

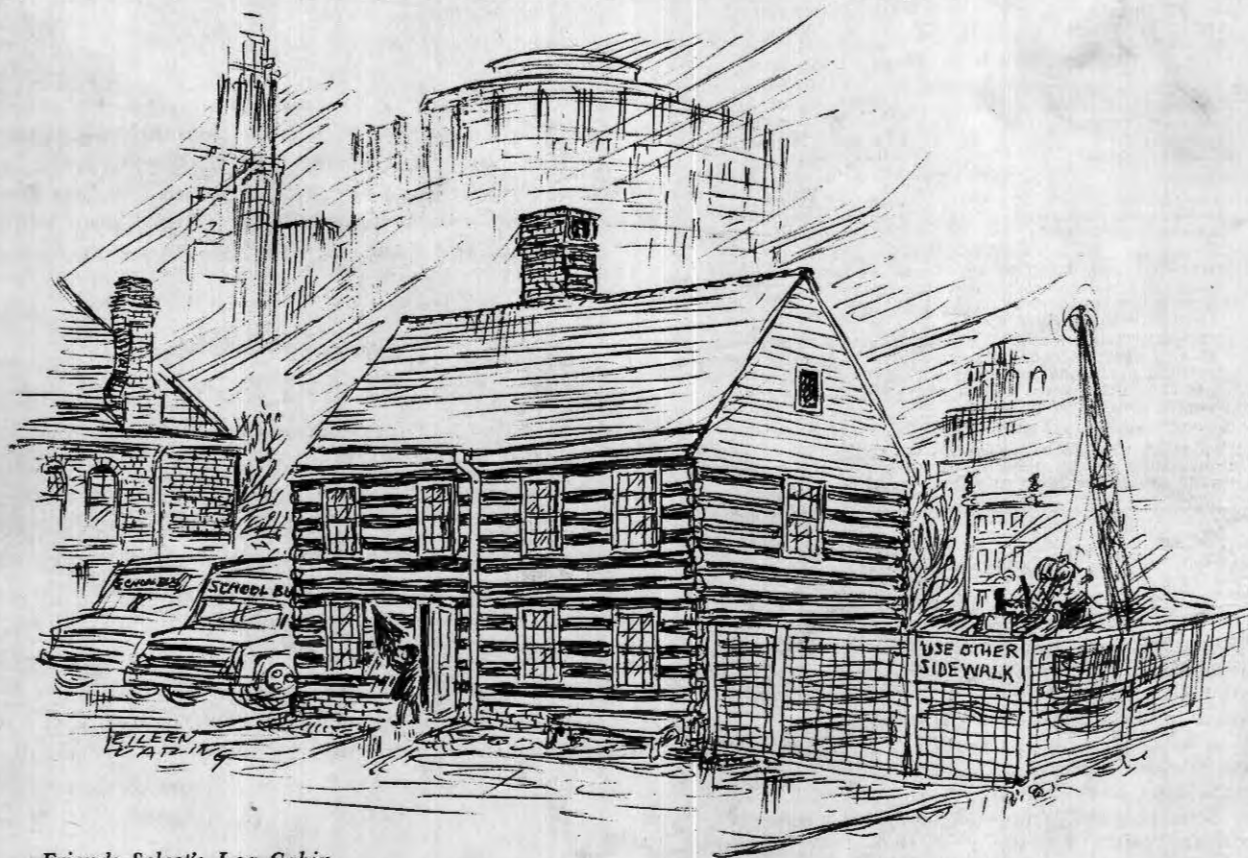
# FRIENDS JOURNAL

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*Friends Select's Log Cabin*  
(See page 28)

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*Q*UAKER principles are a way of life—life lived in consciousness of the presence of God, life entwined with that of God, life filled with a sense of inner peace. The application of this way of life to situations of tension lies in the ability of Friends to move into such situations without altering their lives.

—MARTIN COBIN

## FRIENDS JOURNAL



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## Contents

Anyone Want a Log Cabin?	26
Lower-School Meeting—Adelbert Mason	26
Child Psychology—Pollyanna Sedziol	26
Editorial Comments—R.A.M.	27
A Membership of the Spirit—Patricia Pollak	28
The Road Back—Tom and Grace Nelson	29
Napalm—Lorraine Calhoun	30
Come Snow Once More—Winifred Rawlins	30
Are We Needed in East Africa?—Howard W. Alexander	31
Is Meeting for Worship Like Going to a Dig?—George C. Hardin	33
My Brother's Keeper?—Barbara C. Houghton	34
Time to Move On—Kathryn A. Easter	34
The Appalachian South Needs Books	35
Quaker Youth Pilgrimage—Leyton Jump	35
Book Reviews	36
Friends and Their Friends	37
Letters to the Editor	40
Announcements	42
Coming Events	42

## Anyone Want a Log Cabin?

EILEEN Waring's cover sketch portrays all that is left (for the nonce) of the buildings belonging to Friends Select School in Philadelphia. The school structure (located on the Benjamin Franklin Parkway at Seventeenth Street) has fallen to the wreckers, leaving nothing but an enormous hole in the ground until the projected modern replacement is erected. Still holding its own on the Sixteenth and Race Streets corner of the gutted lot, however, is the solidly built log cabin that was already there when the first of the just-demolished school buildings was put up in 1885.

Long the subject of curious questions from passers-by, this cabin is something of a mystery, for no one seems to know who built it or exactly when, although an educated estimate puts its date at about 1820. Despite its lack of precise identification, it has been certified by the Philadelphia Historical Commission as an authentic historic structure, and because of that glorified status the Commission hopes that it will not be torn down. However, since there is no space for it on the plans for the new school, Friends Select will be glad to give it to anyone who will move it (at a probable cost of at least \$10,000), with preference being given to someone (perhaps another Friends school) who will keep it up and will open at least part of it to the public for educational purposes.

In the past the log cabin has served as a residence for assorted janitors and faculty members associated with Friends Select, but now it is being used (along with the adjoining building of the old Friends Library, scheduled for demolition) as temporary classrooms for fifth- and sixth-grade pupils, while all the other FSS pupils are accommodated in a nearby multi-story YMCA.

## Lower-School Meeting

WEDNESDAY is the time for the school's meeting for worship. Legs dangle from the benches in the meeting house; Ellen's hair is twisted dozens of times; Eric's fingers tap one knee, then the other, in regular rhythmic patterns; Sally's eyes catch every movement of the branches swaying outside; Sam, before meeting is over, has looked at every person in the room. But during this meditative period profound thoughts take hold, even if only for a moment. Possibly a heartfelt sentiment is shared vocally, but don't count on it! At least each discovers a brief period of quiet for his soul and a sense of expectation for the possibilities of the day ahead.

ADELBERT MASON

Abington Friends School

## Child Psychology

Two things, Lord,  
I need to know—  
When to hold on  
and when to let go.

POLLYANNA SEDZIOL



# FRIENDS JOURNAL

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

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## Editorial Comments

### "As If" Personalities

ONE of the amenities of riding a suburban train daily is the opportunity it affords to do absolutely nothing but think, if one wishes, without any sense of guilt about wasted time—for doesn't a person who uses his eyes reading all day need to rest them on distant objects and perhaps even close them now and then for a fleeting nap? One may spend a profitable time reading the faces of one's fellow passengers. And newspaper headlines (even occasional columns) read at a seat's distance over those passengers' shoulders afford more news of the day's disasters than one can comfortably absorb. Books, more rarely seen, are more fascinating, for there one gets a view of people's interests.

\* \* \*

Tonight a psychology textbook being read by a college boy in the adjoining seat occasions several surreptitious glances. The chapter is an analysis of "as if" personalities, which the book's author apparently evaluates as cases ripening for psychotherapy. It seems that "as if" personalities, pretending something not actually existent, show definite schizoid characteristics. Deserving close watching, for example, are people who take up acting as a career. They are often Walter Mitty types who hide behind another character's façade and maintain a slim grasp on reality.

But when the student closes the tantalizing book and departs upon reaching his station, fancy plays on, conjuring up a variety of "as if" types that would not fit the text.

Is an "as if" person necessarily sick? Under horrendous handicaps of hardship, including blood purges and oppressive interference with individual predilections, the peoples of the Soviet Union and of China have acted in (to us) amazingly willing concert for years as if the promised "people's democracies" were actually run, as intended, by the proletariat; out of stultifying restrictions they have built viable societies without crushing the indomitable human spirit. Periods of deprivation have marked the finest hour for the stouthearted who bear hardships willingly for a day of promise they believe has dawned. People in wartime, living under almost intolerable conditions as if every day were their last, perform incredible deeds of valor and unselfishness. Thus it was in legendary Troy, in London during the blitz, in Dres-

den during the Allied avalanche of bombs, in Japan on the day of Hiroshima. Thus it is today in North and South Vietnam.

Of course it is easier to live as if each moment were one's last when it very well might be. Depending on public grasp of the destructive possibilities of modern warfare, this may provide grounds for hope that negotiations can be made toward a better world.

There are other "as if" situations familiar to Friends. The earliest Christians lived out their dearest beliefs as if the Kingdom would come any day, which they literally believed; the early Quakers, staunch souls thrown back on their own experience in an age of religious upheaval, felt and therefore lived as if nobody but themselves and the early Christians had experienced the guidance of the Inner Light.

It is much harder to face the immense array of cause-and-effect knowledge in today's scientific world as if one did not know that an ignorant decision or a careless order could reduce our world to atomic dust; as if one did not know that our own Constitution and Bill of Rights are being violated now by intelligent American citizens who define self-discipline as doing one's Air Force exercises every morning. Yet the hope of the future probably lies in "as if" personalities—in people who act as if the Golden Rule, common to all the great religions, really were the standard for human conduct.

