

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 14, NUMBER 13

JULY 1, 1968

THIRTY-FIVE CENTS — \$6.00 A YEAR



*Photo by Ruth Smiley*

*I WALKED with a friend at evening to where a path dropped off to meet the sky. Here we stopped and looked in silence.*

*"What do you see?"*

*"Stars, hundreds of them, and a clear moon, and hills, and behind them more hills . . . and behind them—eternity."*

*"Do you see more?"*

*Through the stillness came a whisper: "God."*

—RUTH SMILEY

# FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 152-A North 15th Street, Philadelphia, Pa. 19102, by Friends Publishing Corporation (LO 3-7689).

Vol. 14, No. 13, July 1, 1968

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SUBSCRIPTION RATES: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

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Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

## How Should Friends Worship?

By J. ENGELBERG

*A report by J. Engelberg on a recent discussion at Lexington (Ky.) Meeting of the chapter on meeting for worship in Howard Brinton's Friends for 300 Years.*

A MEETING such as ours consists primarily of people drawn to the Society of Friends by the personal qualities of Friends whom they have known and by the social concerns and values of the Society. Birthright members may have grown up in an environment in which the feeling for God and an Inner Light has been passed on from generation to generation. Convinced members may not have had this experience. Do they not, therefore, have a different starting point for their spiritual journey?

We appreciate the great truths inherent in what Friends of the past have recommended about speaking in Meeting: that one neither plans to speak or not to speak, that one speaks only when one "cannot but speak." But can new Friends immediately start at this point?

If someone encounters a beautiful thought or experience during the week, let him bring it to meeting for worship. If he is disturbed and troubled, let him bring his troubles. If a book helps him to center down, let him bring the book; if he wishes to read aloud from it, let him be encouraged to do so. If he wishes to sing, let him sing; if he wishes to pray aloud, let him pray aloud; if he wishes to dance, let him dance.

As beautiful and as true as are the precepts of the older Quakers, maybe they do not help us when understood only intellectually; we must discover them inwardly. Still, let us remember to accord reverence and dignity to the spoken word in our meeting for worship; let meeting not become a place of discussion, argument, or contradiction. Let us not fear what comes out of our mouths, but let us still strive that it be based upon "that of God."

## Divine Light

Among the blessings showered upon mankind  
Some fall so quietly that few observe  
Or seem aware. Unheeding, we are blind  
Before the wonders light and love preserve.  
There is a light in which there is no dark:  
A human light that heals with gentleness,  
That shines its beams in deepest shade to mark  
The glow that high resolve and aims possess.  
So moved, our soaring thoughts uplift, inspire  
Bewildered souls to wake and strive anew  
As minds and hearts with hope are set on fire  
In flames of love and mercy burning true;  
Then flashing rays become a steady light  
To mirror God's design unto our sight.

ELOISE FORD

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JULY 1, 1968

VOL. 14 — No. 13

## Editorial Comments

### *Who Is a Patriot?*

WITH the Fourth of July at hand one's thoughts naturally turn to patriotism. And when they turn to patriotism they very quickly boggle down in utter confusion, for just what is patriotism is a matter concerning which there seem to be an almost infinite number of opinions.

Consider the Minute Men, for instance. Several weeks before Robert Kennedy's tragic death there arrived at the office of the *FRIENDS JOURNAL* some thirty or more identical envelopes and enclosures, addressed by typewriter to various board and staff members of this periodical, as well as to a number of its contributors. Each of them featured a symbol: a heavily black-bordered circle divided into four equal parts by two lines crossing at right angles. Accompanying the symbol was the following message:

#### TRAITORS BEWARE

See the old man at the corner where you buy your papers? He may have a silencer equipped pistol under his coat. That extra fountain pen in the pocket of the insurance salesman who calls on you might be a cyanide gas gun. What about your milk man? Arsenic works slow but sure. Your auto mechanic may stay up nights studying booby traps. These patriots are not going to let you take their freedom away from them. They have learned the silent knife, the strangler's cord, the target rifle that hits sparrows at 200 yards. Traitors beware. Even now the cross hairs are on the back of your necks.

#### MINUTEMEN

And that was all. No signature, of course, and no handwriting—nothing at all to identify these issuers of threats (who apparently consider themselves superpatriots) but a "Wichita, Kansas" postmark on the envelope.

Presumably the reason so many persons associated with the *JOURNAL* were singled out to receive such menacing communications is that very frequently contributors to this magazine have spoken out in opposition to militarism and the draft and to racial and religious discrimination. From this editor's viewpoint the writers taking these stands have been motivated by a highly courageous form of patriotism, although obviously theirs is a concept of patriotism that minutemen might not consider patriotic.

From Rachel Davis DuBois, one of those who received a warning from Wichita about the target rifle aimed at the back of her neck, comes a characteristic reply to the questionable patriots who had told her that they had their eye on her. For years, as most *JOURNAL* readers know, Rachel DuBois has devoted herself to fostering dialogues designed to create understanding between persons of disparate backgrounds, and as a strong believer in the efficacy of such dialogues she disapproves of one-sided conversations, so it is only natural for her to want to respond to the Minutemen. But since they carelessly (carelessly?) failed to furnish any return address she is forced to address them through the pages of this periodical. Lack of space precludes the publication of her complete response, but a few lines may give a fair picture of its nature.

After dealing with the question about "that extra fountain pen," for example, she moves on to the "What-about-your-milkman?" query, explaining that "He doesn't deliver; I get it from the delicatessen. I can tell him how I appreciate his keeping his store open all hours . . . so I and others like me need not go hungry. Once when I was short of cash he trusted me. That's powerful stuff—mutual trust."

