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"Peace cannot be kept by force. It can only be achieved by understanding."

— Albert Einstein

*For note
on cover
photo
see
page 89*

FRIENDS JOURNAL



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A Time to Make a Light

This is the season of darkness; this is the winter of despair.
For there is a dark night all around us.
A hungry child cries in the cold city.
White man and black man stare in angry, bitter silence.
And man kills his brother for reasons neither understands.
And nowhere can we see the dawn.

What does a man do when darkness comes?

Some men pretend there is no darkness, stumble and fall
without a light to guide them.

Some men sit and curse the darkness, waiting forever in
the shadows that never lift.

But good men make and seek a light.

This is a time to make a light, to light the candles that
show what man can do with his own hands:

Feed the hungry child, not just with food, but with the
self so freely given, for poverty comes from the
blighted spirit.

Speak to your brother with honest words from the open
heart, and know that each is guilty and both are
right.

And wherever you go, take the light of love, for you
brighten not only the path where you must walk, but
you bring the circle of light to the brother who is lost.

Light a candle with your deeds

And follow the star of faith.

And there shall be no night,

And neither shall the darkness overcome us.

ALLAN GLATTHORN

BACK NUMBERS NEEDED

The FRIENDS JOURNAL is about to be micro-filmed—a step meaning that henceforth it will be available to all libraries subscribing to the microfilming service. Ideally the microfilmed version should include all issues of the magazine since its inception on July 1, 1955. Unfortunately, the necessary copies of some back numbers are missing. Anyone who has these and can spare them will be performing a real service by sending them to the JOURNAL office, 152-A North Fifteenth Street, Philadelphia 19102. Postage will be refunded, of course.

The missing numbers are *all* of those dated 1955, 1956, 1957, 1958, and 1963, plus the September 1st to December 15th (inclusive) issues of 1960 and the January 1st and 15th issues of 1963.

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Editorial Comments

A Guest Editorial by Carl F. Wise of the Friends Journal's Board of Managers

Before We Go to Pot

IT may be true, as the French aphorism puts it, that the more things change, the more they remain the same. But it is only superficially true, in the sense that we have always problems with us. There has always been a drug problem, chiefly alcohol and tobacco. Until recently, however, marijuana was merely the name of an exotic habit among South American Indians. Today it is possible for a Quaker headmaster to say, "If you think there is no marijuana problem at your school, it's because you haven't seen it yet." Tomorrow, will the problem appear within Monthly Meetings? How do we know?

Perhaps the first difficulty to note about the marijuana problem is that it is as yet imperfectly defined. Because there is still no clear, finally authoritative statement of its specific harmfulness, those who in kindness would like to defend the user, if not the drug, are able to say that it is no worse than alcohol—a somewhat doubtful recommendation. For instance, there is evidence that it slows reaction time; that would seem to make a marijuana smoker the equivalent of a drunken driver. Even more damaging evidence comes from social workers, to whom it is quite clear that even if marijuana is not habit-forming in itself, its use has been too often followed by the known serious or fatal addictions.

For headmasters and school boards, whether "marijuana is no worse than alcohol" is made largely irrelevant by the fact that its possession or use is a federal offense. The penalties upon conviction are sufficiently severe to be devastating, both to the convicted and to his family. This fact raises grave problems of procedure, quite aside from the use of marijuana itself.

There is first the moral problem of the unnecessary use of this or any drug, upon which Quaker testimony seems quite clear. The use of any medically unprescribed drug that impairs one's usefulness as a servant of God should be voluntarily avoided. To this testimony Friends' schools do without exception adhere. But Friends' schools do not teach only Quaker children, nor do Friends' children live in a Quaker vacuum. Suppose some child "just this once, just for fun, just for the experience" smokes marijuana and gets caught, or gets caught even before the stick of "pot" is lighted. What response should the

school make—punishment or rehabilitation, the letter of the law or Christian compassion?

The answer is far from obvious. On the one hand, the objective of the school has been to produce a kind of person, regardless of his religious label. Does a pupil's getting caught using "pot" mean that the school has failed, and is it then justified in tossing its failure to the wolves of retribution? On the other hand, the victim has broken a federal law, almost never in either complete innocence or ignorance. Shall the school become an accessory—itsself a lawbreaker—by deliberately preventing the law from taking its course?

There are other cognate problems. It is clear that a school may not ignore lawbreaking on its own campus. But what of constitutional rights to privacy, for example in search and seizure in a pupil's room (in boarding school) or of his gym locker? Or suppose the offense was committed off campus? The parent who wants to protect and/or rehabilitate his child is one problem; another is the parent who does not want his child to associate with anyone who smokes marijuana.

Perhaps it is a good thing that editorial writers are not omniscient. They might produce even more unpleasant reading if they were. Perhaps it is enough to reiterate that we do not—cannot—live in a Quaker vacuum, that there are some tomorrows for which we must take thought, that not only schools and their boards but Meetings and their overseers had better prepare themselves with some tentative plan of action in the event of a rude awakening.

C. F. W.

Attention, Friends Journal Subscribers!

The annual dinner meeting of Friends Publishing Corporation and Friends Journal Associates will be held at 5:30 Saturday, March 23, at 4th and Arch Streets Meeting House in Philadelphia. The annual meeting for business at 7 will be followed by a talk on "The Background of the Mideast Crisis" by James E. Akins of the U.S. Department of State, a member of Friends Meeting of Washington who for nine years was stationed at various posts in the East for the U.S. Foreign Service.

All subscribers and their friends are invited. Dinner reservations (\$2.50) should reach the JOURNAL office not later than March 15.

The Great Discovery

By CLARENCE KING

IF, in the years before Christopher Columbus was born, we had stood on the Rock of Gibraltar and looked far out across the western ocean, we would have been appalled and frightened as we thought what might happen to us if we should sail out and over the edge of the world. Today we have had our Einstein and our young men who fly toward the moon; we expect messages from Venus.

But let us not delude ourselves! We are not so different from our forebears. As we gaze out beyond the farthest star are we not appalled and even a little frightened at what may be there? Suppose there is nothing! Ah, but our finite minds cannot conceive of *nothing*. Suppose whatever there is goes on to infinity? But our finite minds cannot conceive of infinity. And so, as we look at the boundaries of our universe, we learn something—not about our universe, but about ourselves. We learn that for us, now, the limits of the universe are not geographical but psychological or intellectual. They are limits set by our meager intelligence and meager equipment.

I have been told that no sincere scientist ever has been able to convince himself that our universe is accidental. Somewhere within it there is a magnificent indwelling intelligence; they may call it "God" or they may call it "Nature." They know little about it and are sure of only two things: its existence and its magnificence.

One day years ago, when the great electrical engineer Charles Steinmetz humped his misshapen body over the instruments in his laboratory in Schenectady, someone asked him in what realm of knowledge it was most important that research should be concentrated in the future. "In the realm of prayer," he said. He did not mean faith healing; he meant that his explorations in the physical universe had convinced him that above and beyond it there is a spiritual universe about which we know little.

In the wilderness Jesus stood on a mighty crag and gazed far out beyond the petty world of Palestine, beyond the great political world of the Roman Empire, until he discovered the spiritual universe of his Heavenly Father and the basic principle of that universe, which is love. When he came down among his fellow men he demonstrated that principle; this took him through the dusty villages of Galilee to Palm Sunday in Jerusalem, to Gethsemane, and to Golgotha.

His discovery has come down to us, although as yet we have made little use of it. Perhaps this is because we have been so concerned with discoveries about the physical uni-

verse that we have given but slight attention to Christ's spiritual discovery. May it be that now, with sincerity and courage, we take up the task where he left off! May it be that we and our children and grandchildren "try what love can do"!

Now I Lay Me . . .

By POLLYANNA SEDZIOL

THE house is quiet; the cat has made her last trek through the venetian blinds; I have checked the doors and lights. Now before I sleep I would pray again for the little ones I have just looked in on in slumber, but my prayerful intentions often become reminiscences, hopes, and plans. Sometimes these seem to be the most useful prayers a mother can breathe for her children.

I start with our oldest, a fourth grader now. A year or more ago she began to say her own bedtime prayers instead of just auditing me. One evening I chided her for racing through her prayer, saying almost the same words she had said for several nights—some words of praise and thanks, of confession, of blessing, and for peace in Vietnam. "Well," she said, "it doesn't do any good, anyway. Look how long I've prayed for peace in Vietnam, and they're still fighting!"

—Irrefutable proof that prayer is useless, she had decided. How long had she prayed for peace—a month at the most! How long did Elijah pray? It was late, but I could not let her go on thinking that way, so we held an impromptu discussion on prayer—on how to pray in a valid manner and to recognize God's answers.

She has tried to follow the suggestions I made, and I wonder now how I can improve on them to help her more. But she is a difficult child, wanting to grow up and never to grow up, all at the same time—summer smiles one moment, winter storms the next. Probably the best assurance I have, for both of us, is that, having been her age once, I can say that these things will pass and that there is always something good ahead. She does not quite believe me, but then neither did I quite believe it when I heard these same words from my mother!

My thoughts slip to our oldest son. Very seldom need I worry about this one, unless it is to fear that we will not be able to keep up with him and to challenge him to use his talents and energies in creative ways. I think of the school paper he brought home last year on which he had answered his second-grade-assignment questions with references to the inimitable Batman. I am comforted by the recollection that he is equally interested in the exploits of a certain Goliath-slaying shepherd boy. But not in the

Pollyanna Sedziol, a registered nurse whose obligations to her five children keep her from practicing her profession at present, is a Baptist who became interested in Friends some years ago through the Yokefellow movement. Her home is in Cincinnati.