When Thomas Jefferson (who kept slaves himself) wrote the Declaration of Independence, he declared that "all men are endowed by their Creator with certain inalienable rights," knowing full well that in fact those rights never have been inalienable at all. Yet the words have been catching fire in men's souls ever since. They represent an intuition of truth that the human spirit reaches under duress. They have helped to stir up oppressed peoples' revolutions around the world. They were one of the inspirations for the greatest document of the twentieth century, the Universal Declaration of Human Rights, adopted twenty years ago by the General Assembly of the United Nations. There it stands—"the inherent dignity . . . and inalienable rights of all members of the human family."

Might it not be a good thing for Americans to keep that short document close at hand, refer to it often, and judge domestic and foreign policy by its precepts as if

it were already codified into law? How many labor members of union shops know or care that the Declaration of Human Rights, while upholding every person's right to work, specifically forbids forcing any individual to join an association? And how about "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family"? (See *Appalachia*, p. 35.)

During this twentieth anniversary of its adoption Quakers and others might cite the Declaration of Human Rights in letters of protest and exhortation and in con-

gressional hearings, and might encourage its use by our spokesmen at the United Nations.

Only if a sizable number of us truly live "as if" (beyond a few hours around the Christmas season) can the Kingdom really come.

\* \* \*

On the train a blind woman, sitting on the front seat by her seeing-eye dog, chats with her daily traveling companions: "I saw *Camelot* last week and enjoyed it so much!"  
R.A.M.

## A Membership of the Spirit

By PATRICIA POLLAK

THE answer to the question of criteria for Quaker membership has troubled me for a long time so much that I may never be able to make up my mind to ask for membership.

My experience of the Protestant Church seems to be that formal membership in any religious group somehow denies the very essence of religious truth; we either are, or are not, living in the spirit of religious truth, and a formal profession of faith is valid only at the moment of its utterance, and membership is actual only so long as we live in a truthful spiritual relationship with God and with others. That a person seems to reflect inner light and truth at the time of his application for membership is no guarantee that he will continue to do so.

That there is such a concept as a "birthright" Quaker who needs no test of his eligibility for membership, or that members need not renew their applications at stated intervals, brings out to me the obvious inadequacy of any humanly designed criteria for membership. Perhaps it is this recognition of our human fallibility in being competent to judge others which leads us to try to find abstract or doctrinal criteria that we hope will represent a truer spiritual test of membership.

Yet doctrinal criteria for membership can only meet the same human fallibility; in addition, they run the risk of eventually blaspheming the very religious spirit they seek to express. Throughout history, people have united under banners proclaiming common causes and faiths. In time, every banner, doctrine, and symbol has given up its transforming power (if it ever had any) to the self-seeking uses of human nature. No allegiance to doctrine or symbol guarantees the vitality of the spirit sought in confrontation with God. When we make the mistake of investing our faith in signs, symbols, words of doctrine,

or even in the spiritual fellowship of the Meeting, rather than in our own personal relationship with the inner transforming power, we lose a deeper understanding which refuses to be contained in words or other outward signs, but which must grow and change if it is to express living realities.

If to be a Quaker means to be a seeker, rather than an answerer, it seems to me that Quakers would welcome the possibility of the enrichment of their own religious understanding through the membership of people from non-Christian faiths and traditions.

It is my understanding of the scriptures that Jesus never intended to found a new religion, but to find again the living spirit of the law, rather than the prescription or the hollow professions of faith which George Fox objected to in another time and place. I fear that any discussion, no matter how sincere, of whether a non-Christian can be a Quaker leads us into irrelevant polemics like those of the legal guardians of "truth" in Jesus' time or of the medieval Christians who felt it important to know how many angels could fit on the head of a pin. (We end up asking what size pin, and found a new sect.)

I do not think it is blasphemous to ask ourselves where the Jew called Jesus got his light, if not from the same source of life and understanding which all men in all times have sought—most of them without any conscious Christ image to guide them. Whether we accept as the living way to truth the Christ symbol or some other seems to me relevant to our personal religious experience only. The living experience of Christ would be a different story from all lips. I do not believe this is a basis for spiritual fellowship between human beings whose gathering together for communal worship acknowledges that we never feel we have all the light necessary for a journey of unknown destination.

A more fruitful test of membership than any abstract or doctrinal criteria, it seems to me, could be the true, living relationship between the applicant and his Meeting. If the members of the Meeting find themselves in

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Patricia Pollak, a graduate student at Columbia University, has been an attender since 1964 at several Meetings in New York City: Washington Square, Morningside, and Rutherford Place. She was moved to write this article by the extensive discussion of "A Jewish Quaker" in the JOURNAL's "Letters" columns last year.



spiritual accord with the living person, whom they affirm through their personal knowledge of him, why should Quakers who do not know him feel a concern about his identity? It is an unfortunate necessity that accepting a new member requires judging a human being, but why should it be necessary to require ourselves to pass judgment on his experience of religious truth? I do not believe that God would lay such a heavy burden on humble seekers of light. It is difficult enough to judge another without judging ourselves; but to judge another's experience of truth is to risk cutting ourselves off from the truth he brings us.

## The Road Back

By TOM and GRACE NELSON

**T**O be a white woman with a prison record makes one a second-class American; in Los Angeles, to be a Negro or Mexican-American or Indian woman with a prison record is to be really hobbled in a fair start toward adjustment to life.

Many courts are reluctant to commit a woman to prison (except for aggravated crimes) if there is any feasible alternative, such as probation or county jail or a combination of both. As a result, women who do finally reach prison are usually more disturbed emotionally than their counterparts in a men's prison. They are inclined to be more dependent, more subject to deep depression and self-destruction, and more likely to form homosexual attachments. None of these developments is helpful to a woman's readjustment to a crime-free life.

For a woman returning from prison the feelings of dependency, guilt, and self-condemnation build up to a great sense of loneliness. She is certain there is no one "out there" who can understand how she feels. Some say loneliness is the number one cause of parole failure.

The Elizabeth Fry Center, set up in Los Angeles in 1966 by the Pacific Southwest office of the American Friends Service Committee, offers a place where a released woman prisoner may live through the trying period of her return to community life. The Center, capable of accommodating twenty women, is located in an area already integrated racially; the two homelike residences are close to bus transportation, with an address that is advantageous for persons applying for work in an office, service trade, or factory. It is open to anyone, regardless of type of offense, number of times in prison, and, of course, regardless of race or religion or lack of religion.

We try to avoid the aura of treaters and treated. Our staff consists of a director, his wife as assistant director, a counselor, a cook, and two couples who alternate in replacing the director and assistant director on weekends. We offer counsel and gentle guidance toward social responsibility. (The first responsibility is paying for board and room at the Center.) There is also an opportunity for discussion of problems in group meetings, when all

staff and residents attend. Primarily, we try to provide the psychological support of a homelike atmosphere of confidence, faith, and love.

Facilities such as ours are not a panacea for all persons returning from prison, but the Elizabeth Fry Center has helped some women to begin to see themselves as worth-while individuals rather than as check-writers, forgers, shoplifters, prostitutes, or as possessors of some other demeaning label. Let us mention a few.

*Laura* came to the Elizabeth Fry Center from the streets. For some months she had been on parole at her family home and had been doing badly. She felt severely rejected by her parents and had no one to talk to. A very bright woman in her late twenties, she hides her essentially pretty face in extreme obesity; when she finds herself, she will be able to turn her great ability to any one of a number of careers.

For some weeks after coming to us, she permitted herself only limited contact with those around her, though she seemed to appreciate the homelike environment and the nearness of others who also were struggling to find a place in the outside world. Although she found it easy to get work in a highly skilled but routine field, she had difficulty keeping such work because of her tremendous need to be creative. For some weeks she flirted with situations that would return her to prison, where she had the security of ready companionship.

During these months of struggle, *Laura* developed some helpful relationships with others in the house, as well as a growing friendship with the directors. When an effort was made to involve her in an illegal act she felt safe in calling on this friendship. From that point of decision, though the problems have been many, she has steadily taken hold of her life. Having moved with another resident into an apartment of her own, she holds a job which, while below her capabilities, will permit her to finance her return to college soon. Each week she comes to the Center in the role of a volunteer driver, thus freeing regular staff members for other responsibilities. Finding new friends in the community, she no longer talks of going back to the institution.

*Sarah* was referred to the Center from prison. A

Tom and Grace Nelson are director and assistant director, respectively, of the Elizabeth Fry Center.

terribly withdrawn and timid person, unable to express herself or to feel comfortable with others, she was not welcome at home, and the prison authorities were resigned to her return.

Though she was willing to try a training program offered by Los Angeles County, she was sure she could function only as a janitress or maid. After considerable thought she went on the training program, perhaps mainly because it assured her maintenance at the Center. Though she did well in I.B.M. training, she was disqualified because she had difficulty in the part that demanded originality. However, she was encouraged to go into nurse's-aide training, meanwhile living quietly with us for nine months. Her protective shell did not permit many to get close to her, but she did develop a kind of easiness with Grace Nelson and an attachment to another resident with whom she now shares an apartment.

For the past eight months she has held successfully a nurse's-aide job that she found on her own. We feel that the Center played a part in helping this lonely, withdrawn girl find she was a needed person in our community.

*Rose*, a three-time loser on check charges, was in her early thirties, pleasing in a matronly sort of way and apparently self-assured, when she came to the Elizabeth Fry Center with the intention of getting her bearings and a job and taking off to her own life. She quickly found a job, rented a car, bought new clothes, moved to a furnished apartment in one of the better districts, installed a telephone, and began to receive telltale brown envelopes from one of the local banks. Just before Rose moved, one of the directors at the Center had noticed these envelopes and, realizing what they represented (one condition of Rose's parole was that she must have no checking account), had spoken to her about them, but Rose had insisted that she had everything under control and needed no help.

Two weeks later, in a state of panic, Rose telephoned. Could she come to talk? She had, indeed, been dropping checks, and she was being pressured for their payment. Not to pick up the checks meant return to prison. Common sense and sad experience had taught Grace Nelson not to lend money for such crises. So after Rose's confession of the financial bind she was in, the two of them went over the sad picture. Rose agreed to write to each of the creditors, admitting what she had done and presenting a feasible payment program. Each of the six or eight creditors agreed to the plan.