Then, having considered the problem of the hypothetical auto mechanic, she herself has a question to raise. "By the way, Mr. Minuteman," she asks, "what kind of freedom are you talking about? God's love is as free as the air—all we have to do is to let Him send it through us."

Flashing across the mind's screen come dozens of other contemporary images to illuminate first one and then another facet of this many-sided concept called "patriotism." There is, for instance, the Flag Day parade that (quite without intent) we witnessed the other day—a parade replete with such features as tiny girls solemnly bearing guns while strutting along in spangled minicostumes (on the alert, we assume, to protect their freedoms by shooting traitors at 200 yards). And the invitation broadcast by Fort Dix in New Jersey to all and sundry children in the area to celebrate Armed Forces Day by coming to the Army base for the fun of throwing dummy hand grenades and shooting BB guns at pseudo Viet Cong. And the conviction of Dr. Spock and the Reverend W. S. Coffin and their co-defendants for the crime of opposing

the draft which is aimed at forcing American boys to kill and be killed.

And so on. Of them all perhaps none is better designed to illustrate the immense admixture of courage that true patriotism must possess than the following excerpt (penned, we believe, by Virginia Smiley) from *The Mohonk Bulletin*, a leaflet published a year ago for the Fourth of July by a Quaker-owned hostelry in the mountains of New York State.

"What happened," asks *The Bulletin*, "to the fifty-six educated, cultured, largely wealthy men who wrote the famous document the signing of which we celebrate? Were [they] granted the luxury of celebrating their handiwork forever after?"

"Indeed they were not! Five were captured, tortured, and killed as traitors by the British. Twelve had their homes ransacked and burned. Four lost sons in the Revolutionary Army, two of them to death, two to capture. Nine died from wounds or the hardships of the war. One saw his ships swept from the seas by the British Navy, and sold his home and properties to pay his debts, dying a pauper. . . .

"Vandals and soldiers looted the properties of some; homes were destroyed; families were separated. Some died bankrupt, after living the hunted, haunted lives of criminals, separated from family and betrayed by friends. This is poor payment for the vision, the inspiration, and the sacrifice of their lives."

Poor payment—yes. But one of the curious things about patriotism in some of its less popular forms is that it is seldom seeking payment other than that provided by that elusive entity known as conscience.

## Individual Insight and Irreducible Facts

By EDGAR ANDERSON

**A**FTER years of work on his monumental *Principles of Psychology*, William James—physiologist, psychologist, and philosopher—sent the manuscript off to his brother, Henry, the novelist, for criticism, summarizing his difficulties in thirteen words: "I have forged every sentence in the face of irreducible and stubborn facts."

These words aptly describe the work of a special committee recently set up by our monthly meeting for business. We had been chosen to represent different age groups and different points of view. By the nature of our problem we could not lay it out on the table; there had to be a meeting of minds. We had to forge each sentence of our report in the face of irreducible and stubborn facts.

Edgar Anderson of St. Louis Meeting is Botanist at Missouri Botanical Garden and Emeritus Professor of Botany at Washington University.

Truth has many different faces. One of the special benefits of Quaker training is a facility for joining in multifaceted views of complex problems. The more difficult it is for one to take his part in monthly meetings for business, the more important it is to attend them faithfully—important to him and to the meeting as a whole. Fitting his insights into problems under discussion will train him to work more effectively and will improve the group wisdom of the meeting.

It seems to take longer training to join effectively in Friends' meetings for business than in meetings for worship. Of the Friends who have learned to refresh themselves in long periods of silent worship, and whose vocal ministry has become an asset to the meeting, not enough achieve comparable status in meetings for business. This is not to be wondered at. It is something that takes more than practice; it takes discipline—a word of many meanings, of which most are applicable to this discussion. The eleven meanings I find in the dictionary have, running through them, connotations of training, control, the managing of groups, and laborious persistence. Those Friends who keep on trying, who develop gifts in this direction, are the living heart of Quakerism. They serve not only the Society of Friends but also their associates and communities. They increase understanding. They lessen tensions in zones of hostility. They are effective in removing causes of war. They can "forge every sentence in the face of irreducible and stubborn facts."

## Pure Happiness Is

Pure happiness is. No dolor can drain or diminish it,  
Poised in a moment of time, unseared by the past or the coming;

Nor does man's terrain enclose it, nor man's act wholly erase it;

In hurricanes of war, when the wave of alarms spills over  
In a storm-tide of wreckage, still the sea lions crowd to their beaches

For the ritual contests, the unalloyed bliss of their pairing,  
Still the north-winged migrant, all the quick perils behind him

Of the primordial journey, back to the chosen tree now greening with April,

Feels rapture exploding within him and breaks into music.

Not all our dreary dilemmas can kill the swift joy  
Of the insect, prisoned within walls while the velvet night beckons

And finding the open window, suddenly emerging  
Into a universe of delight alive with the soft throbbing  
Of celebrant wings.

WINIFRED RAWLINS



## Reorientation in the Society of Friends

By HUGO VAN ARX

A SPOKESMAN for the younger group of Friends at last summer's Friends World Conference declared:

We are convinced that there still is "a great people to be gathered." But we are also convinced that the traditional forms of Christian and Quaker message are not gathering them.

Was this a call for reform—a call for a stronger, broader, and more universal Society of Friends?