Clarence King of Wilton (Conn.) Meeting is a retired professor at the Columbia University School of Social Work.

warfare itself; some time ago when I asked him, admittedly in exasperation, why he did not fight back when other children bullied him, he told me that *someone* had to be willing to quit, or there would be fighting all the time.

Would that his next younger brother also felt that way! We have had some rugged days together, this little man and I; he is a fighter, a tantrum-thrower, a thumb-sucker, seemingly all at odds and ends. But with the passing months I can see that love and patience are beginning to soak in. Not too long ago he made a very important discovery: "Mom! You know what? Sometimes we all have bad days—you, me, Dad, everybody! But we have good days, too. Aren't you glad?"

Indeed I am. For all his rowdiness, this child is an apt Sunday-school pupil; he figures he has the last word in every ownership argument between himself and his brothers or playmates when he announces dogmatically "It belongs to God!" I commend him to our Lord with the hope that he will always retain such a surety of man's stewardship before God.

Our youngest son has now reached that period of life

which most tries parental patience. (At least, in our experience it has.) My thoughts count up the most recent near-misses this boy has had, and I pray for alertness in dealing with him. His exploring fingers are into everything, it seems—a knife in the toaster, a fall from the upper bunk, a fight with the cat, and continual bumps and bruises, for wherever he goes he runs, never walks. And he is determined. I can see my virtuous thoughts of patience being galled by this young man's "no!" usually uttered with a shriek and an "I dare you to do something about it" look in his eye. I find myself hoping I will be able to remember at these times that this is our son—"Bone of my bones and flesh of my flesh."

As is our baby. . . .

Suddenly it is morning and the sun is laughing a friendly challenge through the window: Are you going to get up and do something about all those lofty thoughts you had last night?

As I reach for my slippers and robe I remember that this is another day of opportunity, of life, which the Lord has made. And so it is.

Choosing What Is Difficult

By COLIN W. BELL

In the summer of 1867 The New York Times carried an advertisement announcing preparation of "apartments in Friends' Meeting-house in Schermerhorn street . . . Brooklyn, at which place it is intended to open a School for boys and girls on the 9th of 9th Month, 1867" (tuition \$15 per quarter; no extra charge for stationery or fuel). One hundred years later, on the 9th of 9th Month, 1967 (with tuition, stationery, and fuel at considerably increased figures), a record attendance of parents, alumni, and trustees filled the meeting house and overflowed into the cafeteria for a centennial program. Guest of honor was Colin Bell, executive secretary of the American Friends Service Committee, excerpts from whose address appear below.

WHAT a century it has been! It is quite impossible to enumerate all the staggering changes since 1867. Robert Oppenheimer summed it up when he said: "One thing that is new is the prevalence of newness, the changing scale and scope of change itself so that the world alters as we walk in it, so that the years of man's life measure not some small growth or development, or rearrangement or moderation of what he learned in childhood, but a great upheaval."

Man's technological genius has now brought within our grasp two contradictory abilities: the ability to bring the good life, in the material sense, to all men everywhere, even to the hugely enlarged human family of the future, but *only* if we devote *all* our resources — not just the crumbs that fall from our military tables—to that end; and, conversely, the ability to end it all for all of us, to bring the human drama to a close—an ability which in 1867 we thought was the prerogative of God.

Although we have this power, we have not been able to banish the ancient barbarity, the obscenity of war,

from among men. I suppose the majority of men say "Of course I want peace, I hate war, but . . ." That "but" is a blasphemy, I believe. Man today is in a state of spiritual ferment — probing, rejecting, experimenting, quarreling, reassessing. Wherever we stand, we are about as far away as we can be from the comfortable nineteenth-century dictum: "God's in His heaven: all's right with the world."

What, in today's world, is the future for a small, private institution under the direction of a tiny and rather peculiar Christian body? What are the virtues and weaknesses of smallness in a school?

I suppose the weaknesses center in the area of money, economic viability, and the provision of facilities and equipment. I don't suppose any small school in the future is going to be very distinguished as a factory for technical knowledge. Its virtues in the main will lie in its ability to personalize the educational process, to let individual children walk hand in hand with fellow members of a wholly known and shared community and with their teachers in

a common exploration into curiosity, creativity, and co-operation. I should think that a rich small-school life is probably an ideal preparation for that even more intimate adventure of community which is marriage and family—an adventure the success of which will be for most of our children a vital ingredient of the good life.

In a world of increasing numbers and mass operations the price of such precious smallness will become increasingly high. We cannot expect these virtues of intimacy at anything near the price of mass treatment. But I am absolutely certain that for some children the price will always be worth paying, provided that with the freedom it gives to be bold and innovative it avoids the creation of a segregated ivory tower.

We have certain things of strength to say and do (not unique to Friends) which all should expect to find in the Friends' school of the future, if only Friends can live up to their best insights.

First, there is the question of the *preciousness* of the individual personality. We often forget that George Fox used the phrase "that of God in every man" in an activist way. He promised that if Friends do their duty toward other men they "will come to walk cheerfully over the world, answering that of God in every man." Not mere recognition of the good in others, but *answering*, responding—a receiving and growing relationship. This expectation of a responding relationship with all men, including those in whom it is very difficult to see anything of God, has profound social implications, for if we are to seek to answer something of value in whomsoever we meet we not only must refuse to kill him but must seek to love him. The words of George Eliot are pertinent: "It is not true that love makes all things easy; it makes us choose what is difficult." If you send a child to a Quaker school, you must expect him to develop an open, optimistic, non-segregated view of others which may well express itself in strong concern for the human condition everywhere.

Second, Friends seek (not always successfully, of course) to find a balance between a constant search for truth and the possession of truth. All religion is an exploration into God, an adventure of the finite into the infinite, in which there is always more truth and light to break forth and in which each person must find what truth is for himself. I can share with you what is truth for me, but I cannot tell you what is truth for you. That is for you to determine. The risks are great that a flabby indecisiveness may take the place of constant and unceasing spiritual probing, but it is a very wonderful thing when certainty is reached in this way by struggle. Quaker education, it seems to me, calls for the taking of that risk.

Third, when Penn said to the early settlers, "Let us, then, try what love will do," he was expressing an optimism about human potentiality that is at the heart of the

traditional Quaker resistance to war and of the rejection of more subtle violences such as the violence of apathy and the violence of the status quo. But if we are to believe that love is for real (to use a modern phrase) in the relations not only of men but of nations, then we must risk martyrdom and suffering. For example, the really conscientious objector is always a strong patriot, but he must not expect to be recognized as one. A Friend has reminded us that "an act of love which fails is as much a part of the divine life as an act of love which



Brooklyn Meeting House, at right, built in the 1840's, is the site of the original school. The other two buildings were added in the early 1900's

succeeds, for love is measured by its own fullness and not by its reception." If parents believe this sort of statement to be sentimental twaddle, namby-pamby, muddle-headed, totally unrelated to reality, then they should not send their children to a Friends' school, where I hope they will meet people who believe that in the long run love will be proved to be the only hard-nosed reality.

Finally, I hope that all Quaker education will equip the young for service rather than for success. I do not think we can save mankind from degeneration and perhaps obliteration unless our children decide that service—socially useful and constructive activity which redounds to the common good—is to be their ultimate success value. I believe that the aim of all good education is to equip the child to live with wide horizons, to find his own truths, to reach out with optimistic expectancy to others, to hold sacred his own integrity, and to seek rather to give out than to get on. The only enduring riches in life are the byproducts of usefulness—which may mean being an earnest poet or an honest storekeeper or a sensitive policeman.

I think it is not an exaggeration to say that the destiny of mankind may rest on the ability of its young people to find a serviceable purpose in life. In one respect these

young people will already be wiser than their seniors: they will know that it has to be a new world, or no world. They will glimpse—are glimpsing—the need for immense change in the ordering of society. They are not, as their

elders tend to be, addicts of the status quo. They are stretching out to rescue some of the noble concepts their elders pretend to live by but have turned into shibboleth and cliché—to rescue them and make them work in life.

Tanzanians Through a Quaker Psychiatrist's Eyes

Charles and Mary Lou Swift and their children, members of Newtown (Pa.) Meeting, are spending several years in Tanzania, where Charles is consultant psychiatrist to the Tanzanian Government. In addition to teaching in the Dar es Salaam School of Medicine, he is setting up a country-wide psychiatric program and directing the psychiatric unit attached to a teaching hospital. He writes that Tanzania, because of its resolute commitment to ideals of interracialism, political nonalignment, and good government, offers an exciting alternative to policies of apartheid on the one hand and to power blocs (Western or Eastern) on the other. One small aspect of life in this African country is touched upon in the following excerpt from a recent letter from the Swifts.

TO drive through a village—any village—here in Tanzania is to get certain impressions: the similarity of the grass and mud houses, the gay katanga cloth that women wrap about themselves, the almost complete separation of men and women in their casual groupings, the universal helpfulness and reserved friendliness of the people when you stop to speak with them. But what one does not see are the truly important forces in their lives, many of them derived from witchcraft and sorcery.

To the adult Tanzanian early childhood is not thought of as important. The infant is always very close to the mother; they are literally never apart. With the infant secured to her back, the mother goes about her duties as usual: carrying water or wood on her head, using a garden tool, working in or about the house. Recently, after a mother had been in my office for about twenty minutes, I thought I heard a muffled cry—the first intimation I had had that she had an infant on her back covered with one of the loose-fitting, cloaklike garments worn by Moslem women. At the first noise from the child, the mother pulled it around and gave it the breast without any interruption in her discussion; it was an automatic maneuver.

