phone 762-8583.

### Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

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

**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 10:30 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 Sanford House, 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. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

### Hawaii

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

### Illinois

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

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian, HI 5-8949 or BE 3-2715. Worship, 11 a.m.

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

**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.

### Maine

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

### 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.

### 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.

**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.

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

### Minnesota

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

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

### Missouri

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

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

### Nebraska

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

### Nevada

**RENO** — Meeting Sunday, 11:00 a.m., 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.

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

**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 4-2895.

**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.

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

**FALLS** — Main St., Fallsington, Bucks County. First-day School 10 a.m., meeting for worship, 11 a.m., open house 2:30 to 5 p.m., no First-day School on first First-day of each month. Located 5 miles from Pennsylvania, reconstructed manor home of William Penn.

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

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

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

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

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



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

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

**NORRISTOWN**—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.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.  
University City Worship Group, 106 S. 42nd St., 11 a.m.

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

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

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

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

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

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

**UNIONTOWN** — Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

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

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

**WILLISTOWN** — Goshen and Warren 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.

### South Carolina

**COLUMBIA**—Unprog. worship 10:30 a.m., University Baptist Center, 700 Pickens St. Information: Wm. Medlin, 2801 Bratton St. 256-1002.

### Tennessee

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

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

### Texas

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. 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.

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

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

**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.

### POSITIONS WANTED

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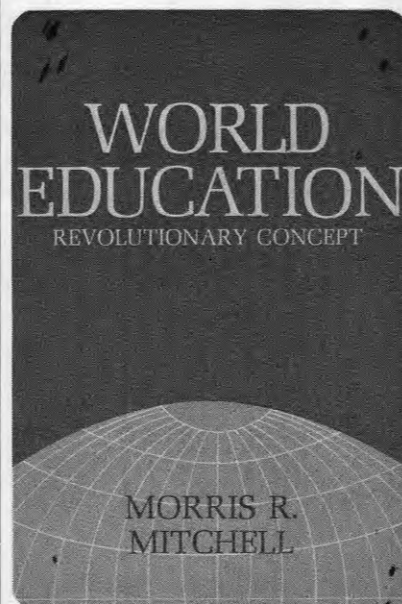
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