Another voice that has spoken to me is that of Swami Chidananda, a wise man from India, quoted in Douglas Steere's 1967 travel letter dealing with the Colloquia held in India and Japan:

My master . . . taught me that if you traced all great religions to their roots and discovered their original message it would be a call to man to recognize his higher being that is pure and immortal, and that is a part of universal spirit which you refer to as God. . . . Don't get caught in the forms of religion, but go beneath the forms to their inner essence where all religions are knit together in their spiritual ground."

Since reading Swami Chidananda I have been trying to do a bit of "knitting" myself. It has led me to the following passage in an editorial (by Ruth Miner) in the FRIENDS JOURNAL of November 1, 1967:

. . . if this tiny percentage of Christians [Quakers] is to share its spiritual treasures . . . nationalism must give way to internationalism among Friends . . . to a greater extent than ever before. If Friends hope to see men transcend bounds of distance and nationality they must set clear examples. . . . Friends [must] affirm their faith in the great secret of the universe, the sacredness and interrelatedness of all that is.

Why not transcend the bounds not only of distance and nationality, but also of religion? Has not the time come to develop among Friends not only a thing called tolerance (which with most people means merely "putting up with") but the highest respect for and understanding of all living religions—be they Hindu, Buddhist, Hebrew, Taoist, Mohammedan, or Christian? Would this not mean going "beneath the forms to the inner essence where all religions are knit together in their spiritual ground"? Why do we harp exclusively on Christianity when we have members who are not necessarily Christian?

Hugo van Arx, for many years business manager of *The Nation* and consultant to several other magazines, recently has spent some time in a Zen Buddhist temple at Kyoto, Japan. For the past ten years he and his wife, Helen, have been instrumental in the establishing at Patzcuaro of Mexico's first federal library exclusively for primary-school children. Three years ago they joined Mexico City Friends Meeting.

Let us take the book that served the 1967 Friends World Conference, *No Time But This Present*. From its last few chapters one gets the unmistakable impression that the Christian religion has a monopoly on love, virtue, truth, obligation, conscience, respect, responsibility, and I don't know what else. One also gets the impression that the Christian church is the only organization that advocates equal brotherhood under one Father.

On the other hand, it is a refreshing experience to reread "Change and the Unchangeable," the nonpussy-footing article by Edward R. Swart in the same book. It tells us to throw ourselves back into the divine resources of the Kingdom of God (which is within ourselves), pointing out "the need to be radically oriented."

A real example of spiritual universality is Rachel Weller's account of the Bahá'í movement in the FRIENDS JOURNAL of March 1. Here we find not only religious tolerance but a complete acceptance of "the inner essence where all religions are knit together in their spiritual ground." This is the spirit that is found in Bradford Smith's words on the front cover of that same issue:

There is a religion above religions which is in all religion. It recognizes a unity of spirit as certain as the unity of matter. It welcomes spiritual insight from all sources.

Let each person choose the religion nearest to his or her heart, but since we have Friends of other faiths than Christian, why the continued emphasis on Christianity and its "Jesus our Lord and Savior"? Wouldn't a reference to God, universal Father of us all, be sufficient?

I hear other voices coming like fresh air through open windows—voices that make me feel mine is not one crying in the wilderness, that there is a growing company of Friends, led by the Universal Inner Light, who have arrived at my heartfelt convictions. Witness Patricia Pollak in the January 5th FRIENDS JOURNAL:

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

Here we are, many groups with somewhat different concepts. We have members who practice real religious tolerance; we also have members who believe that there is but one true faith, while all others are pagan. There are even some Friends who look upon supporters of the work of the American Friends Service Committee or on FRIENDS JOURNAL readers as border-line communists. A house divided!

But I dream of a house united, of a new order in

Quakerism. If the realization of this new order should result in the loss of some members, then let it be so. We will gain far more than we lose; we will "gather" those whom we are incapable of gathering now. In the long

run we will gather "a great people"—men and women, young and old, who are aspiring toward spiritual freedom and universality. Their name is legion; they are "waiting to be gathered." Can present-day Quakerism gather them?

## A New World Discovered

By FRANCES EVANS LAYER

IT was to be an ordinary trip to a church conference, like many before it, from which I expected nothing except a few mildly interesting addresses and discussions—and a return afterward to my pleasant life-as-usual. I did not at all anticipate that those few days would drastically change my life, that my reaction would cause me to lose some friends and make many greatly-admired new ones, start me on work that would consume much of my time and money and energy for years, and introduce me to an entirely new world of ideas and values.

The year was 1949. My life was a busy and, for the most part, a contented one. I attended a Unitarian church, taught a Sunday School class, played bridge and golf, belonged to a literary club, had many friends and acquaintances and a fairly active social life.

Isn't there a saying: "When the student is ready, the teacher will appear"? I can think of several things that may have made me ready to hear what so affected me in Pittsburgh. Seeing Shaw's "Joan of Arc" on a trip to New York may have been one of these. There is a line Joan speaks: "It is God's business we are here to tend to, not our own." That one sentence haunted me. "God's business." What was that? Was I tending to it at all?

A few months after I saw the Shaw play a guest minister came to preach at our church. I believe his name was Merrill Bush, and the theme of his sermon was "Study, evaluate, act" on the world's problems of poverty, war, race relations. This, too, I thought about a great deal.

About eight months later a friend and I went to that church conference in Pittsburgh. On the whole it was just what I had expected: pleasant, well-dressed, "nice" people and the usual sermons and discussions not very relevant to the urgent problems of the world.