The things that impress me most are the physical closeness between mother and infant and the mother's almost total disregard of the young child. The infant is treated much as a thing; a relationship as we know it seems quite lacking. His needs are met immediately. Then at the age of about eighteen months to two years there is a radical change, usually coinciding with the birth of the next child. Almost overnight the older child is pushed away from the mother; his care is delegated to a sister who often is no more than five or six years old. Thereafter there seem to be two extremes: permissiveness or arbitrary (and often illogical) prohibition with usually severe punishment.

Little or no play is encouraged by parents, and the parents themselves never play with their children. Grandparents do have a close relationship, and in some tribes

the mother's brother is permitted to be close to the child.

Young boys have considerable freedom, girls very little. The father sees very little of the young child, but after circumcision (usually at age five to eight years) the boy becomes very close to his father, and they eat together.

By the age of six the girls have a rather detailed daily routine imposed upon them. From the beginning the female accepts a much lower status; both boy and girl are clear in their perception that the girl is inferior. One of the very few outlets permitted the girl is the dance. It is small wonder that this assumes such a large part in her life.

In the coastal areas most people are Moslem, but many pre-Moslem conventions and taboos are retained. The first marriage is not really intended to last; it is entered into so that a woman may prove her ability to have a child. Neither man nor woman has any trust in the other. (We are talking now about the relatively uneducated villager.) Multiple marriages are common. During a lifetime a man will have many wives, but often not more than two at any one time. Witchcraft is usually the only way a woman can leave a man (i.e., "he is doing this or that to me through a witch doctor"); it is a way of justifying virtually any action, and everyone accepts it.

One of the most inhuman practices—at least so it seems to us—is the extreme isolation of the adolescent girl. Once her menses begin she is shut in a room and forbidden to speak. She is told that if she does more than whisper it is likely she will have no children. She is visited only by certain adult women relatives and possibly a maternal uncle. There is no contact with other adolescent girls. She can come out only when her marriage has been arranged and the bride-price agreed upon. It is quite common for a girl to remain in this state for two years and sometimes for as long as five years.

A woman describing this experience stated it was three months after she was released before she had any voice, and an entire year before she could speak normally. This pattern is beginning to break up, but only

beginning. Such customs change very slowly, of course. Change first is apparent in or near the city, and the principal mode is through education. A few Moslem girls are now going to school, though the majority are not.

Spirit belief is close to universal among Tanzanians, except among those with considerable education, and even here belief in witchcraft lingers on. Illness is an expression of the spirits and a result of witchcraft. Some spirits can be manipulated and others cannot, but an attempt is made to placate them without the expectation of any real influence. This is one reason that illness is so common. A person is constantly apprehensive that a slight ache or pain means he has incurred the displeasure of a spirit and that greater pain is imminent.

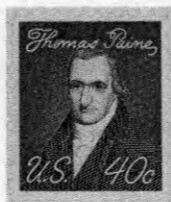
There is, then, the opportunity for people to indulge the desire to be invalids, to avoid responsibilities, and to be taken care of. Illness seems to meet a great need in people's lives—more even than in other cultures. It is as if there is a great psychological hunger to be cared for which never was met in early childhood or was cut off at too early an age. The implications here for any program of health education or preventive medicine would seem to be great.

CHARLES SWIFT

Thomas Paine

Letter from the Past

— 232



HERE is a new commemorative postage stamp in honor of Thomas Paine (1737-1809). It is the first, I think, so to honor him among America's greats. One wonders what knowledge and feelings it will evoke in the general public and especially among Friends. A forty-cent stamp is bound to be somewhat scarce—no more common as a denomination, if the pun may be allowed, than are Quakers.

Paine belonged among the "founding fathers" and had Quaker connections as well. He would have liked to be an inventor like Franklin, or a statesman. He was instead an incessant publicist, and his pen was mightier than a sword. In *Common Sense*, *The Rights of Man*, and *The Age of Reason* he embodied his radical views, both political and religious. He was perhaps the first to use the phrase "The United States of America," and he was the spokesman of both the American and the French Revolutions and the critic of Great Britain's undemocratic ways. Of course he made himself enemies, and there were many virtues or amenities in which he was lacking. In religious circles he was anathema, though he genuinely

opposed atheism. Like many of his reputable contemporaries, he was a deist, emphasizing God's communication with man through reason and nature rather than through scripture or priests.

His Quaker connections were intermittent. His father, Joseph Paine, was a Friend, a staymaker at Thetford in Norfolk, where as a boy Tom probably attended Friends meeting and the elementary Friends' school. In Philadelphia, where he lived a few doors from William Savery's home, he knew many Friends, but largely of the non-pacifist variety like Owen Biddle and Timothy Matlack, and he served in the Revolutionary Army as aide-de-camp of the ex-Quaker general, Nathanael Greene of Rhode Island. When, as a member of the French National Convention at the trial of Louis XVI, he urged banishment as penalty rather than the guillotine, the noted Jean Paul Marat protested, "I deny the right of Thomas Paine to vote on such a subject, as he is a Quaker; hence his religious views run counter to the infliction of capital punishment." When (in New York) his own death came near, he asked to be buried in the Quaker cemetery.

Paine was not a member of the Society of Friends. Yet one may ask how far Quakerism influenced him. He often spoke well of it, and he shared many of its principles. Its libertarian and egalitarian tendency molded some of his most revolutionary writing. Even religiously its independence was merely carried in Paine to an extreme. His native talent was a capacity for clear, nervous prose-writing, which is not yet (as the editor of this JOURNAL will testify) a universal characteristic of Quakers. That he was widely disapproved of by Quakers is not evidence that Quakerism did not influence him. Most Friends are more selectively Quaker than completely Quaker, and in these days of Quaker pluralism who of us can claim both negatively and positively to represent genuine Quakerism? I may leave the reader to follow for himself, as I have done, the biographies and articles that attempt to analyze the paradox of Paine's character. He lived in circumstances in which consistency was difficult if not impossible. As has been lately said, the paradox is inherent in circumstances, not in persons.

There was much in Paine's political and economic writings that Friends today could approve. As Elbert Russell summed him up: "He differed from Friends chiefly on points of theology and on the War for Independence. Quaker influences are shown in his opposition to the slave trade, to oaths, dueling, warfare in general, and to privileged classes and titles of honor and distinction. He advocated entire freedom of religion and conscience, and universal suffrage."

In 1797 two traveling Friends from America, William Savery and David Sands, came upon Paine by chance in a coffee house in Paris and argued with him, criticizing his

Age of Reason, as they left on record. Friends even resented his praise of Quakerism, as the printed edition of Savery's journal shows, by leaving out the sentence (found in the manuscript): "He acknowledged he was educated a Friend and was of the opinion that they came nearest the truth of any society."

Theologically he was not approved even by Elias Hicks, and to evangelical Friends like Stephen Grellet he was the devil incarnate. It was Stephen who supplied an account of Paine's miserable last days and implied that he was ready to recant his earlier beliefs. But like all death-bed repentances it is subject to historical doubt. That Friends of New York, through Willet Hicks, one of their ministers, declined his request to be buried in their burial ground was not due to complete lack of sympathy. I think they suspected that his admirers would want to erect too un-Quakerly a monument among their sober gravestones.

He finally was buried in an obscure grave on his farm

in New Rochelle, until ten years later the impulsive Britisher, William Cobbett, who had become a zealous admirer, dug up his bones and sent them to England, intending to make them a shrine. But when they arrived by ship at Liverpool so much hostility to this treatment of them was expressed that Cobbett never built the mausoleum. The bones were packed away and ignored, passed from person to person, forgotten or lost. At least that is the belief of modern historians. An alternative account is found in the *Philadelphia Friend*, which repeatedly and gleefully quoted Grellet's account of the infidel's last days. It attributes to another Friends' minister, Christopher Healy, the report that Cobbett was not allowed by the authorities even to land the box containing Paine's bones from the ship at Liverpool, and that the captain of the ship, rather than carry it back to America, "weighted the box and had his men heave it over the side of the vessel."

NOW AND THEN

"A Nice Little War"

By JAMES R. BOLAND

IT has been said by such disparate personages as George Santayana and Douglas MacArthur that those who do not know history must be condemned to relive it. It would appear that most of us do not know history or, at best, possess but a superficial knowledge of it, for we seem to be forever reliving it.

In 1952-53 the writer was engaged in navigating one of scores of American merchantmen delivering military equipment to the French army, then fighting in Indo-China. Thousands of tons of all manner of firearms, ammunition, jeeps, trucks and tanks were unloaded in the port of Saigon—all at great cost and all a waste.

Vietnam, from the mountains in the north and west to the rice paddies in the Mekong Delta, is a land of diverse peoples, of scores of different tribes speaking as many languages; of Chams, Khmers, Annamites, Montagnards (to name a few). Most are peasants—as are the so-called terrorists of the Viet Cong, who are but youths scarcely beyond the age of puberty; it is their ill-rewarded labor that produces the zinc, manganese, and iron that are the country's major exports.

To this writer in 1953 (his purview narrowed as it was by the nature of his occupation), Vietnam was a land of swamps, rice paddies, and indifferent coastal terrain. He would have dismissed as hallucinatory any suggestion that this land and its primitive, undernourished people would one day in this twentieth century of the Christian

era be subjected to the most horrendous armed assault short of nuclear devastation of any nation in the entire history of human conflict.

Repeat a lie often enough, observed Dr. Goebbels, and it will take on the appearance of truth. The same may be said of the eventual plausibility of the most specious argument. We are fighting, so we are told, a war against aggression. The question of how a nation can commit aggression against itself is deemed academic. Words become meaningless. We must "contain" Communism—as if any ideology were something to be containerized!

It has been called a just war. Might it also be called a nice war, a nice little war, and might that be the reason no end of it is in sight? Unlike a major war, felt by everyone, this one affects but a few—white dropouts, blacks from the ghettos. For the rest it is business as usual: the affluent becoming more affluent, higher interest on savings, more jobs, better wages. It is like having our cake and eating it too.