Rose moved back to the Center and worked out a schedule of payment that would permit her to keep her commitments. And she kept her agreements! For the first time in her check-writing career she had the satisfaction of solving the problem through her own efforts. Previ-

ously either her parents had made restitution or she had gone to prison.

To come back to the Center meant persuading the parole agent (whom she had just succeeded in convincing of her wisdom in moving out) that she had made a mistake in leaving. To do this she needed the moral support of our acceptance and presence, but again she was able to handle the situation essentially by herself.

With only an occasional slip, *Rose* now keeps her financial affairs in order. She is learning to accept the firmness with which she is treated as support rather than attack, because it is meted out without rejection of her as a person. She is doing well on a job she has held since returning to the house five months ago. We hope she is beginning to be aware of her potential to succeed without transgressing the law.

It is a wondrous and sometimes fright-provoking event when a person starts to change from the inside—to exhibit new ways of thinking, new habits, and new feelings of worth. We are reminded of the words of Goethe:

"If we take man as he is, we make him worse. If we take him as he ought to be, we help him to become it."

### Napalm

When napalm is spread on a man  
He cannot brush it from his body.  
He is charred.

When napalm is spread by a man  
He cannot brush it from his soul.  
He is charred.

LORRAINE CALHOUN

### Come Snow Once More

Come snow once more and heal the earth,  
Fall freely now and make it whole;  
What has been riven, join;  
The scattered parts make one.

Lay your white silence over all,  
Touch with blue shadow every pit;  
The jagged edge make smooth;  
That which was naked, clothe.

Come swiftly man's compassion now,  
Flow boldly over fear and pain;  
Heal the long-festering rancor,  
As snow the wounds of winter.

Wrap your warm cloak around the world,  
Shelter tomorrow's seeds of life;  
Then break old bonds asunder,  
As icefields crack and splinter.

WINIFRED RAWLINS



## Are We Needed in East Africa?

By HOWARD W. ALEXANDER

WE sat on the porch, talking about the struggle in East Africa between traditional ways of life and the alien ways that are rushing in like a tidal wave. My guest was Enos, a young man from western Kenya, who recently had graduated from Chavakali Secondary School and now was searching for work in Nairobi. Educated Africans, he said, were making fools of themselves by simply accepting customs imported from Europe and America—materialistic standards, excessive use of alcohol, ruthless economic competition.

All Africa today is involved in a tremendous undertaking. In every part of the continent Africans are making the hazardous transition from rural to urban culture and from preindustrial, prescientific society to modern technical society. Can the transition be made without destroying much that is precious? How can educational goals be chosen in so fluid a situation? Can Friends (or any Americans, for that matter) have a valid role in these times of transition? Considering the fact that cultural patterns in Europe and in America show many signs of morbidity and lopsidedness, would not Africans be well advised to set up a cultural quarantine under which each visitor from abroad would spend ninety days in isolation until certified noninfectious?

Despite able African leadership the tidal wave of foreign influence comes flooding in. The rapidly growing cities bear a basic resemblance to cities in Europe and America. The buildings are structurally the same; the same goods are found in the shops; banking and commercial practices are quite similar; the new industries are like those in Europe, Japan, India, and the United States. There is a force of circumstance that compels East Africa either to do business as the rest of the world does business or to rest content with a subsistence economy. These new countries are being drawn into the community of nations by forces too strong to resist. In the process, many traditional practices will be swept away.

Side by side there exist the old tribal order of society and the new order whose focus is the city. In various ways, the new order threatens the old. Let me illustrate this in several of its aspects, drawing a somewhat idealized picture of traditional culture, whose details could be abundantly illustrated.

*The sense of belonging to a vast community is being threatened by individualism.* In tribal society the life of each member is, from the moment of his birth, perpetually

being woven into the fabric of community life. The baby is quite commonly carried on his mother's back for the first year or so. In some tribes the next older child is the "nurse" from the time the baby can walk, and the two are inseparable. When the child has learned to keep quiet, he may listen to the telling of tribal tales and watch the dancing and the solemn ceremonies. He is a member of an "extended family," linked together by marriage or by common parentage. When disaster strikes any member of this group, all respond with help. Muge Gatheru, author of *Child of Two Worlds*, tells that when the family's houses were burnt while his mother was at the market, she kept asking as she came home, "'How are my children? Are they safe? Were they burned?' But she felt happier when she arrived, for already our neighbors were at work building new homes for us, as is the Kikuyu custom." A man can never starve or lack shelter while members of his family have food and housing. This pattern of mutual responsibility is put under great strain in the city. If an individual is "forging ahead" with his career and earning a better living than his relatives, he may be besieged by those who are ready to share in his good fortune. Yet even in the city the sense of deep mutual involvement seems to survive. Such extremes of individualism as are common in Europe and America are rare in East Africa.

### *Life in Small Packages*

*The sense of life's unity is giving place to a compartmentalization of life.* For the tribal African, life forms a unified whole in which every event has its place. Ancestors are still actively involved in the well-being of those now living. The ceremonies of initiation into manhood and womanhood unite each participant not only with members of his age group, who experience initiation with him, but also with the life of the clan, in which the individual shares. There are ceremonies for every important occasion of life. These help the individual to find his place in the living fabric and also to weave the events of life into a meaningful pattern. Many of these customs must be left behind when one moves to the city, and even in rural areas they are being rapidly modified or superseded. Life is divided into small packages: education, family, church, employment, politics; these may have little relation to each other.

*European thought, with its emphasis on classification, is displacing the African way of thinking about man, which fully recognizes that men's lives interpenetrate each other.* In his provocative book *The Primal Vision*, A. V. Taylor says, "Any attempt to look upon the world

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Howard Alexander is a professor of mathematics at Earlham College. For two years he was chairman of the department of mathematics in Nairobi University College.

through African eyes must involve the adventure of the imagination whereby we abandon our image of a man whose complex identity is encased within the shell of his physical being, and allow ourselves instead to visualize a centrifugal selfhood, equally complex, interpermeating other selves in a relationship in which subject and object are no longer distinguishable. 'I think, therefore I am' is replaced by 'I participate, therefore I am.' Taylor quotes the Twi proverb, "The spirit of man is without boundaries." European thought, by contrast, depends upon boundaries; it is based on the possibility of classifying every item of experience in a system of categories whose boundaries are clear and precise. Its triumphs are so obvious in science and in social organization that we easily forget its limitations. But the methods of science and analytical thought are least effective precisely where we encounter the phenomenon of mutual interpenetration, as when two human beings richly interact, or when men in community are so inseparably bound together that they cannot be understood in isolation from each other.

#### *Superior Wisdom?*

Africans are subjected to a steady pressure to accept these alien customs and thought forms. This is a type of colonialism, more subtle but not less powerful than political colonialism. Africans are sensitive to colonialism, in no matter what disguise it comes, because its purpose has so frequently been exploitative. The claim to superior wisdom is often nullified because the lives of those who make the claim are often shallow and unconvincing.

The greatest hope for Africa may well be the sensitivity, the freshness, and the lack of dogma with which intelligent men and women are approaching their problems. If proper conditions can be created, it is quite possible and highly desirable that a totally new approach to human problems, a fresh philosophy, may emerge here. The features of traditional African culture already mentioned will have a significant role in such a development, because it is from these roots that a new growth may arise, a new stance toward the world that will avoid outworn patterns of Western thought.

All of us, Africans and expatriates, need to face the task of creating in East Africa the conditions favorable for the emergence of such an intellectual renewal. Certain basic requirements are already fulfilled to a satisfactory degree. There is a moderately stable state of society. There is a good climate and an abundance of food. There is a reasonable degree of leisure. While education for vast numbers of children is tragically inadequate, many capable young people receive a solid educational groundwork in local schools and finish their education abroad. For them, as well as for those able to pursue university work in Africa, there is sufficient intellectual stimulation and

an introduction to the cultures of other countries. Between East Africa and the rest of the world there is a flow and counterflow of knowledge that, though somewhat feeble at present, is slowly increasing.

One crucial condition for great intellectual achievement tends to be lacking: a state of vigorous interchange between the many cultural traditions actually represented in Africa. There is a great deal of intertribal suspicion and distrust; one hears the charge that members of this or that tribe unjustly give preference to their fellow tribesmen in appointments that should be made solely on the basis of capability. Africans tend to feel that Asians and Europeans have consistently taken advantage of them. In conversation, in public speeches, in "letters to the editor," there are virulent outbursts of hostility that reveal the pent-up feelings beneath the surface. There is a tendency on the part of some Africans to view all Americans as instruments of American imperialist ambitions. As long as the total community is thus fragmented, the wealth of cultural variety represented in the Asian, African, and European subcultures cannot be fully exploited as raw material for creative intellectual and spiritual pioneering.

#### *What Can Friends Do?*

If members of the Society of Friends have a particular role in Kenya, it must grow out of their contribution to the process of interaction between groups that tend to be far separated from each other. Skills of conciliation and reconciliation are needed in order to reduce the irritations and to heal the sores that are left over from past conflict. The skill of listening to another is needed, in place of a type of persuasiveness dedicated to "selling" a particular point of view. Perhaps the role of the Society of Friends may be to serve as a catalyst, helping to bring into being the vital process of mutual stimulation and the growth that can occur as a result of genuine encounter. Friends in Nairobi are struggling with problems connected with providing the kinds of buildings needed to facilitate occasions of encounter: the horizontal encounter with cultures different from their own, and the vertical encounter with that Source in which all of us may lose our separateness and our pettiness and acknowledge that we are one and are ultimately sustained by One. We who come from other countries may have a part to play in the development of these facilities and in bringing our gifts, however humble, to the point of meeting and the occasion of discovery. For us, as Americans and Europeans, to be reconciled with Africans and Asians means to be woven into a total pattern whose meaning is greater than that of any individual life or any particular culture. It is in this way that we shall come to participate in the ministry of reconciliation.