But on the second morning Norman Cousins, editor of the *Saturday Review* spoke—and changed the whole course of my life.

He told of going as an observer on the plane that dropped the bomb on Hiroshima, and of how he had vowed that if he got back to America alive he would devote the rest of his life to working for world peace, to helping those who were intent on getting rid of the

war system, and especially those in the world federalist movement. He told of young World War II veterans who felt such urgency about the success of the world-government movement that they were selling their blood to raise money to give to world-government organizations. And he spoke of the conviction of federalists that nations should form a federation similar to our own union of states to provide machinery for settling conflicts between nations without violence.

That was my introduction to a world I had not known existed: that of the world peace movement. This, I knew at once, was for me.

It seems incredible that I could have lived till then with no knowledge of the existing persons and organizations that comprised the beginning of a dedicated search for ways to end the ancient, barbaric, inhuman, immoral institution of the succession-of-wars that is the war system. For I had not grown up in a backwoods community with a destitute, ignorant background. My mother and father were college graduates, and I myself had graduated from a large west-coast university.

I was in elementary school at the time of the outbreak of World War I. I heard a great deal about it, but I heard not one word of the beginnings of the world peace movement. I heard of Jane Addams' Hull House, but nothing of her journeys to Europe to meet with the First International Congress of Women which sent two delegations to heads of fourteen governments and the Pope to present a concrete plan for creation of a commission of neutrals to offer continuous mediation to the belligerents. Nothing of the fourteen resolutions these women formulated which President Wilson adopted as his "Fourteen Points." I never heard of Jane Addams' colleague, Emily Greene Balch, who lost her position at Mother's beloved Wellesley because of her work for peace. I never knew of Jane Addams' and Emily Balch's receiving the Nobel Peace Prize, nor of the formation of the Fellowship of Reconciliation in England and its beginnings in America.

My idea, at the time I heard Norman Cousins' address, was that there always had been wars and always would be, and I took it for granted that if and when my country went to war it was always in the right. Now for the first time I questioned all this.

The world federalist idea at once made sense to me,

Frances Evans Layer, who now lives in Florida after twenty years of residing in Ohio, where she attended Friends' meeting, describes herself as "one third Unitarian, one third Quaker, and one third Methodist." She is a member of the Wider Quaker Fellowship.



and I was amazed that I hadn't myself thought of applying the establishment of a system of law to the problem of the conflicts between nations. Of course a democratic federation that would be fair to all nations would be difficult to attain—even more difficult than was a national government for our young states, but what is more in keeping with American traditions of establishing law and order? What more sane and reasonable? And what is more stupid and insane than for the world to continue blindly on with anarchy and a succession of wars between nations?

After hearing Norman Cousins' electrifying talk I literally rushed forward into the world of searchers after world peace. With the help of good friends I formed a chapter of United World Federalists in my home town, and I began to read whatever I could find relating to the problem of war.

#### *A Promise Forgotten*

One evening after the Pittsburgh trip we had guests for dinner: my husband's boss at the plant and a lawyer from Chicago who was in town because the men at the plant were striking. Before they arrived my husband said: "Now please don't talk about any of your antiwar ideas tonight." I assured him that I wouldn't.

But dinner was hardly begun before the charming young lawyer asked me a question about the strike, and I said I wondered if profit-sharing schemes wouldn't prevent a lot of strikes. Then (I don't know how it happened) we were suddenly discussing all kinds of controversial things: teachers expressing "socialistic" ideas in the classroom, integration, the role of the conscientious objector, the problem of war—and nonviolence and pacifism.

I had never really thought through the ideas of nonviolence and pacifism, but I found myself speaking for them. The others, of course, were all against me. It made for a most interesting and stimulating evening, and no one got upset or angry—but I did have to apologize to my husband later for forgetting my promise.

A visit to a Quaker conference in Cincinnati soon after that strengthened my feeling that nonviolence is the only moral (and, in the long run, the only effective) way to "fight" for whatever good ends one wishes to gain. I began joining, working for, and contributing to innumerable peace organizations. Oh, the meetings, suppers, fund-raising projects, conferences, workshops, etc., I took part in! I wrote letters to Congressmen, to the President, to newspapers and magazines. I even had in our home a small gift shop, proceeds from which went to various peace organizations.

My reading and the contacts I have made over the years that have followed have strengthened my conviction that peaceworkers are "tending to God's business," and

my devotion to the world peace movement has steadily increased. Yet the frustrations of the peaceworker's life are many.

You are despised as a "do-gooder" and accused of being a pro-communist traitor, when what you are is anti-war and pro the whole human race.

You catch yourself in self-righteous moods and moods of self-pity, and you loathe yourself in both.

You are forever distressed over your own ineffectiveness and the little you do. You have a constant feeling of guilt that you don't do more, that you live in comfort while the war system continues to bring suffering and death to its victims: our own soldiers, the Vietnamese, the refugees.

You know you will never be able to do much for the cause yourself, but you pray that the little you may do, added to that of many others, may bring genuine peace and an end to the war system before the whole world is destroyed.

You realize more and more that "progress is not automatic," as Jane Addams said, so it becomes terribly important to enlist many others in the cause, and you are baffled by your inability to be effective at this.

It is heartbreaking to feel that your own country is putting its main emphasis on supporting the war system instead of taking a lead in pressing for the establishment of the institutions of peace on the world level.

Working for peace becomes a central part of your religion. A vision of this planet without violence is what you want to live for.