That it has been called the most unpopular war since our forays against Santa Ana is hardly relevant, as wars do not vie in popularity contests. And unpopular with whom? Pacifists, intellectuals, hippies?

Hawks and doves alike deplore the carnage, with the former as vociferous in advancing arguments in extenuation of it as are the latter in wholeheartedly condemning it. Especially regrettable is the decimation of a civilian population, but then war is hell, and better dead than Communist. As for the sacrifice of thousands of young American lives—dropouts, ghetto blacks—did not the military give them a status they never would have achiev-

Captain James Boland, a non-Quaker Philadelphian who has attended Friends' meetings, has spent a quarter-century in the United States merchant-marine service in every capacity from ordinary seaman to master.

ed otherwise? And is there a nobler way of dying than for one's country?

One may wonder if a world without conventional warfare has ever been seriously envisioned. (A nuclear holocaust is precluded.) Do many believe that prolonged peace, as Nietzsche hints, tends to stultify and to weaken us? That the crucible of war provides the supreme test of character? That war is an economic necessity? Most would deny such sentiments; others, denying them, would nevertheless defend any military action, however unjustified or unnecessary.

This writer is no pacifist, yet he can think of few armed encounters since Joshua and his barbarous hordes massacred the population of Jericho that were not senseless. The one in Vietnam is particularly so; it has exacted its greatest toll in human suffering among the helpless.

Those who elect to spend their lives journeying to foreign lands must acquire an immunity, as it were, to the want and squalor to which some three-fourths of the human race have been ordained; but there are some things to which even the most callous do not become immune: the sight of hungry, unwanted children foraging in ships' garbage cans by day and wandering the streets at night looking for a place to sleep unmolested by rats; a beggar eating a rat and, conversely, the skeleton of a beggar who had expired during the night and whose flesh had been devoured by rats.

One never forgets the oppressive humidity of Indo-China, the flies and mosquitoes, the ever-present stench of human waste, and, of course, the rats. Saigon is a sailor's town. Beer is plentiful, though tepid, and girls are everywhere—the yearned-over maidens of Kipling's nostalgic soldier, not like their overfed sisters west of Suez with “beefy face and grubby hand,” but diminutive and doll-like, with smooth olive skins unblemished by hair. There is considerable freedom of love in Indochina, and prostitution is but a means wherewith to survive. Children solicit for their mothers and sisters, and in turn the mothers, when too old to ply their trade successfully, solicit for their daughters. There is little privacy, and children become knowledgeable of Eros at an early age.

The Oriental is an enigma which the Western world has long sought to penetrate, particularly—and this perhaps is his most salient characteristic—his disregard for human life, which may well account for his ability to withstand the savagery of our onslaught upon him. He can be insouciant in the face of death because he has little to live for and nothing to lose but his life, which to him is not much. We can rain bombs upon him and scorch the earth beneath him, but he will prevail; he will prevail when our own light—the light that would have set our course clear of that broad path and wide gate—has long been extinguished.

“Can Quakers Learn from Hippies?”

THE Pendle Hill Midwinter Institute—“Can Quakers Learn Anything From the Hippies?”—brought more than eighty people over the New Year weekend to the Quaker adult study center at Wallingford, Pa. Meetings in Pennsylvania, Delaware, New Jersey, New York, Maryland, Vermont, and Massachusetts were represented. Pierce Hammond served as chairman. Resource persons included Maurice Friedman, Dan Wilson, Lisa Bieberman, and George Kibler. Jack Shepherd led three group-participating sessions of dramatic interpretation of some of the issues and problems raised.

Since many of the participants were neither hippie nor Quaker, the original question for the institute was significantly broadened. In the nine discussion groups and in the general sessions led by panels, concerns centered around the importance of people's listening to one another, even though their values and experiences were vastly different. Related to this focus of interest, but with a special emotional intensity, was a study of the use of psychedelic chemicals.



(Photo by Jim Hart)

Dan Wilson, Pendle Hill's director, with two seminar participants

Various Friends reported two major ways of becoming acquainted with people likely to be labeled hippies by others: through their children and through the meeting house. Some children of college age want to change schools or drop out in order to live more nearly in the hippie way. Untidy, differently dressed young people, speaking a different kind of English, come to many meetings for worship. Fear and anger, or at least anxiety, are frequent reactions to either or both of these phenomena.

These encounters, it was also reported, are not often satisfactory as viewed from the other side. Those who are acting out their nonconformity to a larger society find that “straight” people (those who outwardly conform to social demands) have not listened and have not felt anything or wanted to become aware. They feel that most of the time there has not been a valid human response from parents, from teachers, from public officials, and from representatives of organized religion.

The serious experimenter in psychedelic agents, who may decry the behavior of “Flower Children,” has found even less in the way of human response. There is much testimony that under proper conditions and supervision LSD, for example,

has played a significant part in helping individuals to experience religious insight as well as personal inward understanding and development. Ingesting LSD is nevertheless a crime, and users (as phrased by one of the participants) are perforce "members of a criminal subculture."

There seemed to be no disagreement that very serious psychological disorders can follow the use of LSD and similar substances. Eyewitness accounts were supplied. The proponents of control through health regulations instead of criminal procedures maintained that bad experiences would be greatly curtailed under such control.

The other grave question—whether the use of LSD and marijuana inclines people more easily to addiction to strong narcotics—produced less agreement. Perhaps the most significant aspect of the discussion came through exploration of the larger question of free experimentation, trying every promising idea as an approach to life.

The most constantly recurring hippie theme was "Do your own thing!" Within this principle lie the problems of rejecting an unacceptable culture, finding a satisfactory personal expression, and maintaining individual integrity. Awareness and a sense of positive living were repeatedly expressed as aims of hippie behavior. Whatever gives promise of yielding these qualities they believed to be worth trying.

Speakers and informal discussants brought out again and again that seeking and experimentation are in the Quaker tradition. Development of a strong sense of community is another shared goal. The major differences seemed to lie in the concepts of discipline, responsibility, agreed purpose. Without question, the *now* feeling came out much more strongly and personally from the hippie side.

At the end it was not clear that there is a hippie movement, *per se*. There surely is a large-scale incidence of young people trying to live out their protest and search. Meetings of the Society of Friends have been entered as avenues of hope where seeking might continue, but acceptable ties to the larger society might also be maintained.

The old year went out at Pendle Hill with a meeting for worship by many Midwinter Institute participants. The following morning, Jack Shepherd divided the group on a random basis into parents and children. In a one-to-one encounter, each person thus participated in a parent-child dialogue over the child's leaving home to join the Flower Children. Some of the experiences were then shared with the whole group. This was followed by a moving dramatization of a Committee of Overseers talking to a hippie about his application for membership in the Meeting.

J. PHILIP BUSKIRK

Book Reviews

EMERSON AND QUAKERISM. By YUKIO IRIE. Kenkyusha, Tokyo. 150 pages (in English). \$5.50 from Pendle Hill, Wallingford, Pa.

This is an important and remarkable book from which both Quakers and Emersonians have something to learn. Dr. Yukio Irie, professor of English at Tokyo University of Education, has a profound understanding of Quakerism, as was shown in his lecture on "The Centre of Quakerism" to the Friends World Committee at its meeting in Ireland in 1964; he also has a wide knowledge of Emerson, gained through years of intensive research in America and England in Emerson's published and unpublished letters, essays, sermons, and lectures.

He finds that Emerson accepts the fundamental Quaker doctrine of the "universal and saving light" and its social implications. This comes out most clearly in Emerson's lecture on George Fox, whom he considers a great and revolutionary religious genius. But Emerson does not understand the silent meeting for worship. This is not surprising, since in his time the majority of New England Yearly Meeting was beginning to revert to a narrow pre-Quaker evangelicalism. Fortunately Emerson was well read in Quaker literature and was acquainted with some outstanding contemporary Friends, among them Mary Roche and Edward Stabler. Yukio Irie records and answers Emerson's criticism of Quakerism and cites his agreements.

Bradford Smith, in his *Meditation, the Inward Art*, says that Walt Whitman was half a Quaker and that Emerson said he was more a Quaker than anything else. We now need a book on the Quaker half of Whitman. Emerson was the first important person to discover Whitman, possibly because they both shared this kernel of Quakerism.

HOWARD H. BRINTON

CANE. By JEAN TOOMER. University Place Press, N. Y. 239 pages. \$6.00

This reprint of a story collection first published in 1927 recalls an almost forgotten phase of earlier Negro literature. The setting of the narratives is the Deep South or Washington, D. C., where many Negroes then preserved the ways of the rural South. The late Jean Toomer — a member of Buckingham (Pa.) Meeting — deals with the most intimate aspects of Negro life of that period. The shrill overtones of contemporary Negro literature are hardly present as yet, except in incidents of erotic rivalry between black and white men.

Literary critics of the twenties praised Toomer's language as a plastic and highly personal medium. This collection reminds us of the great promise the author once held for Negro literature—a promise which tragically remained unfulfilled in his long years of sickness.

W. H.

REACHING THE SILENT BILLION. By DAVID E. MASON. Zondervan, Grand Rapids, Mich. 187 pages. \$4.75

When we are told that two-fifths of the people of the world are illiterate, missionary efforts in far corners of the world come to mind. However, when illiteracy can be found in the United States, we begin to wonder seriously about a great need. Louisiana has the highest percentage of illiterates, but Chicago, New York, Washington, and many other cities have their share.

Dr. David Mason, associate director of Laubach Literacy, Inc., here directs the reader with informative, instructive, and inspiring details about how this problem can be met. Intertwining of literacy and religious promotion shows the close relationship between educating minds and educating hearts. This is an inviting challenge to individuals and groups to help meet a serious need.