## Is Meeting for Worship Like Going to a Dig?

By GEORGE C. HARDIN

A PROFESSOR of anthropology at the University of Pennsylvania tells students to be sure to see and hear the Quakers. According to him Friends are a dying sect who should be carefully recorded; it is not often, he points out, that we have a chance actually to watch such anthropology in the making. Quakerism, he says, is a subculture of the Delaware Valley (and I'll bet that surprises some people in Indiana more than it did me).

It is significant for Friends to try to understand that the professor just might be right—that Quakerism, subculture or no, is failing to respond significantly to the changes of this decade and is in danger of "dying."

Specifically, few things about Quakers are more baffling than their tenacious attitudes about their form and method of worship. Though they say they believe in continuing revelation, they are so past-oriented that they hold a hard line on serious talk of changes either in worship or in ministry. They are God's frozen people. They fail to realize that the "center" is shifting from worship to social concerns. It is perhaps too early to determine whether that shift is good or bad, but it does leave people without the worship experience they think they ought to have.

Is it fair to wonder whether the ancient image of worshipping Friends is partly responsible for the professor's observations and for the possibility that something is indeed dying?

Recently I attended a certain Quarterly Meeting in the Philadelphia area. At one-thirty in the afternoon the attenders quickly settled into what proved to be exactly one hour of worship, which in itself makes me suspicious. Not fifty-nine minutes, not sixty-one, but precisely an "unstructured," "unprogrammed," "unplanned" sixty.

During that period, phrases such as "worship is the center of our lives" puzzled me. I am quite serious about worship and ministry but unable to name more than three or four Quakers for whom I think "worship is the center." The idea that worship is the chief motivation, the center, is myth information that needs evaluating.

Midway through the meeting a prayer voiced a series of typical prayer clichés, a stringing together of familiar phrases. (It would be considered poor taste and out of order for me to quote them.) The hour did produce one thought that had worship potential, but all of us were apparently so exhausted by trivia and so respectful of

"sincerity" that we were unable to differentiate between the useful and the not-useful, and no one picked it up.

I recalled another meeting for worship at which a single Quaker adage, spoken at the beginning, triggered almost constant talk for the hour. Surely the saying that "We must turn to silence for depth" does not have *that* much spoken, spoken, spoken ministry in it! That hour was like a poor photograph—overexposed and underdeveloped.

Three winters ago in Arizona I visited archeological digs where, hidden in the sandy soil, were the potsherds of Indians who lived there eight hundred years ago. We were allowed to collect a few pieces of their broken pottery. Sitting in that Quarterly Meeting, I had a distinct feeling of being on another dig, a tour of some old Quaker midden, finding some old phrases, some odd bits, of little current value. What were other people finding? Does worship create, or do we just count a few Quaker beads?

As I talk with students, particularly graduate students, I no longer ask, "Of what church are you a member?" but rather, "What churches have you left?" Most students smile and say, "Well, that puts it about right." Most churches do little for their lost, their missing, generation. What are Friends doing?

Now let's get down to specifics. If seminaries can train preachers, teachers, and worker-priests, then seminars and even individual efforts should help develop ministry, which can help worship, which can help people. Are there some new ideas about worship? And some new ways of expressing old ideas? Jesus found quite a few new ideas and certainly had a knack of giving new meaning to old ideas. Can Friends, by design, do some of this? Take a sheet of paper for each of the questions below, write the question at the top, and then during the next month jot down your ideas or suggestions.

1. How can we help active Friends and attenders for whom worship has lost its meaning and zip? Do we have anything for Quaker dropouts and "inactives"?
2. What are some interesting new ideas that might appeal to religious liberals, mavericks, mutations, and pro-religious agnostics?
3. What "continuing education" is needed in religious subjects? What areas of perceiving, of learning, and of fulfilling belong to the next few years? What new interpretations of Quaker concepts such as the Light, the Seed, the Christ Within, the Whole Person?
4. What are some new ways of worshipping and of ministry and fellowship as aids to worship?
5. How can we turn a secular message into a worship one?
6. How do worshipping Friends take a small but worthy idea, or the uncertain words of a new or young voice, and build them into strong ministry?

George Hardin, a member of Lansdowne (Pa.) Meeting, is executive secretary of Friends Peace Committee of Philadelphia Yearly Meeting.

7. How is Quaker worship being held down, circumscribed, or made irrelevant by being too past-oriented? What obsolescences and errors are reducing its quality? How can the "establishment" and all of us sit loosely to dogma and favorite ideas so we can see things in new ways?
8. What supplementary methods, such as worship-sharing, recorded music, symbols, pictures, dialogue, extended role-playing, would you and/or your Meeting be willing to experiment with? (To what precise extent can Friends work within the Establishment; at what points do they have to go outside; and how do they know when they have reached those points?)

The anthropologist may be right, but in ways he does not suspect. The Quaker founding fathers had a whole series of startling, arresting ideas. Not all were new, but they were put together in fascinating forms: concepts of continuing revelation, direct communion, the potential of godliness in every person, concern for welfare of people and of state, the role of minister, the method of preaching, the role of corporate decision, and ideas about the misuses of force in education, in prisons, with the insane, and in national and international affairs.

These ideas arose from worship, did they not? What great ideas come out of corporate worship these days? Today we look to individuals for ideas, but not to Meetings. It is in the small executive committee meetings that we do our best work—not in large meetings, and not in worship.

To the extent that several other denominations are expanding and upgrading their theology and religious education and experimenting with new forms of ministry and worship, while Friends doggedly hold on to their worship-status-quo, Friends are being surpassed. A few prayer cells don't constitute corporate worship; indeed, they may be evidence of unsatisfactory meetings for worship. Has the permissiveness of the unquestioning "silent meeting" gotten out of hand? Do we need to question the legitimacy, the relevance, and the methods of our worship?

Those who love the Society will stop defending it and will develop it.

*Quaker worship historically has been the shared experience of quite ordinary men and women, an experience which has made them aware not only of God's continuing judgment on all human enterprise, but also of the next steps to be taken toward the carrying out of His will.*

*If we can again make relevant, not merely as individuals but as a Society, this central and uniting experience of waiting upon the Lord and being answered, directed, and strengthened by Him, then we will be in a strong position to affirm that the God of Abraham, Isaac, and Jacob—the God of Jesus Christ—is not only very much alive, but that men ignore Him at their peril, and may meet Him to their benefit and toward the eventual redemption of the creation.*

—J. H. McCANDLESS

## My Brother's Keeper?

The world has seldom  
Pondered long  
The twisted paths where  
Men have gone,  
The paths we blindly  
Choose to walk,  
Where hatred, fear, and  
Hunger stalk.

How easily my  
Brother turns  
From watching while his  
Neighbor burns!

BARBARA C. HOUGHTON

## Time to Move On

By KATHRYN A. EASTER

YOU may be thinking how young I am standing here, dressed in white, and it's true: I have just begun to learn and to be shown some simple secrets. I know already that behind bud cases live flowers, that inside ice slabs there is water, that after logs burn there is charred wood. I know that trees grow high and that we chop them down for timber, and I understand the reasons why. But then I know that two bombs have fallen, and I know why they say it was done, but I shall never understand how it could have been done. No one would answer my questions like this. I sat back while they tied my shoes; then they opened the gate, wished me good luck, and said I must go hunting for my own answers.

I have been walking toward them for five years. Sometimes the laces have come undone, and the heel has come off my boot, and the toes have pushed through so that my feet could taste the dust. And sometimes the wind has carried me along, and the quick rain has washed my face, and the tall grasses I brush against have stroked my hem. And the sand has been my crib, with the sea my pillow. Peace has been my rod, and hope my staff. And all the while, urging me on from the gate, although the road twisted out of their sight, were the staunch, gentle, proud, wise cobblers. They saw me learn to laugh, and saw that I had learned how to twine a black ribbon in my hair. They saw I could do both together. They saw me weep and hate and turn my back; they saw me smile falsely and doubt and repent.

All this they saw from the distance, for I'm still moving on along that road. Perhaps I am not too far away for them to hear me say to them, now: "Go well. Stay well." But this I know: now I must tie my shoes myself.

Kathryn Easter is a 1967 graduate of Friends Select School, Philadelphia, where this was her commencement essay.



## The Appalachian South Needs Books

"NOBODY is going to do anything that really counts for the poor," according to Don West, a Southern poet and educator who is steward of the Appalachian South Folklife Center, devoted to conservation and development of human resources in chronically poor Appalachia. On a 300-acre farm at Pipestem, West Virginia, the Center sponsors a folk festival and mountain museum and publishes *The Appalachian South*, a quarterly magazine devoted to the cultural heritage, folklore, song, history, and economic and social conditions of the southern mountain people. There is hope that an orphan home and a school for dropouts may be built there also. The whole effort seeks to approach the region's problems through cultural and educational resources instead of through relief measures.

"Organization is the great need in Appalachia," declares Don West, who has served as a resource leader at various Quaker youth camps. "We mean democratic organization of the poor themselves, not some welfare or missionary effort from the outside, even though ever so well-intentioned. As long as they have no voice or power to speak and act unitedly, the causes for the poverty will never be eradicated."

In some eye-opening articles in *The Appalachian South*, writers familiar with the area's problems recognize all the worst evils of colonialism right here in the United States. They link the drain of natural resources and human potential with absentee ownership and tax manipulation traceable to more than a score of giant coal and steel companies.

Particularly needed for the Appalachian South venture are books; there is not a single library in the entire county. The community, though extremely poor, is constructing a building for this purpose, but to equip that library properly there must be all sorts of interesting books for both children and adults. Contributions of such books are invited. If marked "Library Books" they may be mailed at a very low rate. Address Appalachian South at Box 5, Pipestem, West Virginia 25979.