I know that I might be a lot happier, in a superficial way, if I never had gone to those conferences in Pittsburgh and Cincinnati. But I am deeply grateful for what I heard there, and I would not go back to my life before that even if I could.

#### **On the Eve of National Tragedy**

We are the silent ones.  
We knew the right  
And spoke not.  
God showed His Light;  
We saw,  
We knew,  
But spoke not.

We are the silent ones.  
Those who spoke were slain,  
Yet lie in triumph.  
We walked happily,  
Ignoring the Light.  
Now we grieve, knowing  
We were the silent ones.

VENA L. KAUFMAN

## The Educative Power of a Quaker Meeting (Part II)

By DOUGLAS HEATH

ONE of the educative potentials of meeting is that it provides the opportunity to learn how to reflect about one's self and what one believes. Students need models for learning *how* to reflect about what they value, *how* to examine themselves, *how* to understand others. Most educators report the product of their reflections but do not reveal the process. In a formal classroom it is difficult to learn the process of meditating, for the subject content and class atmosphere tend to constrain and focus thought too narrowly. The classroom breeds self-consciousness, but meeting does not. There you are expected to act reflectively.

Why can't the freer form and setting of meeting occasionally be spontaneously converted into a meditative discussion in which more experienced members guide the less mature into consideration of a real problem that confronts the students? If a problem has been raised and some minutes of silence have ensued, why can't one say, "I've been wondering how the seniors feel about this"? Perhaps there will be silence and no response. One should not force participation. Perhaps there will be some expression—maybe too much. Then one might say, "I wonder if it isn't time now to think more quietly to search out the truth of what has been said." More silence. Then if no spontaneous synthesis emerges, one could ask, "Has anyone sensed how the leadings we have experienced could be brought together?" In other words, more indirect guidance for children about how to worship in meeting may sensitize them more clearly to the *process* of a Friends meeting.

Most students do not know what "to meditate" means. Why could not someone occasionally meditate out loud? Too frequently, those who are moved to speak do so with such grace and eloquence that students come to believe that the Inward Spirit never rambles, stumbles, backtracks, stutters, and ends up in dead ends in the way their own thoughts do. If students are to know that they are worshiping or are on the verge of it they need to experience the process at the level of their own religious maturity. Many of us are more religious than we believe.

When our ideas and values are questioned we learn to reflect. Could not meeting be the time when values and beliefs are confronted reverently and in loving-kindness? I recall one student meeting when students were questioned about their apparent privatism and

failure to extend themselves into the lives of others. In moving terms they sought to speak to that query. The form of meeting can encourage the community to reinterpret regularly its larger problems at a different level of experience and meaning than is usually possible in any other situation.

Are the messages of meeting taken back into the classroom and into the life of the school? Is the relevance of meeting for our lives as a whole thereby witnessed to? Or do we encapsulate meeting in a twenty- or forty-minute period and make no reference to it the rest of the week? Meeting—if we will let it—expands the boundaries of self.

Another educative potential of Meeting is the opportunity it provides to experience the basic Quaker values of respect, loving-kindness, equality of individual worth, corporateness. Meeting is not a private experience. It is a corporate experience at a level of interpersonal openness potentially much deeper than that of most of our relationships. One can learn how to listen to the thought of another and how to take his point of view. A student also can learn that when students speak their teachers listen, that the truth of a person's witness is not dependent upon his age, status, or authority. Quaker meeting can provide a powerful experience in the meaning of acceptance and tolerance—in the real meaning of equality. Of course such learning will not occur if the atmosphere of the school curbs plain speaking by students to teachers.

### *Openness with Others*

Occasionally one experiences in meeting disrespect, rancor, authoritarian pronouncements, and divisiveness. Why cannot these examples of what is not the Friendly way be used to help students become more other-centered? If students in meeting speak with rancor or show disrespect, could not one who is respected say quietly and reverently, "Friends value a passionate and vigorous commitment to the truth, but Friends also believe one comes to know what is true in the spirit of loving openness with others," thereby bringing into the awareness of the group the basic corporate values of Friends?

The corporate experience of a Friends meeting may speak especially to the youths of today who seem to be becoming more alienated and lonely. Many have never experienced a sense of belonging. Could not meeting provide an experience for both students and teachers to participate in the lives of one another on a radically different basis than is usually possible for the different

This is the conclusion of an article by the chairman of the Haverford College Psychology Department that began in the JOURNAL's preceding issue.



generations of our society? Where meeting is central in a school, there should be no "over thirty" syndrome. By providing the opportunity to know how others feel about more personal experiences, meeting may help to bind a community together. Students need experiences that help them to know one another in many different ways. Meeting is one such experience.

#### *What Is Important and What Isn't?*

An additional educative potential of meeting is that it could help a person to learn how to separate the important from the unimportant, to learn to live in the freedom of truth, not in the grips of appearance. A Friends meeting strips away the external irrelevancies on which most of us are seduced by our culture to depend. Also meeting asks us to learn how to center down to the more permanent values of our being. But how do we help students learn this kind of integrity? Only by consistently encouraging honesty in all that we do and say. We do not rise to speak of honesty in meeting but then have a no-smoking rule in the school to maintain our "Quakerly" appearance, though knowing full well some students smoke secretly in their rooms or in the woods, while the students know that we know.

Integrity is the outgrowth of being deeply principled and being courageous enough to live its consequences. Meeting is a time for asking students: "What is most important in your life? What is it important to be? Why? What do you believe? What would you be willing to give up to remain faithful to your convictions?" We ask such questions in many different ways. One is by the way we ourselves live. Meeting, in those few moments of our week, can recall us to what is central to our lives. Its simplicity, plain speaking, and witnessing keep us alive to the truth in ourselves.