LESLIE E. DUNKIN

MORE QUAKER LAUGHTER. By WILLIAM H. SESSIONS, William Sessions, Ltd., London, 1967. 144 pages. \$2.75

William Sessions died in 1966 at 88 years of age after, as his son says, a "full and happy life." We have here a happy book to remember him by.

Like his earlier *Laughter in Quaker Grey* (1952, reprinted in 1966), the present book is an interesting collection of Quaker stories, anecdotes, pithy sayings, and humorous turns of phrase. None of these repeats those of the earlier volume, and both books offer an engaging supplement to our two American volumes of similar material. They permit us to compare American and British variants of the same motifs and to note their transformation as jokes and stories are transmitted through oral tradition from one side of the ocean to the other within the Atlantic community of Friends.

Much of the present volume derives from York and Yorkshire, although there are also items from other parts of Britain, as well as a few from America. Some of the liveliest and most interesting come from Bootham and The Mount Schools and The Retreat—three Quaker institutions at York with which the author was long intimately familiar.

It is sad to realize that there will be no other volume by William Haughton Sessions. However, we can—and we shall—return again and again to his *Laughter* books, to share his kindly humor, his friendly philosophy, and his gentle wisdom.

MAURICE A. MOOK

JOURNEY TOWARD FREEDOM: *The Story of Sojourner Truth.* By JACQUELINE BERNARD. Illustrated. W. W. Norton & Co., N. Y. 265 pages. \$4.50

One of the most astounding stories of the Negro's years of bondage is that of Sojourner Truth, who, born a slave in New York State about 1797, became in her mid-40's a wandering preacher-singer who came to be a legend in her own time, winning converts to the cause of abolition everywhere she went.

In *Journey Toward Freedom* Jacqueline Bernard has sought to bring Sojourner Truth to life for readers in the 12-to-16 age bracket. If from this reviewer's standpoint she has not quite succeeded, that may be because of a congenital distaste for fabricated conversation in what is supposed to be factual biography. Certainly she has been extremely thorough in her research, and the early part of her work is graphic and moving, with its account of how the child Isabelle (not until middle age did she adopt the sobriquet by which she is remembered) was sold away from her parents, how she fared under a series of masters, how she met with kindness at the hands of Quakers who befriended her, and how she was denied the man she loved and was robbed of her children as part of the normal routine of the slave-holding system.

Perhaps it is because the achievements of the latter part of her life are so superhuman as to seem nearly incredible that they fail to come through as clearly as her earlier years. But they indubitably occurred, and the very fact that this untaught ex-slave somehow grew to become the honored friend of such notables as William Lloyd Garrison, Wendell Phillips, and Lucretia Mott is ample proof, like the parallel career of Frederick Douglass, that miracles do happen. Even if *Journey*

Toward Freedom does not make Sojourner Truth quite as real to us as we might wish, it is still worth reading for its reminder that occasionally an indomitable human spirit does triumph over seemingly insuperable obstacles. F.W.B.

THE OPENING DOOR. By FLORENCE L. SANVILLE. Franklin Publishing Co., Philadelphia. 189 pages. \$3.95

Tenderly written is this autobiography of a woman whose concern for social reform led her to work in silk mills in the mining areas of Pennsylvania in the early 1900's when child labor was still common. Later she involved herself in work for suffrage for women, in the Ladies Garment Workers Union, and in alleviating the miseries of prisons.

Her story is modestly told. The account of her childhood and schooling is delightful. The chapter on her encounters with Theodore Roosevelt marks a high spot in her eventful career.

It is remarkable that, at the age of 91, Florence Sanville—a member of Concord Friends Meeting in Pennsylvania and the author of many articles in *Harpers* and other periodicals—has now published her first book. Her contemporaries—especially those who know and love her (and this includes a great many)—will find it a book not to be missed. Illustrations by Edward Shenton at the head of each chapter lend delicate charm.

Young people studying the history of social reform in the early half of this century will enjoy this warm, human account of the span of years from 1900 to 1965 that no dry-as-dust textbook could ever accomplish. KATHERINE HUNN KARSNER

THE FUTURE AS NIGHTMARE: *H. G. Wells and the Anti-Utopians.* By MARK R. HILLEGAS, Oxford U. Press, N. Y. 197 pages. \$5.95

This is an "in" book which will be informative to readers who are already worried that the science fiction of H. G. Wells, particularly his descriptions of utopias, will lead to impersonalization of the human mind and heart rather than to the achievement of reason and efficiency in society.

"Science fiction" is a term broad enough to include scientific romances, "utopias" or ideal social organizations, and predictions for the future. In some specimens of this category the discussions of efficiency get pretty sticky, especially when "science fiction" is defined as "that class of prose narrative treatment of a situation that could not arise in the world we know, but which is hypothesized on the basis of some innovation in science or technology, or pseudo-science or pseudo-technology."

As a general reader who thinks of Wells as the author of the rather dull novel *"Mr. Britling Sees It Through,"* I was unaware that his earlier *Time Machine* and other works were regarded as dangerous influences. A group of very respectable anti-utopians have written whole books to spoof Wells' ideas, or partly for that reason. These include such folks as Forster, Capek, Huxley, and Orwell. All the time I thought the science-fiction people were merely having "good clean fun."

This volume is in part an outgrowth of a unique course in science fiction and utopian fancy which Professor Hillegas has taught at Southern Illinois University for several years.

C. RUFUS ROREM

Friends and Their Friends

The cover photograph by G. Clay Hollister, with its quotation from Albert Einstein, appears with the permission of The Temple of Understanding, Inc., of 1826 R Street, N.W., Washington, D. C., a nonprofit organization working for improved understanding among the world's major religions—Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism. The Temple of Understanding itself is to be erected near Washington. Its sponsors plan to convey its message of understanding by world-wide educational programs.

The fifty-foot ketch "Phoenix," bearing \$5000 worth of medical supplies earmarked for the North Vietnamese Red Cross and \$2000 worth of antibiotics and general medicines destined for the Red Cross Society of the National Liberation Front, delivered its cargo safely at Haiphong on January 30. The 24-year-old captain, Robert Eaton of Annapolis, Md., and his youthful crew of four (one 19, the others in their twenties) were joined the preceding Sunday by Lawrence Scott, executive secretary of A Quaker Action Group (organizers of the boat's voyages of mercy) and William Mimms, director of the Philadelphia-based National Fair Housing Association.

This was the third voyage made to Vietnam by the small craft. In May, with Earle Reynolds, the boat's owner, as captain, the *Phoenix* delivered \$10,000-worth of medical supplies to the North Vietnamese Red Cross; in December the crew was rebuffed in an attempt to deliver such supplies to the South Vietnamese Red Cross and the United Buddhist Church. At that time the leader of the pacifist Buddhists in Saigon, Thich Tri Quang, told AQAG representative George Lakey that the South Vietnamese government, after issuing visas to the *Phoenix* crew, had yielded to American pressure in reversing its decision to admit them. But he urged George not to be discouraged. "Remember," he said, "that you have done something that badly needs doing; the *Phoenix* has dramatized the wickedness of this war. We are grateful for that and for the friendship of American Quakers who struggle, as we do, for peace."

The latest voyage, George Lakey says, "completes our efforts personally to deliver medical aid to suffering Vietnamese, no matter what the politics of the government under which they live." The money for the cargo was raised through voluntary contributions from Americans in all parts of the country, from the Friends Service Council in Great Britain, and from the Oxford Committee to aid Vietnamese Children, also of Britain.

Friends of the late Norman Whitney have been saving choice issues of his *Spectator-Papers*, the little peace newsletter published monthly by the Syracuse Peace Council, for a testimonial volume marking the newsletter's twenty-fifth year. Now, according to Stephen Cary, associate executive secretary of the American Friends Service Committee, it is hoped that the collection can be issued as a memorial volume in honor of the tireless AFSC emissary who died December 1st after many years of service to Friends. Subscribers have been invited to submit comments on the *Spectator* to appear in its final issue as well as in the projected book.



The small Friends' meeting for worship in Buenos Aires (described in the *FRIENDS JOURNAL* of November 15, 1966) was visited recently by George Nicklin, New York Quaker psychiatrist (at left in the above photo), who was in Argentina for a Pan American Medical Association gathering. He was surprised to encounter there another American Friend, Edwin Duckles (also shown in the picture) of Mexico City Meeting, American Friends Service Committee field commissioner for Latin America. "The regular members of the group present," writes George Nicklin, "were 84-year-old Hedvig Kantor, her daughter Eva, and Elfrida Sollman." He adds that "There is a group of about ten Friends in Buenos Aires who have been there for twenty-five years, some of them refugees from Europe who passed through England and were exposed to Quakerism."

No longer a Pentagon favorite is freelance writer Frank Harvey, author of some eighty articles on military matters—all laudatory. In 1966 he spent fifty-five days in Vietnam at the Pentagon's behest, with all expenses paid by *Flying*, a hawkish aviation magazine. The purpose of his mission was the making of a definitive study of the conduct of the U.S. air war.

The resultant story, *Air War: Vietnam* (a Bantam paperback, 75¢) was so true to its purpose that peace groups are now quoting large chunks of it to show the brutality of U.S. techniques, according to Robert Crichton, reviewing it for the January 4th issue of the *New York Review of Books*. Called down to the Pentagon to account for some of the things he had written, Harvey was stricken with remorse, says Crichton, for "having let his country down," although he knew he reported the truth.

"There was nothing profound about it," the writer told the reviewer. "I just peeked under one blanket too many and saw one too many broken bodies under it. Nothing we were doing was worth this."