## Quaker Youth Pilgrimage

THIS past summer, on the Quaker Youth Pilgrimage, twenty-nine young Friends from seven countries had an unforgettable experience in Quakerism and fellowship. The first two weeks were devoted to lectures on Quaker history and development by Elfrida Foulds, Lionel Wilkinson, and Christopher Holdsworth, and to bus trips to important landmarks of the George Fox country; the last two weeks were spent in a work project in Lünen, West Germany. Here the seeds that had been planted in England grew to make the group one united family. To me, seeing Northwest England and Germany was not of great importance compared with the experience of living in the Pilgrimage.

The fourteen Americans who gathered first at Pendle Hill came from all corners of the country and a wide variety of backgrounds, but within twenty-four hours we grew together as if we had lived together for weeks. Upon leaving for England, we were concerned lest the fellowship we had developed might isolate us from the Europeans. For the first few days this was true, but, as we were swept up by Elfrida's warmth,

the twenty-nine Pilgrims forgot their nationalities and became an international family. We searched until we knew each other as well as we knew ourselves, and in searching we came to know ourselves better, too.

At the work project, with more unprogrammed free time, the unity developed at Lancaster was dwarfed by new demands for complete sharing. I know that the friends I made, even if our paths never cross again, will always be a part of my life, as the Pilgrimage will be.

I see Quakerism as a relatively unprogrammed and personal religion with few or no standard answers to the questions youth asks, such as "What or Who is God?" "How can I tell if He is speaking to me?" "What must I do to have a good meeting?" The Pilgrimage could not answer the questions for us, but it gave us a background with which, in time and with patience, we might find the answers. Becoming familiar with the history of Quakers has made it easier for me to understand the traditions instead of paying lip service to them. As one of the others said: "I no longer impatiently wait for meeting to end. I am afraid it will end too soon."

After the Pilgrims' final meeting for worship, held spontaneously in a student dormitory in Amsterdam after a walk together, Wilbert Braxton, one of our advisors, commented that, of all the groups he had led, this one had done more than any to help him appreciate silence because we appreciated it so much. I cannot judge his comparison, but I do know that often—on a river bank, in a railroad station, in an art gallery, in the airport—when we could not find words to express ourselves we would have a moment of silence.

We hope we have caught some feeling of the essence of the Pilgrimage in our "Final Minute," which follows.

From the past we exploded and with much ado were caught together as in a net. One—a unit, and our hearts enchanted and our souls enflamed—emerged, aware and with our grey-green eyes focused on the brimming unknown hills, knowing that though we'd walked the God-strewn paths before, forever would we wander in search of that omnipotence.

It was an utterly daft thing to do: from the top of Pendle Hill we gazed at the small village of Barley. There began something between a baby and a rhinoceros. For two weeks we learned about Fry, Fox, and Firbank Fell; Mary Fisher and Margaret Fell; Robert Fowler and Judge Fell.

But more than Ezekiel's valley of dry bones were twenty-nine Pilgrims looking, trying to find. Together we crossed Morecombe Bay—Friends' Fellowship and full of fun; and as a group we dropped as the hourglass sands for five weeks. One group of Young Quakers to look and see. "Look, Jane, look. See Spot jump." We did see; but will continue to look.

The first few days in Deutschland exhibited energy and purpose but we then asked "Why? Is the landscaping for lawns not something their youth group should do?" At the end there was less than a satisfied group feeling about the work. Six-sevenths of the second week it rained, and we stayed inside; there the discussions and fellowship added a more satisfying dimension to the work camp. Although the grass seed was not sown in the ground, ours had been planted in Lancaster and watered in Lünen during the rainy week, and was growing; the momentary dry period did not hurt the carefully nurtured beginning.

"Stop, Look, and Listen." We start up from a railroad crossing and return to the traffic of our lives, looking.

On behalf of the Quaker Youth Pilgrimage,

LEYTON JUMP, Clerk

## Book Reviews

**JESUS IN OUR TIME.** By JAMES MCLEMAN. Lippincott, Philadelphia. 158 pages. \$3.95

Some of the death-of-God "theologians" balanced their negations concerning God with affirmation about the significance of Jesus. James McLeman, Scottish clergyman, carries their radicalism a step further by denying that we have any firm historical knowledge of Jesus and asserting that Christianity therefore becomes purely a matter of faith.

The bulk of this work is occupied with the discussion of what can be known about Jesus. Drawing upon the historical studies of the past century, and adding his own interpretations, the author concludes that we have no dependable picture of the historical Jesus. The scriptures, he states, are theological constructs of the early church which portray the Jesus required by that institution.

Such a conclusion is not new, although it may be denied. It appears to leave Christianity completely empty at the point of its origins. But the author, in a very brief final chapter, suggests that we can have another sort of knowledge of Jesus: that which faith provides. Faith, he states, is "that by which we find religious succor," and all of us stand in need of such assistance. When our faith comes "through Jesus Christ, in whatever sense this may be true, it is truly what is meant by christian faith." In other words, the validity of faith is tested entirely by its pragmatic results in our lives. The facts or lack of them make no difference. Finally, McLean states quite baldly, "There is no other (faith) which can be regarded as potentially the salvation of the world."

Readers will find this small work both stimulating and dangerous. It is stimulating because in it are raised genuine issues with which every student of the Bible must deal. It is dangerous because it contains many suppressed assumptions and conclusions which are not justified or are only partially justified but are treated as though fully established. The attempt to build faith upon a pragmatic foundation entirely independent of facts cannot be maintained, and the final statement quoted above is simply an echo of dogmatic Christian assertion. I suggest that persons concerned with these issues study this work with both an open mind and a sharpened critical faculty.

CALVIN KEENE

**QUAKER MIGRATION TO SOUTHWESTERN OHIO.** By C. CLAYTON TERRELL. Privately printed. 48 pages. Obtainable from Luther Warren, Wilmington College, Wilmington, Ohio. \$1.00

This booklet briefly outlines the reasons for the migration of Friends to the newly opened territory of southwestern Ohio early in the nineteenth century. The author repeats the story of the first Quaker in Ohio, Thomas Beals, and moves on to the early migrations to Waynesville, Warren County, where Miami Monthly Meeting was established in 1803.

Clayton Terrell outlines the story of the founding of several other meetings and writes a good bit about the relations between Friends and the Indians. A bibliography and six pages of pictures add interest and value to this publication.

EDWIN B. BRONNER

**FIDELITY AND INFIDELITY, and What Makes or Breaks a Marriage.** By LEON SAUL. Lippincott, Philadelphia. 244 pages. \$5.95

This book by Dr. Leon Saul, professor of psychiatry in the University of Pennsylvania Medical School and psychiatric consultant to Swarthmore College, is the outgrowth of years of practice and of the scholarly interests shown in his various previous books. He begins by summarizing the basic principles involved in the nature of marriage, then illustrates them with selected case histories which are human and interesting. He also treats and illustrates diverse types of extramarital experience and other types of infidelity. Throughout he emphasizes the repetition of childhood patterns in marriage and offers advice on the prevention of marital hazards. He makes interesting generalizations about the differing problems of adolescence, middle life, and later years.

The concrete and dramatic character of the dialogues between patient and analyst brings an understanding to the reader that could not come from abstractions. The excellent index makes it possible for one to turn immediately to the problems he has on his mind, and the bibliography suggests a wide range of reading. This is a warmly human book for the general reader, written in a spirit of love.

EVERETT HUNT

**THE SACRED CANOPY: Elements of a Sociological Theory of Religion.** By PETER L. BERGER. Doubleday, New York. 230 pages. \$4.95

Since the seventeenth century religion has steadily lost ground under the onslaught of science. Psychoanalysts now treat it as a psychological aberration (e.g. Freud's monograph *The Future of an Illusion*). Sociologists (as in the book under consideration) define it as a social rather than a spiritual phenomenon. Religion, in spite of all legitimate criticism, has been the cement of all societies that have focused their creative forces toward the same goal. The great theocracies of the past, such as the Aztec and Tibetan, have been led to autocracy through overorganization, while the prophetic element in Hinduism, Buddhism, Judaism, and Christianity has kept them more democratic and dynamic.

The author, viewing religion as a human projection and disregarding the mystic impetus that gave rise to it, takes a "short view" in his professorial book. The "long view"—the mysteries of the cosmos, the ever-receding horizons of scientific research, the intimations of the infinite experienced by mystics and artists—all are foreign to him.

Since he himself makes a careful distinction between "religion" and "faith" and approves of mystics like Meister Eckhart and Simone Weil, *The Sacred Canopy* is mainly an erudite exercise in methodology, epistemology, and semantics. We wholeheartedly agree with his conclusion that "... the theologian qua theologian should not worry unduly over anything the sociologist has to say about religion." Nor is he likely to appeal to anyone with religious feelings. His book will be of interest primarily to sociologists.

PETER FINGESTEN



## Friends and Their Friends

**Friends in Sarasota, Florida**, are rejoicing in their progress from meetings for worship held in private homes, in another denomination's church, and in a barn, to a "newly decorated and resplendent" (as they put it in Southeastern Yearly Meeting's *Newsletter*) New College building known as Sanford House. These luxurious accommodations ("the impact rendered the Friends practically speechless") have been made available by the college's president, John Elmendorf, and Mary, his wife, who are members of the Meeting.

**The state of the Meeting in Flint, Michigan**, as reported to the last Green Pastures Quarterly Meeting, indicates that the moving of active members to other areas has reduced Flint's small but vital group to only half a dozen members, most of them of non-Quaker background. The Quarterly Meeting decided to contribute money for local advertising and planned to arrange for visitation of Flint Meeting by Friends from East Lansing, Ann Arbor, and Detroit. A schedule was drawn up to encourage such visits in many directions, for it was pointed out that intervisitation is necessary to make the Quaker "system" work.

**Wilmington College** is planning to inaugurate next fall a "cooperative education" program. Beginning in September, 1968, the Ohio Quaker college will offer off-campus job opportunities to students interested in alternating study with working experience in a chosen field.