One Episcopalian alumnus said of his Haverford College experience with meeting and the Quaker tradition that it

stimulated me to think about religious, ethical, metaphysical questions and to seek answers. In struggling with these problems, [it] helped me to develop my own set of values, conduct, and outlook on life (still no answers). Perhaps most important, during this period I developed *self-confidence*. I realized that the questions that had always nagged deep inside me were . . . good questions and I should not be ashamed to ask them. It occurred to me that the people whom I always thought of as the most intelligent and whom I admired were the ones who asked all the questions I was afraid to ask. I became more open and also much more honest with myself.

The last educative or maturing potential of meeting I wish to mention is a consequence of the others. Meeting can help a student learn how to become an instrument of the divine forces within rather than to be dependent

on the secular ones without. By learning how to open himself to his inner life through a form of corporate reflective experience that guides him to what is more central and enduring in his life, he could learn, perhaps, to lose his "self" in a transcendent cause. Meeting does provide the opportunity to learn how to experience devotion and the surrender of the self—though such experiences may occur most rarely. One non-Quaker Haverford alumnus touched on the moving effect meeting could have when he said of it:

Believe it or not, in one Fifth-day meeting in one of those years I had my personal conversion experience. Haverford gave me the moment when I passed from a religious upbringing to knowing it for myself. The exposure to many ideas and personal philosophies and interpersonal relationships collided one day and I came out of it a believer.

That twenty-three percent of a random sample of Haverford non-Quaker alumni reported that meeting was instrumental in developing a genuine religious life for them suggests that the power of meeting to move young persons may be greater than we might anticipate, obscured though it often is by the issues of compulsion and irrelevance.

#### *The Need for Meaning*

I would suggest that the extreme devaluation many young persons have of the religious way of life may screen an even stronger emotional need to experience some meaningful devotional relationship. Rollo May identifies the central problem of young people as an ontological hunger—a need to lose themselves in some cause, not for the purpose of finding themselves, but for the purpose of giving their lives meaning. The cool kid's philosophy won't let him abandon his control to have such an emotional experience, but his repressed ontological need leads him instead into the safer intellectual courses of philosophy and religion. The hippies, with the help of drugs, have "discovered" private meditation. Perhaps they will soon discover that a corporate meditative experience could provide even more powerful maturing effects.

A practicing educator, surrounded by hundreds of lively and distractible children, may call these educative potentials of meeting highly visionary or, more likely, impracticable to realize in his school. But again, studies of students in Friends schools—particularly of Quaker students—suggest that a decade ago they were more strongly principled and social in their relationships than students from non-Friends schools. Perhaps Friends schools and their meetings were educating powerfully then. In recent years, however, students from Friends schools seem to have become more like those of other schools. They are also more cool and intellectually self-centered and more lonely than students in Friends schools several decades ago. Has the power of Quaker schools to help their students in becoming more educable and ma-

ture diminished in recent years, perhaps because we are not clear about the educative strengths of our tradition? I would call to Quaker educators to bring meeting back into the center of their schools and to begin to educate their students about *how* to use the form of meeting. Why could not concerned Friends and Quaker educators sponsor a professional working group on this subject? If even then our student meetings cannot be made maturing experiences we should abandon them rather than require an irrelevant and dead activity.

The power of a Quaker meeting is that it can reconcile the freedom that comes from individual meditation with the responsibility required of corporate listening and sharing. A Friends meeting can be both individualizing and socializing. If we could but learn how to draw out this power, would we not begin to help our young people to become more educable and reflective other-centered persons of integrity and autonomy?

### A Plea for Moderation

By PAUL TRENCH

SOME people have a low tolerance for alcohol, and acute alcoholism is a disease for which the sole remedy, it is thought, is total abstention. The harm—mental, moral, physical, and financial—that is caused by immoderate drinking is appalling, and it is not confined to the drinker. Therefore, in order to love our neighbor as ourself, let none of us drink wine, beer, gin, or whisky, lest we tend to lead others into an error!

How Friendly and compassionate and unselfish this attitude seems, until it is held up to the light of faith and reason. Then it becomes debatable.

Many Friends now feel free to practice or patronize the arts. Literature, music, painting, drama, movies, and ballet no longer are shunned as harmful. Yet all these arts can be used (and often are) to appeal to gross and depraved tastes, or to seduce the innocence and inquisitiveness of youth. Should not Friends therefore feel it their duty to eschew the arts, as earlier Quakers did, to discourage this source of temptation?

Let us take this line of thought a few steps further. If the love of money is the root of all evil, surely Friends ought to work for the abolition of currency in favor of the barter of goods and services. And then there is the problem of s-e-x. Can it be denied that the sexual urge is a rival for the title "root of all evil"? Should Friends, then, set an example of chastity by becoming a celibate order?

These examples show that it is not logic that makes a Friend abstain from drinking for the sake of his neighbor;

it is, as Pascal said, because the heart has its reasons which reason does not know. The heart, though, is apt to be more warm than wise, and it is better to seek guidance through prayer and meditation. Many Friends have done so, to be sure, yet the membership remains divided about drinking as it was once divided on the moral question of slave-owning. Perhaps it will help if this matter is brought into the open. We hear from the teetotalers now and then, but I should like to set forth a different point of view.