A new worship group in Washington has been meeting at 11 A.M. on Sundays at William Penn House, 515 East Capitol Street. "The use of this new Quaker retreat and seminar center during 1967 [its first full year] exceeded all expectations," according to the William Penn House Committee's annual report to Friends Meeting of Washington.

At two Friends' hospitals in Philadelphia meetings for worship are now being held regularly. One, at Friends Hospital on Roosevelt Boulevard, is for staff members and for conscientious objectors employed at the hospital, who gather at 3:15 P.M. every Sunday in the staff dining room. Visitation and support of Friends would be greatly appreciated, according to J. Tucker Taylor, head of volunteer services.

At Friends Hall, nursing home adjacent to Jeanes Hospital at Fox Chase, meeting is held Wednesday evenings at 7:15. Visiting Friends are urged to join guests and staff on these occasions.

Life in Philadelphia's "Inner City"—its problems and opportunities—is under consideration in a series of six monthly programs sponsored by a group of four city churches. Two films, as well as an original play emphasizing individual responsibility, programs on the Spanish-speaking community and Afro-American culture, and a social scientist's study of the ghetto will be followed, as the last event in the series, by a dialogue led by a spokesman from the Inner City. Sponsors are the city's two Unitarian churches, the Germantown Community Presbyterian Church, and St. Peter's Episcopal Church of Germantown.

Supporting American antiwar demonstrators, British Quakers all over England have responded quickly and with enthusiasm to a suggestion published in *The Friend* that they contribute one pound each to publicize Friends' views on Vietnam in the national press. Within four days of the suggestion's appearance about £470 had been contributed, with more promised.

Philadelphia Yearly Meeting will vary its traditional week-long schedule this year in order to make it possible for working people to attend more sessions. Beginning March 22, sessions will continue through Tuesday, March 26, resume on Friday the 29th, and conclude the following day. There will be no Junior Yearly Meeting on Sunday the 24th, but plans are under way for children's programs on the two Saturdays and for babysitting service during daytime sessions.

The Quaker Committee on Social Rehabilitation has fulfilled a long-cherished dream with the opening of Baird House, a halfway house providing a temporary home base and training center in New York City for women ex-prisoners and detoxified drug addicts. This "therapeutic community residence," as it is called by QCSR's executive director, Jane S. Drouman of New York Monthly Meeting, offers attractive living quarters with opportunities for self-government, individual and group psychotherapy, vocational training, high-school-level classes, job placement, medical care, social-service advice, and recreational activities. Most of its operational costs are covered by grants from New York State and City public agencies, but Baird House's administration and many of its expenses are the responsibility of the Quaker committee, founded less than a dozen years ago, which has served almost nine hundred women within the past year.

Dorothy Hutchinson and other religious leaders—Roman Catholic, Jewish, and Protestant—spent the first three weeks of the new year on a round-the-world peace mission. A representative of the Society of Friends, she and the sixteen other members of the delegation carried their concern over the conflicts in Vietnam and in the Middle East to Rome, Geneva, Istanbul, New Delhi, Jerusalem, Saigon, and Kyoto. With religious leaders in each country they discussed strategies whereby the major faiths might unify their efforts in seeking peace. In New Delhi they attended the International Inter-Religious Symposium of Peace.

Cochairmen of the delegation were Dr. Maurice N. Eisenrath, president of the Union of American Hebrew Congregations, and Harold E. Stassen, former governor of Minnesota and former president of the American Baptist Convention. Dorothy Hutchinson, a member of Abington Meeting in Jenkintown, Pa., is international chairman of the Women's International League for Peace and Freedom.

"The Peace Calendar," a \$1 pocket-book-sized paperback, edited by Lowell Harris Coate and issued by Humanist Friend Publishers of San Diego, California, provides a quoted essay or poem on war or peace for each month and a few quoted words of wisdom on the same subjects for every day of the year. Some of these quotations come from such unlikely sources as Napoleon Bonaparte, Frederick the Great, and a one-time national commander of the American Legion.

"Gilbert E. Thomas: His Book" is a recently issued labor of love—a 128-page paperback volume written by Mabel S. Kantor of Central Philadelphia Meeting as a memorial to her late father, who not only was superintendent from 1930 to 1944 of "Olney," the Friends boarding school of Ohio Yearly Meeting at Barnesville, but also was closely identified with numerous other Friends' concerns almost up to the time of his death in 1962. Olney, based on the concept of "religiously guarded education," supported the devoted Thomas family in truly Spartan style, with a salary in 1931-32 of \$66 a month for the hard-working superintendent and his wife, who served as matron.

Interspersed with a daughter's affectionate reminiscences of a much-admired father and of Ohio Quakerism are vivid recollections of a not-so-long-ago age that is now irrevocably past—an age of acetylene-gas lighting, of primitive roads that made auto trips in 1917 from eastern Ohio to Philadelphia a rugged three-day adventure, of one-time Quaker disapproval of tennis, movies, and music.

A few copies of this nostalgic memoir (privately published in a limited edition) are available at \$1.50 each from the author at 1254 Steele Road, Havertown, Pennsylvania.

"Among Friends," Illinois Yearly Meeting's newsletter, reports that the Duluth Friends Group is meeting now at the Lutheran Center; that Lake Forest Friends are enjoying and still working on their new meeting house at 101 West Elm Road, open since last June; and that Chicago-Fox Valley Quarterly Meeting has appointed a committee to consider the possibilities of starting a Friends school in that area.

Community Friends Meeting of Cincinnati—a brand-new meeting with a new roster of officers and committees—has resulted from the union of East Cincinnati Meeting (of Indiana Yearly Meeting and Friends General Conference) and Seven Hills Meeting (of Wilmington Yearly Meeting and Friends United Meeting). The new Meeting (retaining, like an ideal marriage, all of the Quaker affiliations of its components) will vacate its present premises by March 1 to make way for a new school building, so its temporary mailing addresses until further notice are Byron M. Branson (clerk), 3923 Leyman Drive, Cincinnati 45229, and Agnes Moon (treasurer), 4023 Paxton Road, Cincinnati 45209.

Another symptom of growing unity in this area is the fact that Campus Meeting at Wilmington (Ohio) College, long affiliated with Wilmington Yearly Meeting, within the past year has become affiliated also with Indiana Yearly Meeting of Friends General Conference.

Jeanette Hadley of Washington (D.C.) Meeting, assistant secretary of the Friends Committee on National Legislation, has transferred her activities to Kisumu, Kenya, where she is working with Thomas Lung'aho, clerk of East Africa Yearly Meeting.

Is Everything Clear Now? New York Preparative Meeting used to be located at 221 East Fifteenth Street, New York City. Then its address was changed (although the meeting house itself stayed in the same place) to 15 Rutherford Place, with the parenthetical explanation ("16th Street east of 3rd Ave."). Now *The Quaker Bulletin* of New York-Westbury Quarterly Meeting brings word of yet another step in this interesting progression: New York Preparative Meeting has changed its name to "Fifteenth Street Preparative Meeting!"

Reading (Pa.) Junior Monthly Meeting members want to celebrate the hundredth birthday of their meeting house, so they have appointed two committees to prepare for the occasion. One will look into the historical background of that youngest and largest of Berks County meeting houses and arrange some skits for the anniversary; the other will plan a young people's party.

A Vietnam Speakers Bureau has been set up by a number of nongovernmental organizations to carry on an extensive educational program in Presidential Primary states. Among the scheduled speakers are Don Luce and Gene Stoltzfus, formerly of International Voluntary Services; Tran Van Dinh, former acting ambassador to the United States from South Vietnam; and Huynh Kin Khanh, a lecturer at the University of Western Ontario.

The Preservation Society of Charleston, S. C., has announced that Philadelphia Yearly Meeting, through the Representative Meeting, has agreed to contribute \$1,000 for the erection of a plaque at the site of the old Quaker Meeting House and burying ground on King Street. The lot will be set aside as a landscaped park adjacent to the new county office building.

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.

"Intellectual Bankruptcy and Religious Solvency"

Scott Crom says [JOURNAL, November 1 and 15] that one no longer can believe in God as a conscious and active entity, only as an "experience."

For me the word "God" does stand for such an entity. To be sure, we can't "see" such a God, but we can't see each other—not as *conscious* entities. We don't "see" consciousness—only the consequences of its choices; only these have location. Yet we are aware of each other as *conscious entities*, and we do "see" the consequences of each other's actions (i.e., choices).

But does science allow for any genuine "actions" (i.e., "free choice"), even for man? After an analysis of scientific laws (too complex to relate here) I am completely persuaded "yes," for science only predicts what will happen *if* certain choices are made. No law in physics predicts what event will *follow* another event, only what will be *concurrent* with it. Thus, science presents no problem for freedom of choice in either man or God.

But what of God's "actions," by which we can "know" Him? Before I answer, let it be clear I am only suggesting how God may, with integrity, be *conceived*. Whether or not such a God exists is for each man to test as he tests whether or not yonder body manifests an active consciousness; one must *feel* one's friend's "presence"—one must *feel* God's presence.

First, it is conceivable that God acts via sending us our conscious experiences, *all of them!* That's considerable activity! Included in our experiences is awareness of *alternatives for choice*. And since these alternatives are at all times limited to what "comes to mind," our actual choices are limited as to range at *any given time*. Conceivably, God acts by expanding and contracting these limits for choice. It is further conceivable that God acts by triggering the actual changes that result from our choices: brain changes, limb movements, etc., which otherwise would not have taken place and which science can't predict. (Read David Hume.) Finally, it is conceivable, as George Berkeley held, that all natural events are God-activity! Can it be that the main reason we don't recognize God's activity, *as such*, is because we take it so much "for granted"?

I agree that *some* concepts of God (and of physics!) are discredited; let us then clear *them* away. And let us improve and clarify the rest.