**A strong open-housing law for Louisville, Kentucky**, has been adopted by that city's Board of Aldermen as a result of demonstrations in which hundreds were arrested last spring, according to a report from the Southern Conference Educational Fund.

The new board voted 9-3 for a law providing \$100 fines for refusing on grounds of race, religion, or nationality to sell or rent a house or apartment. The only exceptions are apartment houses with four or fewer apartments if the owner or his family live on the premises.

**At Costa Mesa, California**, the Harbor Area Worship Group is now a preparative meeting under La Jolla Meeting. It meets at ten o'clock every Sunday morning at Rancho Mesa Preschool, Fifteenth and Orange Streets.

**"Religious Education Objectives,"** just published by the Religious Education Committee of Friends General Conference to help orient religious education and adult class committees, is a leaflet deceptively simple in size and format. Actually, it is the result of two years of work, including two week-ends with educators as resource people, two weekend work sessions with outside leaders, a number of regular meetings, coordination and revision by a small group, editing by the committee, and a final rewriting! Single copies are free; additional copies cost 10¢ each or \$1.00 a dozen from Friends General Conference at 1520 Race Street, Philadelphia 19102.

**On the beach at Long Hai on the South China Sea**, fifty miles southeast of Saigon, South Vietnam, on December 10, 1967, half a dozen American Friends held a meeting for worship. Across the bay the sun shone on radar complexes near a huge American base and glinted on fast-flying planes. The dull thunder of exploding shells was heard. Not more than a half mile away, Cambodian soldiers trained by American "green beret" forces ran landing craft up the beach. Staccato bursts of fire from automatic rifles raised spurts of blue sea water and punctuated worshipful silence.

In the midst of war and preparation for war, a sense of rededication to the cause of peace and identification with war's sufferers came easily to those in the meeting group, who included three VISA volunteers (Carolyn Hamm of Ann Arbor, Michigan; Mary Emeny of Cleveland, Ohio; and Rafael Ruiz of Acapulco, Mexico), one worker for the Quaker Service Quang Ngai project (Eric Wright of Ambler, Pennsylvania), one representative of American Friends Service Committee headquarters in Philadelphia (Bronson Clark), and the director of Quaker International Conferences in Southeast Asia (Edward Snyder, currently of Singapore, who sent this note to the JOURNAL).

**East Africa Yearly Meeting**, the largest in the world, holds its sessions partly in English and is attended by people of European descent as well as by Africans, according to Irving and Jean Hollingshead of Moorestown (N.J.) Meeting, who visited the Meeting in Kenya last summer. Although sparsely furnished and short of chairs, the meeting house, now mostly paid for, was filled to capacity. Traveling through one small village, the Hollingsheads found a group of men—employed by the Yearly Meeting in order to "help them help themselves"—making their own bricks for a new meeting house.

**"From 'Who? Me?' to 'Who? Me!'"** was the stimulating title of a recent talk at Honolulu Meeting by member Woody Schwartz, who was describing her experiences in helping to interview two dozen congressmen as part of an American Friends Service Committee visitation on Vietnam.

**Virgie Hortenstine, Cincinnati Friend** who for several years has been deeply involved in the Fayette-Haywood Workcamp efforts to restore burned-out housing and to provide Freedom Schools for Negroes in the western part of Tennessee, has been arrested (for the third time) in Fayette County, where her activities are resented by some of the local white population. Since last May, she writes, there have been at least twenty-nine Negro homes burned in Haywood County—all presumably by the Ku Klux Klan. Financial assistance for the home rebuilding and Freedom School program is badly needed. The treasurer of East Cincinnati Friends Meeting, Wilhelmina Bransen, will see to it that any checks for the Fayette-Haywood Workcamps addressed to her (3923 Leyman Drive, Cincinnati, Ohio 45239) reach their proper destination.

Virgie Hortenstine's trial is scheduled for January 19.

**Students at George School** (the Friends' boarding school in Bucks County, Pennsylvania), in the hope of making their meetings for worship more meaningful for all, have been experimenting with form and lack of form, with student-written queries, and with the orientation of new students to meditation. On a more mundane level, they have been painting and refurbishing (with faculty help) an old railroad station (rented from the railroad for a nominal sum) to be used as a coffee house for companionship and relaxation.

The school recently has inaugurated a three-term system that allocates end-of-term tests to the periods just before Christmas and spring vacations. Thus teachers and students have a fresh start when they return to classrooms after their holidays.

**Pacific Ackworth Friends School** at Pasadena, California, which now has the largest enrollment in its history, has started a midweek morning meeting for worship open both to students and to their parents.

**For potential C.O.'s and their friends** a new edition of "Questions and Answers on the Classification and Assignment of Conscientious Objectors" is now available from the pamphlet's publisher, The Reporter for Conscience' Sake, Washington Building, 15th and New York Avenue, N.W., Washington, D.C. 20005.

**Pickets in front of the White House** are now limited in number to one hundred by a recent directive of the Department of the Interior's National Park Service. Violators of this ruling are subject to imprisonment of six months or less and fines of up to \$500. Similar penalties are provided in a measure newly approved by the House Public Works Committee to ban demonstrations on Capitol Hill entirely.

**At Chhatarpur, Madhya Pradesh, India**, Milton and Rebecca Cooper of Ohio Yearly Meeting of the Friends Church (Damascus) are running a modern, well-equipped hospital that Leslie Nye of Friends Service Council (London) calls "an example to Friends everywhere of what the right leadership and sufficient backing can achieve."

**UNESCO Travel and Study Grants** are available, on the recommendation of the Friends World Committee (as a non-governmental organization accredited to UNESCO), to young members of its constituent Yearly Meetings. Last year such a grant enabled a Japanese Friend to share a study program in Kenya arranged through the Youth Program of East Africa Yearly Meeting.

**It was standing room only** at Media (Pa.) Meeting House for Chester Quarterly's fall meeting. Unbelievable? According to one member, the secret of such success is the Quarter's new representative committee, which takes care of routine business matters and thinks up exciting and attractive programs for full sessions—"an institutional mechanism" (if you please!) seeking out the root problems of the community and "pushing the QM and its sessions toward relevance."

**U Thant's address at the Friends World Conference** last summer—"The U.N. and the Human Factor" — is among twenty-four articles reprinted for distribution by Promoting Enduring Peace, Inc., 112 Beach Avenue, Woodmont, Connecticut. Sample copies of this and other articles will be sent without charge, but a contribution of at least 25¢ is requested to cover postage and handling.

**"God is not dead,"** according to *The Christian Century*, "but has been demoted by the U.S. State Department and made the lackey of that department's passport controls. Assuming that it is superior to the codes of morality plainly declared in Christian Scripture, the department has announced the revocation of the passports of five Quakers who sailed medical supplies into North Vietnam last spring. The five Quakers presumed that their God meant what he said when he told Christians to feed and otherwise minister to the physical needs of their enemies. Perhaps it did not occur to these Quakers and perhaps, at that time, God had not been informed that there is a higher law, that of the U.S. Government."

**The suggestion of socially significant investments** is the task of a newly appointed committee of Stony Run Meeting, Baltimore, Maryland. At a recent business meeting it was decided that the Meeting should "consider making a portion of its capital investment in areas of real Quaker concern." Recommendations, brought by the committee to Monthly Meeting for approval, will then go to the trustees—not in a spirit of criticism of past actions but as a new method of outreach.

**"A Quest for Understanding"** will be the object when British Friends and Unitarians—ten of each—meet for an initial one-day conference at Essex Hall, London, on February 17. When Unitarians last year suggested a standing conference of the two religious groups, the Friends Committee on Christian Relationships proposed occasional informal conferences instead. This meeting will be the first small fruit of that agreement.

**"Funeral Costs and Death Benefits,"** Public Affairs Pamphlet No. 409, is the latest in the series of 25¢ paper booklets that cover nearly every situation familiar to Western man. A useful bit of reference material for Committees on Worship and Ministry to have on hand, the pamphlet tells readers how to escape the usual inordinately high cost of dying. (The Public Affairs Committee's address is 381 Park Avenue South, New York City 16.)

**From Friends World Institute's director, Morris Mitchell**, comes word that "This coming spring we shall be operating with small groups in five of the projected seven Centers: North America, Latin America, West Europe, Africa, and India. That leaves only two to go, and then we can begin building enrollment." An account of the World Institute's explorations in new educational terrain is contained in Morris Mitchell's just-published book, *World Education: Revolutionary Concept*, which will be reviewed in a later issue of the JOURNAL.



**Interested in everything printed about Friends**, Edwin Bronner, director of Haverford College Library's Quaker Collection, sent in 1966 for the small brochure of jingles about Quakers that he saw advertised in a used book catalog (publisher: the Quaker Oats Company). When told that it had been sold, he decided it had been purchased by "that other Quaker Library in Delaware County" (Swarthmore College), and promptly forgot about it.

However, last January Henry Cadbury brought the little booklet in to the curator, saying that his son Warder, who has great trouble finding unusual Christmas presents for his father, had purchased the jingles for him with the Quaker Collection ultimately in mind.

**A grand prize of \$10,000** will be awarded by the Fleming H. Revell Company to the author of the best inspirational nonfiction book-length manuscript of interest to Christians submitted in 1968, the publishers' centennial year. Entrees, typed double-space on only one side of the paper and containing a minimum total of 40,000 words, must be sent by first-class mail and postmarked before midnight December 31. Address: Revell Centennial Contest, Fleming H. Revell Company, Westwood, N.J. 07675.

**California's loyalty oath** has been declared unconstitutional by the State Supreme Court. Taken through the courts by the American Civil Liberties Union of Southern California, the case was won late in December by Robert S. Vogel of Orange Grove Meeting, Pasadena, who is peace education secretary of the American Friends Service Committee's Pacific Southwest Regional Office.