God has a plan that men are not able to comprehend and that tempts them to doubt. For example, why does God allow a child to be born blind? Religious faith is an acceptance of the child's affliction—of what the world calls cruel or evil or tragic—as an essential part of God's plan, even when it seems to darken our own lives or the lives of those who are most dear to us. In this stage of our evolution, we are put to the test of living in a world of love, hate, fear, crime, violence, beauty, joy, pain, greed, and laughter; our task is plain to see but hard to fulfill.

Monasticism is a refusal to take this test—a burying of the talent that should be put to work to earn interest. The nun's vow of chastity does not turn men and women from lust. Teetotalism does not discourage others from drinking, but is divisive. We should face the fact that there are millions of temperate people for whom the cup that cheers is as sociable and harmless as a handshake. No one should drink wine and liquor if he has no taste for them, but there is a wall of suspicion and a lack of communication between the rigid teetotaler and a great part of the population. Can Friends accept this isolation?

### With A Song of Joy

Who is he, walking over the earth  
with heavy feet, yet singing?  
They who dwell in darkness  
taught him the song of light,  
and the children of the sun  
gave him the music of the night.  
Where men walk alone they hear his song of joy,  
and he passes the house of careless merrymaking at night,  
leaving a strange dream of longing.  
Loud ring the voices of assertion, of work and worry;  
heavy are the cloaks of want and wealth,  
stifling voice and song.  
Who is he who comes singing,  
answering that of God in every man?  
How long must he walk, with heavy feet,  
until a people has been gathered  
from the ocean of darkness and silence,  
with a paean rising, in song and countersong,  
standing in the light?

HERTA ROSENBLATT

Paul Trench, a British-born journalist who is a member of the Friends Meeting at Austin, Texas, is local editorial writer for the San Antonio (Texas) *Light*.



**Bronson  
Clark  
appointed  
to lead  
AFSC**



**B**RONSON P. CLARK, program associate for the AFSC Special Vietnam Effort since 1967, has been named executive secretary of the American Friends Service Committee, succeeding Stephen G. Cary, who has been acting executive secretary since the retirement of Colin Bell on April 1. Dr. William Lotspeich, previously chosen as the Service Committee's head, has been prevented by ill health from assuming the post.

During World War II, Bronson Clark was imprisoned for his beliefs as a conscientious objector; at the close of the war he served in the Friends Ambulance Unit in China. From 1947 to 1949 he was at the AFSC's national office in Philadelphia, in charge first of the China Desk and later of the Palestine Desk. For a year he was social and industrial secretary in the Service Committee's Seattle Region, and in the early 60's he spent two years as field director of the Quaker program among Algerian refugees in Morocco and Algeria.

During the periods when he has not been serving on the Service Committee staff, Bronson Clark has been secretary-treasurer of Community Development, Inc., in Cleveland and (more recently) vice president of Gilford Instrument Laboratories in Oberlin, Ohio. Last year he visited South Vietnam, Laos, Cambodia, and Thailand for the Service Committee. Previously he had been a member of the working party that produced the widely-read AFSC book *Peace in Vietnam*. He and his family are members of Germantown Meeting in Philadelphia.

### **Friend Needed to Help Vietnamese Orphans**

**F**RIENDS Meeting for Sufferings of Vietnamese Children (M.S.V.C.), having prepared the way by bringing over twelve Vietnamese war orphans for placement with American adoptive parents, has now handed over this concern to a professional agency, "Welcome House," the adoption agency for Asian children founded by Pearl Buck during the Korean war. The Meeting for Sufferings is about to enter the next stage of its involvement in Vietnam: a rehabilitation program for older abandoned children, now roaming the alleys of Saigon and the surrounding countryside.

In the meantime, Friends holding an American degree in social work and interested in studying children for adoption in Saigon are invited to get in contact with Welcome House, P.O. Box 6, Doylestown, Pennsylvania. The number of children in Vietnam for whom adoption overseas is the only hope for survival under present circumstances is virtually unlimited, and a number of American families have been studied and approved by their local welfare boards, but unless a qualified

Friend comes to their aid by studying the children in a manner acceptable to the U.S. Immigration and Naturalization Service the program is in danger of closing, even though financing and organization have been established as a result of two years of pioneering efforts by M.S.V.C. and (lately) Welcome House.

The twelve children now in this country have proved to be eminently adaptable, despite the emotional and physical deprivations they suffered in infancy. Administrative and political roadblocks barring the way to these adoptions, once considered insurmountable, have proved to be the reverse, on the condition that the delicate and always highly personal negotiations in Vietnam are conducted after the manner of Friends. Both Meeting for Sufferings and Welcome House pray that way will open and that a Friend will be found who is prepared to help continue this valuable and thus far unique concern in the belief that each of these children, individually, is of infinite value to mankind.

JAN DE HARTOG

### **In Praise of Human Reconstruction**

**L**OOKING for a Doctor of Human Reconstruction? All signs point to David S. Richie, executive secretary of Philadelphia Yearly Meeting's Social Order Committee, who is presumably the only such doctor in academic circles. He was awarded this unique honorary degree at the June commencement exercises of Wilmington (Ohio) College, where he delivered the baccalaureate address to the graduating class.

Quoting the words of Khalil Gibran—"Work is love made visible"—the citation pointed out that David Richie, during his many years in the workcamp movement, has taught thousands of young people the meaning of physical labor as a redemptive force and an educational tool. The honorary degree was conferred in recognition of "the influence David Richie has had on the lives of workcampers, both by his teaching and by his example of a life wholly dedicated to reconciliation and justice."