Berkeley, Calif.

ALFRED F. ANDERSEN

"A Call for Quaker Moderation"

John A. Stees [letter in December 15th JOURNAL] has built a case against the more radical elements within the Society of Friends solely on the basis of a press report. Using press reports as an indication of what really is happening is often deceiving. It is common knowledge that reporting is often slanted. More important, John Stees seems to have forgotten a basic tenet of Friends: Conscience, not fear of ridicule, always should be the motivating factor. Moderation for moderation's sake is meaningless in a religious society where each individ-

ual's thoughts and actions count. The pacifist in the news report who swam ashore [in Vietnam] no doubt had reasons derived from his conscience for doing so. It is not for us to restrain further actions by members in an attempt to stem possible future ridicule. To those who judge the rest of the group by individual acts, we should merely point out the previously stated tenet.

In Quaker history the fear of being out of step with contemporary societies never has changed what Friends thought they ought to do or say in their search for truth. If you have strong feelings about the war in Vietnam, do your thing—whether radical, moderate, or conservative—only under orders from your conscience. In my opinion this is the Friendly—though not always the moderate—way. In trying times, above all else, we must call only for Quaker conscience.

Xoconoxtle, Mexico

DANIEL M. HONIG

In his recent letter to the editor [December 15th JOURNAL] John Stees makes a plea for moderation on the part of Friends. I feel his viewpoint is much mistaken, at least in the way he applies it. He declares that "our principles advocate moderation in all things."

Let's look at the early, dynamic period of Quakerism. If there is anything George Fox was not when he invaded the "steeple houses," it was moderate. He and his associates were uncompromising to the final degree. As a result, they were, on occasion, beaten, stoned, whipped, jailed, and driven from village to village. If they suffered these things, surely we Friends today can bear ungrudgingly the ridicule that John Stees seems to deplore so greatly.

Let's look back a few more centuries. Ridicule was one of the weapons used against Jesus. Perhaps activist Friends will fail to have a significant impact on society—but at least they are trying earnestly, and at least they have a better chance than Friends who cultivate an image of bland agreeability that will offend no one.

Certainly it is most important that Friends maintain the belief that there is that of God in every man. Doubtless there was that essence of the divine in Hitler and his henchmen who massacred the Jews. Would Friend Stees advocate moderation in opposing acts like theirs? What is it he thinks we have "gained"?

Dunlap, Ill.

CECIL SMITH

For Friends Visiting Charleston

As a member of the Wider Quaker Fellowship, I read with interest of the plans to erect a plaque to commemorate the former Quaker meeting house and burying grounds in Charleston, S. C. It will be easily located by visiting Quakers, as it is on King Street just north of Broad. Charleston is on a narrow peninsula. King Street (the main street) extends from the city limits on the north to the Battery (the water front) at the southern tip of the peninsula.

I am associated with the Citizens and Southern National Bank of South Carolina at the 46 Broad Street office, only a few blocks from the Quaker site, and would be pleased to be of assistance to any visitors.

Charleston, S. C.

DOROTHY S. DEBNAM

A Denial of Friends' Principles

The letter of William G. Nelson (JOURNAL, 12-1-'67) recommends a step which would deny many important principles that Friends cherish. It implies that God cannot speak to everyone; it denies the idea that numbers do not count. In order to make his suggested minute at all workable the number of "delegates" or "representatives" would have to be allotted according to the size of the meetings represented. The result would be a Friends' parliament. His suggestion is based on the assumption that God has a calendar of Monthly Meetings handy and will arouse concerns in Friends only according to his calendar.

It appears to me that difficulties arise not from the presentation of new concerns at Yearly Meeting but from Friends' speaking not to the point, and rambling on. The clerk should feel free to remind any person speaking—representative or not, old or young—to stick to the question on the floor and to be brief. If a Friend does not heed the advice we must suffer through the long talk, recognizing that he may not have the gift of concise speaking. It may be well to use the time of forced listening to consider which gifts we ourselves may lack.

Philadelphia

VICTOR PASCHKIS

I have read Friend Nelson's proposal for structural changes in Philadelphia Yearly Meeting [JOURNAL, 12-1-1967]. I think he and I can agree that corporate action is no substitute for individual commitment. To me commitment includes attendance at business sessions, which remain (as for centuries) open to all. Because some Friends who are opposed to a past action of Yearly Meeting (the subject of which they *knew* was going to be discussed) do not feel concerned enough to attend those sessions is no reason for them to foist such a scheme on those who fulfilled their duty and went. I am assuming that they did not attend, because if the Lord led them as strongly then as they believe He is doing now, they most certainly would have been on their feet and no consensus could have been reached. If anything shameful was done at Yearly Meeting it was not the fault of those who attended and spoke, but of those who did not attend or who kept silent.

Gwynedd Valley, Pa.

GEOFFREY KAISER

Cheers for "Old Fogies"

In the editorial of January 1 the editor of the JOURNAL asked if there were any other "old fogies" like herself who still support the old Friends' testimony for abstinence in the use of alcohol. Here is one who comes to her support.

On Art Linkletter's TV program one child's question was "Do you dislike anyone?"

After a moment's thought A.L. replied, "Yes, there is a man I dislike. He is the one at a party who offers me liquor, and when I say, 'No, thank you; I do not drink,' gives me a look of disgust."

On a recent Susskind program a guest speaker mentioned the slaughter on highways and said something like this: "If you are stupid enough to take liquor and impair your health or destroy your body, that is your business, because your body is yours; but if you are stupid enough to drink and drive on the highways and destroy other people's bodies, it is everybody's business."

Alcoholism is now called a disease, and no doubt it is, but it is a disease no one contracts until he has taken his first drink—followed by more drinks. The potential alcoholic cannot be singled out in advance. If young men entering the business world were given assurance that total abstinence would not prevent advancement, no doubt it would be easier for them to refuse liquor, which some take just to be well liked and advanced. Three cheers for all those who are not afraid to let it be known that total abstinence does not make them feel inferior when among imbibers!

Washington, D.C.

MARY S. POWELSON

I am with you all the way in your editorial comments in the January 1st JOURNAL. I am one of the "old fogies" also, and intend to keep my standards sufficiently high that I still have to reach for them through an exercise of search and self-discipline. Thank you for not being afraid to speak out.

Kirkland, Wash.

RUTH SCHMOE

Yes! There are some other old fogies on alcohol! But I'm only 23. I'm a teetotaler and Quaker by conviction.

New York City

JOHN MAYNARD

No, you are not alone in "old fogeydom." I believe in, practice and preach the virtues of total abstinence from intoxicating drinks. Moreover, we are not alone. I would guess that at least three-quarters of the Quakers I know are total abstainers.

Los Angeles, Calif.

HOWARD E. KERSHNER

As an old fogey, I would like to render you moral support in your stand for abstinence from alcohol. If, as they should be, our bodies are to be regarded as temples of the Holy Spirit, we cannot without committing a sin deliberately defile them with such a poisonous intoxicant, even in small amounts.

As far as I am concerned, this principle also applies to nicotine, caffeine, and all drugstore products, not to mention the various addictive drugs—and also animal products used as food. I can testify that there is infinitely more joy in life by eschewing alcohol and other health-destroying products. It gives one the feeling of being in harmony with the law of Nature and of God.

Philadelphia

ROBERT HECKERT

Regarding the question in your January 1st editorial ("Are there any other old fogies still extant?"), I would like to assure you that there are many that feel as you do. Include me among them.

Grants, N.M.

DOROTHY S. JOHNSON

An Appeal for Help from Canada

The Fellowship of Believers, a Christian intentional pacifist community in Canada, is requesting used clothing and blankets to distribute to the poor in Manitoba. Canada is having one of its roughest winters in recent years, with temperatures reaching down to 45° below zero. Clothing of all types would be welcome for men, women, and children. All packages should be labeled "CHARITABLE CONTRIBUTION" so the community will not have to pay customs duty.

Route 3, Brandon,
Manitoba, Canada

FELLOWSHIP SERVICE COMMITTEE
Fellowship of Believers

A People to Be Gathered?

College interest in the Hindu Maharishi suggests many American young people are "ripe for the harvest." But where are the harvesters? And shouldn't we sharpen our scythes? As a start, why not letters to our nearby college student newspapers saying something like this:

"Quakers have been 'turning on' without drugs and finding 'bliss consciousness,' personality integration, and life direction through group meditation for over three hundred years. Try your nearest Friends (Quaker) Meeting; it's free."

Bernardsville, N. J.

BETTY STONE

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.

FEBRUARY

16—Stony Run Meeting Conference Class on problems generated by psychedelic drugs. Evening, 5116 N. Charles St., Baltimore.

16—Bucks Quarterly Meeting for Worship and Ministry at Middletown Meeting, Langhorne, Pa., 6:30 P.M.

17—All Friends Quarterly Meeting at Montclair (N.J.) Meeting House, 289 Park St. Committees, 3:30 P.M.; meeting, 5; supper, 6:15; evening session, 7:30.

17—Bucks Quarterly Meeting at Makefield Meeting House, near Dolington, Pa. (east of Rte. 532), 10 A.M.

17—Calm Quarterly Meeting at Harrisburg (Pa.) Meeting House, 6th and Herr Sts. Meeting for worship and business, 10:30 A.M. Lunch served by host Meeting. Worship and Ministry, 1:30 P.M. Program for children through sixth grade.

17—Conference for secondary-school teachers, Stony Run (Baltimore, Md.) Meeting House, 5116 N. Charles St., 9 A.M.-4 P.M. Sponsored by American Friends Service Committee and Women's International League. Theme: "Teaching About Controversial Issues." Register with AFSC, 319 E. 25th St. (467-9100).