**At Salisbury Meeting House in Rhodesia**, a Thursday-afternoon club for African women who work in the vicinity is the latest venture. A clipping from *The Rhodesia Herald*, sent to the JOURNAL by Mary E. M. Robinson, a Salisbury Friend, reports the concern of the Quaker community for women who have nowhere to go and little hope of improving themselves. They meet regularly—perhaps in one of the meeting house's classrooms, perhaps in its shady garden—for a cup of tea and some activity such as a practical talk on child care, family planning, sewing, or cooking. It is hoped that eventually they will be able to take over their own organization.

Mary Robinson adds: "Just ten years ago many kind Friends in America as well as in Britain were busy collecting money to help Friends in Rhodesia to build meeting houses. In a few years' time a meeting house was completed in Salisbury and another in Bulawayo. We sometimes wish that the Meetings and individual Friends who gave us so much could know more of what we do in our lovely buildings."

**Friends World Institute's Summer Studytravel program** for high school students provides a choice of three see-and-do tours for the coming summer, covering Scandinavia and the Soviet Union June 30-August 29 (cost: \$1250); Alaska and the U.S. national parks July 1-August 26 (cost: \$800); and Mexico July 2-August 27 (cost: \$800). For information address Studytravel, Friends World Institute, East Norwich, N.Y. 11732.

**Suing the United States Government** is E. Parl Welch, who attends Santa Monica (California) Meeting. He has asked the U.S. District Court in Washington, D.C. to bar the Treasury Department from preventing him from sending medical supplies to North and South Vietnam for relief of civilian war sufferers. Last March Welch was denied a license by the Treasury Department to send \$2,000 to the Canadian Friends Service Committee. He is bringing suit against the Government on the grounds that he has been deprived of the freedom of religion guaranteed by the First Amendment to the Constitution and of the use and enjoyment of property in violation of the Fifth Amendment.

**The National Council of Churches** is joining the American Civil Liberties Union in co-sponsoring lawsuits challenging the draft reclassification to 1-A of three young ministers for protesting U.S. Government policy in the Vietnam war. The ACLU contends that the draft boards have violated the Fifth Amendment in taking Selective Service Director Lewis B. Hershey's advice to review classifications of persons involved in activities construed as not being in the best national interest, and they cite the 1967 decision of the U.S. Court of Appeals for the 2nd Circuit as authority for their stand that the Selective Service Act is not a penal statute intended to prescribe penalties for illegal or otherwise reprehensible behavior.

**Emmaus House** ("an inner-city center for hospitality and reconciliation" at 241 East 116th Street, New York City 10029), beginning a community-library project for its neighborhood "with much faith and no funds," has issued an appeal for books of all kinds—old copies, soiled copies, reviewers' copies, etc. "You can be sure," project director David Kirk assures potential contributors, "that whatever the subject, there will be someone from the staff or community who can make it useful."

**An outspoken booklet on black and white power**, just issued by the Sixth National Conference on Race Relations, provides strong tonic for Friends interested in re-examining their attitudes and responsibilities in today's changing world. The three documents included are the conference's own message issued at the end of its July 6-9, 1967, meetings (see excerpts in August 15th JOURNAL) and two papers delivered during the same four-day session at Black Mountain, North Carolina: "Motivations and Methods of White Power" by Martha Ragland (chairman of the Tennessee State Advisory Committee to the U. S. Civil Rights Commission) and "The Gift of Blackness" by Vincent Harding, professor of history at Spelman College in Atlanta. "We who are black," says Harding, "can no longer afford to be parochial. We cannot be American first. (Indeed, no Christian can be that!) Our gift, . . . like all of God's gifts, is for the world. . . . This, I think, is perhaps a part of the new meaning of 'Let my people go.'"

Copies of the twelve-page, JOURNAL-size publication may be obtained at 25 cents each from Marion Fuson, 911 18th Avenue North, Nashville, Tennessee 37208. (Lower rates for ten or more copies.)

## 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.*

### Woolman Memoranda Sought

Abner Woolman (1724-1771) of Mansfield, New Jersey, was a brother of the well-known John. He compiled and left in manuscript some memoranda of events and concerns in his life. This material was addressed to his children but never was published. I have access to a summary of parts of it, but I wonder if a copy of the original is anywhere extant. It evidently was available in 1886, when an unnamed Friend in Ohio sent an extended extract to the *Friends Intelligencer and Journal*, which published it (vol. 43, pages 259-260). This passage dealt with Abner's scruples about inheriting slaves from his father-in-law, Aaron Aronson of Haddonfield, New Jersey. The minutes of Haddonfield Monthly Meeting confirm this.

The manuscript, said the Ohio Friend in writing to the *Intelligencer and Journal* in 1886, "came to my knowledge recently, during a visit among kindred, into whose hands it had doubtless fallen with other things brought to Ohio by my Woolman great-grandparents." Since he wrote to the *Intelligencer*, I assume he was a "Hicksite" Friend. Probably there are still many descendants of Abner Woolman in Ohio, as there were a few generations ago, though not all having that surname. Perhaps some reader of this letter can identify a present owner of Abner's memoranda.

774 Millbrook Lane,  
Haverford, Pa.

HENRY J. CADBURY

### Information Wanted on Small Groups

Does your Meeting have one or more significant small groups in action? "Small groups" is the rather unimaginative but all-inclusive name that has come to be used widely to cover the great variety of group gatherings which put a premium on personal relationships, even though their concerns beyond that may be quite different. The names are legion, too: study groups, prayer groups, meditation groups, personal groups, prayer cells, face-to-face groups, sharing groups, action groups—you name it. The fact is that they are playing an ever more vital role not only in Friends Meetings but in religious groups of all denominations and now increasingly in secular and psychologically oriented movements.

The Religious Life Committee of Friends General Conference, convinced that such groups are at the heart of vigorous Meeting and spiritual life, has decided to explore their present activities and to develop ways of promoting them. One step in this program is the gathering of information about such groups now in existence.

If your Meeting has a vital group will you please send a description of it to Francis B. Hall, Powell House, Old Chatham, New York 12136? He is collecting this information and will work it into a report for the broader use of Friends Meetings. At the Cape May Conference next June there will be a round table on this subject.

Philadelphia

PAUL W. GOULDING  
for the Religious Life Committee

### Double-standard Peace Testimony?

The law is good and holy; there should be no double standard set up by any organization. Either agree not to kill or don't, but be not of the same organization. Those who agree not to kill are obeying the love commandment; they need encouragement.

Take a stand and make one standard. Everyone can't love everyone, but everyone can encourage those who love everyone. Those who can only encourage others must also discourage those who do not encourage the obedient.

Toms River, N. J.

H. DEMARSICO

### More Quakers in Stained Glass

In the November 1st issue of *FRIENDS JOURNAL* appears a letter entitled "Quaker Saints in Stained Glass." The writer apparently does not know that at Community Methodist Church on Wilshire Boulevard at Westwood, California, near Los Angeles, Thomas R. Kelly and Rufus M. Jones are included in forty-odd stained glass windows depicting "men and women who have contributed to the ongoing Christian Church." This church (with four ministers) serves college students.

Plainfield, N. J.

RETA EAST MCLELLAN

### "Intellectual Bankruptcy and Religious Solvency"

The articles of Scott Crom in the *JOURNALS* of November 1 and 15 are quite wonderful presentations of difficult and important matters. It seems to me that in dealing with the expression and description of religious experiences and insights we must have an awareness of the limitations of language for expressing and communicating these experiences. If the capacities of language fall short, then our capacity for expression is no valid measure of the characteristics and content of experience.

Perhaps we can say that language is a medium of two dimensions which we use in our attempts to describe and communicate experiences having three or four dimensions. In this regard it may be well for us to reflect upon the habit of Jesus to respond to inquiries with parable or metaphor. He knew that language was inadequate for the full explication of such things as goodness or holiness, so he directed the attention of his inquirers to behavior or experiences. We may also reflect upon the fact that prophets and artists (and there is probably little difference between the two), more commonly than not, convey the qualities of their insight by means other than verbal expression. Poetry, drama, sculpture, and pictorial art spring, it would seem, from a consciousness of the inadequacies of language as a medium of expression for the greater and deeper human experiences.

In the light of these considerations we can see more clearly the wisdom of the Quaker tradition which has avoided creedal statements, and we may also see that the varieties of religious experience may have a common content, as well as a continuity which is seriously obscured by the limitations and the changing characteristics of language.

Each age must find its own mode for the expression of the greater and deeper kinds of human experience. In the effort, we keep ourselves spiritually alive.

Flushing, N.Y.

R. WARD HARRINGTON



### The Uses of Retirement

We would like to share with you this letter from close friends recently retired.

"In retirement homes the emphasis is all on comfort, convenience, social 'fun,' hobbies, and freedom from responsibility. What most older people need most, I think, is a sense of still being useful and needed. Couldn't Friends organize a different kind of retirement home in relation to an area needing voluntary work within the ability of older people to perform?

"Many grandmothers and grandfathers are good at telling stories to children. Why couldn't good and experienced cooks take turns instructing younger women in a class? Maybe it is not workable as an idea. However, I wanted to pass it on for you people to consider. There is something all wrong in the current attitude toward older people as nice old children who need just fun and sun and physical care."

*New Hope, Pa.*

BEULAH H. WARING

### Pacifism and Moral Choice

Man, as a "conscious aspiring person," is a choosing and future-oriented creature. If life is to be worth while he must see ways to use his free choice (the very essence of his humanness) in making commitments to something worth while beyond himself and in the future, as well as in the present.

But perhaps the greatest harm that can be done to a person is to intimidate him into making a commitment his conscience doesn't approve, or which makes no provision for future conscience. For this is to lead him into moral dilemmas from which there is no honorable escape. It is a sad commentary on our society that most of us are ensnared in precisely such dilemmas in one way or another, and that we continue to intimidate one another into entering or remaining in such person-destroying moral confusion. Governments are major culprits, for they commonly coerce and intimidate us into accepting obligations that have no basis in commitments actually made. Thus, through military service and taxes, we are commonly intimidated into tacit commitments that our consciences will not support; these bury us in continuous moral dilemmas.