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

18—Central Philadelphia Meeting Conference Class, 1515 Cherry St., 11:50 A.M. Speaker: Deborah Putzey. Topic: "The Poetry of Jesus."

18—"China and the West," dialogue at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 P.M. Leader: Russ Terrell of Harvard University. Refreshments.

18—"Mankind's Longing for Freedom as Expressed Through the Arts," meeting at the Ayres', 1 Crestview Court East, Morris Plains, sponsored by Summit (N.J.) Meeting Peace and Service Committee, 7:30 P.M. Leader: Asa Watkins.

21—Chester Monthly Meeting discussion on "Personal Beliefs," 631 Parrish Rd., Swarthmore, Pa., 8 P.M. Leader: Joseph Hughey.

23-25—Conference on "Small Groups and the Life of the Meeting" at Powell House, Old Chatham, N.Y., 7 P.M. Friday through Sunday lunch. Leaders: George Corwin, Rachel Wood, and Rachel DuBois. Cost: \$18. For registration, address Powell House.

24—Discussion sponsored by Family Relations Committee of Philadelphia Yearly Meeting, Race St. Meeting House, west of 15th St., 2 P.M. Topic: "Our Quaker Children: Do We Expect Too Much of Them, or Too Little?" Panelists: John Nicholson, Elizabeth Blair Andrews, Austin Wattles, Ingeborg Snipes, H. Frank Young. Refreshments and babysitting provided.

25—Central Philadelphia Meeting Conference Class, 1515 Cherry Street, 11:50 A.M. Report on Meeting Workers Institute by Catherine J. Cadbury and Ann Schabacker.

25—"India and Pakistan," dialogue at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 P.M. Leader: Adam Curle of Harvard University. Refreshments.

25—Musical at Ridgewood (N.J.) Meeting House, 224 Highland Ave., 4 p.m., for the benefit of Powell House.

25—Northwest Quarterly Meeting at Goddard College, Plainfield, Vt. Meeting on Ministry and Counsel on preceding evening.

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.

MARCH

2—Nottingham Quarterly Meeting at Nottingham Meeting House, Main St., Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Afternoon conference session.

3—"Germany: East and West," dialogue at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 p.m.

6—"The Creative Eye," lecture at Cooper Union Forum, Great Hall, 7th St. and Fourth Ave., New York City, by Peter Fingesten, chairman of the Art and Music Department of Pace College, a member of 15th Street Meeting.

7—Philadelphia Quaker Women at Arch Street Meeting House. Group discussion on "Stirrings Within the Society of Friends." Leaders: George Lakey and William and Vonna Taylor, authors of *Quakerism, a View from the Back Benches*.

10—Baltimore Quarterly Meeting at 5116 N. Charles St. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11. Lunch (served by host Meeting) followed by business and conference sessions.

20—"Beliefs Into Action," Chester Monthly Meeting discussion at 133 E. 3rd St., Media, Pa., 8 p.m. Leader: Vinton Deming.

22-26 and 29-30—Philadelphia Yearly Meeting, 304 Arch St.

24-26—Southeastern Yearly Meeting at Lake Byrd Lodge, Avon Park, Fla. For information, write Caroline N. Jacob, 2772 Bayside Dr., St. Petersburg, Fla. 33705.

Announcements

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

BIRTHS

DOURTE—On November 27, 1967, a son, ERIC JON DOURTE, to Wilbert and Marion Cash Dourte of Willow Street, Pa. The mother is a member of Haverford (Pa.) Meeting.

NEFF—On December 29, 1967, at Norristown, Pa., a son, RICHARD KIRK NEFF, to Robert and Anne Kirk Neff, members of Norristown Meeting. The maternal grandmother, Marian R. K. Mason of Glen Moore, Pa., is a member of Willistown (Pa.) Meeting, as was the late grandfather, Bartram C. Kirk.

MARRIAGES

BATTEN-GLASPEY—On October 21, 1967, at Seaville, N. J., under the care of Seaville Meeting. AMY MARGARETT GLASPEY, daughter of C. Charles and Margaret Rowland Glaspey, and BRUCE L. BATTEN, son of Arthur L. and Alma Batten of Blackwood, N. J. The bride and her parents are members of Seaville Meeting.

BLUM-BALDERSTON—On June 24, 1967, at the home of the bride and under care of Middletown Meeting, Lima, Pa., BARBARA BALDERSTON, daughter of Robert P. and Helen B. Balderston of Glen Mills, Pa., and JOHN LAWRENCE BLUM, son of Mr. and Mrs.

John Blum of Levittown, Pa. The bride and her parents are members of Middletown Meeting.

CLYMER-STRATTON—On August 26, 1967, at Middletown Meeting, Lima, Pa., JOYCE B. STRATTON, daughter of Charles B. and Eva Palmer Stratton of Westtown, Pa., and ARTHUR B. CLYMER, son of E. Ellsworth and Adelaide Heffterich Clymer of Point Pleasant, Pa. The bride and her parents are members of Middletown Meeting.

GIDDINGS-THIERMANN—On January 16, under the care of Accra Meeting, Accra, Ghana, SUSAN ELIZABETH THIERMANN, daughter of Stephen and Mildred Thiermann, members of Palo Alto (Calif.) Meeting, and THOMAS E. GIDDINGS, son of Theodore and Anna Giddings of Pittsfield, Mass. The bride has served as a volunteer with the Peace Corps in Uganda; the groom is on the Peace Corps staff in Ghana.

HARTSOUGH-TALCOTT—On October 21, 1967, at Middletown Meeting, Lima, Pa., JANICE TALCOTT, daughter of Allen and Grace Talcott of Seattle, Wash., and DAVID R. HARTSOUGH, son of Ray A. and Ruth G. Hartsough of Glen Mills, Pa. The groom and his parents are members of Middletown Meeting.

HEDGES-RITTENHOUSE—On December 16, 1967, at Urbana-Champaign (Ill.) Meeting, EDITH MURIEL RITTENHOUSE, daughter of Lloyd and Florence Rittenhouse, and FRANK HILL HEDGES, III, son of Frank Hill and Dorothy Hedges.

MCCLURE-CALHOUN—On December 16, at Swarthmore, Pa., MARY MARTHA CALHOUN, daughter of Joseph D. and Mary Roberts Calhoun, and RICHARD LEE MCCLURE, son of Clem and Dolores McClure of Terre Haute, Ind. The bride and her mother (formerly of Moorestown, N.J.) are members of Darby (Pa.) Meeting.

SANTIAGO-BLAIR—On December 23, 1967, in Havertown, Pa., JUDITH ANN BLAIR, daughter of B. Franklin and Ann Willits Blair of Havertown, and LOUIS R. SANTIAGO, son of Luis R. and Amada Santiago of Coamo, Puerto Rico. The bride and her parents are members of Haverford (Pa.) Meeting.

DEATHS

BODKIN—On December 11, 1967, at his home in Wenonah, N. J., ERNEST A. BODKIN of Mullica Hill (N.J.) Meeting, husband of Marjory Bodkin. Surviving, besides his wife, are two sons, Ronald of London, Ontario, Canada, and Robert of Menlo Park, Calif.; two granddaughters; his mother; two sisters; and a nephew.

BUSSLER—On January 20, MARY (MRS. GRANT M.) BUSSLER, aged 73. She was a member of Muncy Meeting and of Trinity Gospel Church. She had attended the Friends School in Pensdale, and was the last teacher of that school, which was remodeled to become her home. Surviving are fifteen grandchildren and five great-grandchildren.

DEAN—On December 20, 1967, at Haverford, Pa., THERESE HOLLAND DEAN, aged 87, a member of Haverford Meeting. She is survived by a daughter, Catherine D. (Mrs. Frank) Strohkarck.

PANCOAST—On December 7, 1967, in Oklahoma City, Okla., EDWARD F. PANCOAST, aged 82, son of the late Joseph and Ruth Fenton Pancoast. He was a member of Goose Creek United Meeting of Lincoln, Va. Surviving are a son, John W. of Oklahoma City; a daughter, Mrs. James Shepherd of Glenview, Ill.; a brother, Roy J. of Purcellville, Va.; three sisters, Isobel Goode and Mary Pancoast, both of Winchester, Va., and Mrs. Henry B. Taylor of Lincoln, Va.; and six grandchildren.

SHAW—On January 24, at Quakertown, Pa.; M. EMMA SHAW, aged 92, a lifelong member of Richland Meeting (Quakertown), where she was for many years clerk and treasurer. Surviving are a nephew, Wilmer Shaw, and a niece, Mrs. Harold Reed of Quakertown.

MEETING ADVERTISEMENTS

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

Arizona

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship,

10:00 a.m. Barbara Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

California

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

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

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

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.

STORRS—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

Delaware

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

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

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

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

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

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

District of Columbia

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

Florida

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

DAYTONA BEACH — Meeting for worship, Sunday 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE — Meeting 10 a.m. Phone contact 389-4345.

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

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

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

SARASOTA—Meeting, 11 a.m., in Sanford House, New College campus. Phone 922-1322.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

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.

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

ROCKFORD—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

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 268-0494.

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., 3130 Comstock Drive, Reno. 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.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

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 Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

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

North Carolina

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

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

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

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

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

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING: United, FUM & FGC, 1828 Dexter Ave., until March 1, 1968. First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. Byron M. Branson, Clerk. (513) 221-0868.

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 Corneil, Clerk. JA 6-8648. 371-4277.

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 Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumnertown 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.

LANDSOWNE—Landsowne & 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 Niple 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 Pennsdales—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.

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

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

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

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

South Carolina

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

Tennessee

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

Texas

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

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

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

Vermont

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

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

Virginia

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

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

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

Washington

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

BELOIT—See Rockford, Illinois.

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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