The most basic of these "commitments" that we are presumed to have made, but never have, is to "majority vote." The Bill of Rights was designed to provide moral bounds for voting, but now voting is used to "interpret" these no-longer-moral bounds. This is the basic reason why civil disobedience must become an institutionalized part of the democratic process, though it is absolutely crucial that such protest and refusal be by humane means.

When we *do* use humane means to supplement or oppose an inhumane law we are right then and there participants in "peace." For true peace is not passivity; it is the humane way of resolving conflict. Only insofar as we build an alive and working conscience will we institutionalize peace. By refusing to cooperate with social organizations except as they operate with moral consensus (as against mere numerical consensus), pacifists can gradually build such a conscience and thus gradually rehabilitate society.

*Berkeley, Calif.*

ALFRED F. ANDERSON

### A View of South Africa and Rhodesia

Catching up on the JOURNAL after an extended study trip to the Republic of South Africa, Rhodesia, and other countries, I have noted references to the "vicious exploitation" of black labor by business interests, including American firms operating there.

Employers with whom I have spoken in South Africa testify to the fact that the African worker is uniformly paid more in proportion to his effectiveness than the white worker. Every effort is being made to upgrade the African worker, and his wages are being increased in proportion. Moreover, an important part of his pay is often in the form of free medical care, very low-cost housing and transportation, nearly free education, and other benefits.

In Rhodesia Africans have attained success in business, the professions, and government. Vast housing developments provide modern homes for Africans on very easy payments. The Smith government is spending eighteen dollars for the improvement of the natives for every one dollar received in revenue from them. Restaurants and hotels are not barred to them. Fifteen of them sit in Parliament, and they may aspire to any office and may vote on the same terms as the whites.

At a meeting in Salisbury, Friends asked for our opinions. I spoke of activities carried on by the whites showing evidence of good will and great concern to improve the conditions of the blacks. At least half of those present at the Quaker meeting expressed themselves as being in sympathy with my views; two or three were noncommittal, and one was opposed.

*Los Angeles, Calif.*

HOWARD E. KERSHNER

### Kudos for Casey

Looking over some back issues of the JOURNAL, I nominate "Casey" (August 15th issue) as the best article in 1967—the only one I read four times. It had high interest level, good subject matter, some excellent writing and nuances, enjoyability.

*Lansdowne, Pa.*

GEORGE C. HARDIN

### A Minute

At an adjourned Monthly Meeting of Friends of Philadelphia, held Twelfth Month 10th, 1967, the following minute [here abridged] was adopted: "We believe that our government . . . is now engaged in a brutal war. . . . We . . . are deeply troubled by this situation. As individuals and as a Meeting we are seeking by every means which seems appropriate to convince our government that it is in error and should reverse its present policy in Vietnam. . . .

"We testify to our conviction that . . . we are obligated to relieve suffering and minister to the needs of others, whether called friend or enemy, wherever they come to our notice. In this spirit we support the action of Philadelphia Yearly Meeting in affirming our right and duty to send relief to victims of war in Vietnam, with or without governmental permission. As individuals, many of us have been giving such aid. As a Meeting we now propose to do so. . . .

"We also wish to record our support of the courageous young men, within and without our Society, who refuse to kill. . . ."

*Philadelphia*

SARAH L. YARNALL, Clerk

### Rochester Meeting's Concern for the "Phoenix"

The following excerpts are from a minute of concern approved by the Rochester Monthly Meeting of November 12, 1967.

"Rochester Monthly Meeting expresses its loving concern for the crew members of the relief boat, *Phoenix*. . . . While acting against the current wishes of their government, the crew members followed Biblical injunctions to give humanitarian aid to a suffering enemy. They followed fundamental precepts of their religious faith, which they hold to be of a higher authority than that of a temporal government. . . .

"Rochester Meeting expresses agreement with the principle of giving humanitarian aid to all sides in a conflict. In addition, Friends urge the government to stop all punitive measures against crew members and to remove present restrictions against such aids."

Rochester, N. Y.

MARK MYERS, Clerk

### "Who Speaks for Morality?"

Joseph Whitehill asserts (in the October 1st JOURNAL) that "Well-documented and repeatedly confirmed scientific evidence holds that pornography is not a "vice" at all. It is a special taste, like baseball and sweetbreads. . . ."

Although the words "vice" and "taste" are not too clear in this context, I shall make a counterassertion that no such sweeping assertion is permissible in the present state of the social and behavioral sciences. Their methods, resources, and the years so far available for follow-up studies are much too slim to support any statement like this.

What Joseph Whitehill may mean is that the opposite sort of assertions have so far failed to establish themselves. There is a world of difference. Perhaps he will consult the original research papers and let us know of them. I would also suggest that he make certain that the researchers' own statements are backed up by data; some social scientists have proved liable to this sort of error.

Austin, Texas

RICHARD HAZELETT

### Announcements

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

#### BIRTH

SEYMOUR—On November 26, 1967, a son, JAMES FORSYTHE SEYMOUR, to McNeil V. and Alice May Forsythe Seymour of St. Paul, Minn. The mother is a member of Haverford (Pa.) Meeting.

#### DEATHS

ATALOA—On November 11, 1967, at Santa Monica, Calif., ATALOA, a recent member of Santa Fe (N.M.) Meeting. (Of American Indian stock, she followed the Indian custom of using but one name.)

DAUGHENBAUGH—On December 20, 1967, at Washington Crossing, Pa., PAUL DAUGHENBAUGH of Wrightstown (Pa.) Meeting. Surviving are a son, Peter; a daughter, Louellen D. Greb; and five grandchildren.

DUNHAM—On September 4, 1967, LYDIA ROBERTS DUNHAM of Denver, Colo., wife of Harold Dunham. She was a member of Central Philadelphia Meeting. Surviving, besides her husband, are two daughters, Joan R. of Washington, D.C., and Betsy (Mrs. Robert A.) of Dearborn Heights, Mich.

FISH—On November 14, 1967, HELEN MURRAY FISH, aged 88, of Rochester, N. Y. A lifelong resident of Rochester, N. Y., she was a member of Rochester Meeting. Surviving are her sister, Mrs. Florence M. Wallace of Westfield, N. J.; three nieces; and a nephew.

GEMBERLING—On December 5, 1967, in Salem, N. J., ELIZABETH ALLEN GEMBERLING, wife of the late Arthur R. Gemberling. A member of Woodstown (N.J.) Meeting, she is survived by three sons, Charles of Haddonfield, N. J., and Arthur and Joseph of Woodstown; six grandchildren; and two great-grandchildren.

KELSEY—On December 18, 1967, at West Chester, Pa., NAOMI BINFORD KELSEY, wife of the late Dr. Rayner W. Kelsey, aged 91 years. A member of Haverford (Pa.) Meeting, she is survived by a son, Rayner Wilfred Kelsey of Yonkers, N. Y., and three grandchildren. Her husband, until his death in 1934, was head of the history department at Haverford College and curator of the Quaker Collection there.

PENNOCK—On November 7, 1967, ELIZABETH R. PENNOCK of West Chester, Pa., a member of Birmingham Meeting. Surviving are her mother, Mary Tatnall Pennock of Fort Lauderdale, Fla., and two brothers, Edward of Wilmington and Roger of India.

SCULL—On August 21, 1967, at Stapeley Hall, Philadelphia, ELLA F. S. SCULL, aged 88 years. Long an active member of Central Philadelphia Meeting, she was the wife of the late Joseph Folwell Scull. Surviving are two sons, J. Folwell, Jr., of Brooklyn, N. Y., and Paul T. of Glens Falls, N. Y.; two grandchildren, Adele Scull Rammelmeyer and Paul Thomas Scull, Jr.; and one great-grandchild, Susan Scull Rammelmeyer.

### 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

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.

21-25—Quaker Leadership Seminar at William Penn House, Washington. Discussions with Government officials on issues of conscience, war, poverty, and human rights. Registration fee: \$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.

#### FEBRUARY

4—Central Philadelphia Meeting Conference Class, 1515 Cherry St., 11:50 A.M. Speakers: Bainbridge and Virginia Davis. Topic: "Intervisitation."

11—Central Philadelphia Meeting Conference Class, 1515 Cherry St., 11:50 A.M. Speaker: Robert P. Bair. Topic: "The Vienna Conference and Young Friends."

17—Potomac Quarterly Meeting at Adelphi (Md.) Meeting House, 2303 Metzert Rd. Ministry and Counsel, 10:30 A.M. Lunch served by host Meeting. Afternoon meeting for business and conference session.

23-25—Conference on "Small Groups and the Life of the Meeting" at Powell House, Old Chatham, N. Y., which should be addressed for details. Leader: George Corwin.

25—Warrington Quarterly Meeting at York (Pa.) Meeting House, West Philadelphia St. Ministry and Counsel, 10 A.M.; meeting for worship, 11. Bring box lunch; dessert and beverage provided. Afternoon meeting for business and conference session.



## 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 Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

## California

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

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

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

**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: 455-6251.

**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.

**NEW LONDON**—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

**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

**CAMOEN**—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**—Meeting 10 a.m. Phone contact 389-4345.

**MAMI**—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.

## 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.

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

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

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

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

## Indiana

**BLOOMINGTON**—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

## Iowa

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

## Kentucky

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

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

## Louisiana

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

## Maryland

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

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

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

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

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

### 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.

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

### Minnesota

**MINNEAPOLIS** — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

**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.

**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, 10:30 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. Duanesburg, 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 Mallin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

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

## North Carolina

**ASHEVILLE**—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

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

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

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

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

## Ohio

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

**CLEVELAND**—Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648. 371-4277.



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

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

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

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

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

### Oregon

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

### Pennsylvania

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

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

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

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

**FALLS** — Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, 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** — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

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

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

**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.

**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.

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

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

### Vermont

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

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

### Virginia

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

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

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

### Washington

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

### West Virginia

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

### Wisconsin

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

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

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