Since originating the pioneer weekend workcamps in Philadelphia in 1940, David Richie has had world-wide experience with this form of social endeavor. Referring to these decades of effort, he said in his baccalaureate address:

"I don't claim that every experiment in living, working, and learning together has been a great success, but I can say that again and again and again, in Poland and Finland and Germany, in Ghana and Kenya and Rhodesia and South Africa, and in the hundreds of weekend and summer workcamps in America, I have realized along with others great hope and great joy—joy as Tagore has described it: 'Realization of the Truth of Oneness.' It comes when we not only give ourselves the opportunity but give ourselves *to* the opportunity, when we pour our hearts out, when we work until we are exhausted, when we do our full share and more in cooperative living, when we are open to each other in times of silent meditation as well as in times of debate. We can, in fact, quite literally save ourselves individually from futility, cynicism, and despair by actions that are quite within our control; and for me and maybe for you this is still good news. We can consciously join the human race, and in doing so we are almost certain to find increased joy in the realization of the truth of oneness."

## Book Reviews

**VIETNAM: How We Got In; How to Get Out.** By DAVID SCHOENBRUN. Atheneum, N. Y. 214 pages. \$2.95 (paperback)

**WAR AND CONSCIENCE IN AMERICA.** By EDWARD LEROY LONG, JR. Westminster Press, Philadelphia. xiv + 130 pages. \$1.65 (paperback)

Inevitably, Friends will compare Schoenbrun's book with the AFSC publication, *Peace in Vietnam*; the questions are identical; the answers are essentially, even remarkably, similar; and the appendices overlap and complement each other.

Yet there are important differences. Schoenbrun is more outspoken: "The record of events in Vietnam from 1945 to date is stained red with betrayals, duplicity, treachery, errors, misunderstandings, miscalculations, so great, so frequent, taken at such high levels, that ordinary citizens, not informed of events and needing to have faith in their leadership, find it almost impossible to believe the facts when the record is finally exposed to them." His chapter "Questions and Answers" presents fifty-five of the common questions (usually confused, stereotyped, and influenced by official explanations) and cogently outlines factual and analytical replies. And his "'Eye-witness in Hanoi,' 1967" is compelling.

Regrettably, *Vietnam* has no bibliography or documentation. Neither does it have an index (an omission shared, alas, with *Peace in Vietnam*). This reviewer finds the Schoenbrun-AFSC answer to "How did we get in?" convincing, yet "how" is not quite the same as "why." For that, apparently, we must wait.

With *War and Conscience in America*, as with Schoenbrun's book, the title is the topic. E. L. Long's volume is a sophisticated handbook that grew out of a seminar on the subject at Oberlin College and a summer session at Union Theological Seminary. It surveys fairly and compactly the ever-changing yet eternal dilemmas, paradoxes, uncertainties, and ambiguities of a Christian ethical approach to the theme, focusing also on contemporary cold-war questions. Extensive in time and space as the historic development of Christian attitudes about war and the oriental transcendence of Western anxiety and guilt, it also manages to face our national necessity "to widen the margins of freedom of conscience."

MAX LEE MILLER

**BIBLE FOR CHILDREN, Volume I: The Old Testament with Songs and Plays.** By J. L. KLINK. Illustrated by PIET KLASSE. Translated from the Dutch by PATRICIA CRAMPTON. Westminster Press, Philadelphia. 313 pages. \$4.95

In this versatile and modern volume the content of the Old Testament is divided into ten chapters, with the story line carried through by conversational interpretations, journalistic in style. The retellings remove the fairy-tale quality often found in such books, rendering them as believable as today's headlines. Older children will enjoy reading them alone, and teachers will find them easy to use in storytelling for younger children.

Almost every page is illustrated with a drawing that is consistently interpretive of both the stories and the reader's world. The songs, tailored to fit the content, range from a lovely pastoral rendition of "The Creation" by Jan Wit to a jazzy

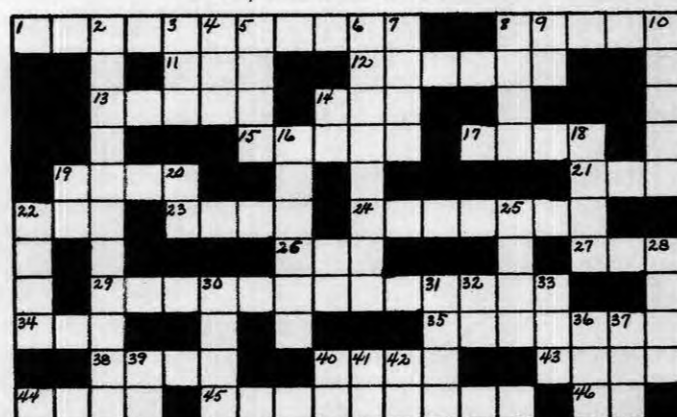
spiritual "Samson." The poems, in the modern idiom and with an ethereal and impelling quality, interpret the meaning and emotion of an event rather than describing the facts. The plays are simple but poetic; particularly clever is the musical-comedy rendering of "Nebuchadnezzar's Dream."

This is an imaginative and compelling compilation which will be valued by teachers and parents as a happy way to introduce children to the intricacies of the Old Testament. It closes on an anticipatory note . . . "Waiting for the King."

POLLYANNA SEDZIOL

## Quaker Crossword

By MALINDA WARNER



### ACROSS

- 1 Should be practiced more than one week of the year
- 8 That which can lead
- 11 Acknowledgment of debt
- 12 Quaker authoress of *Pace Of A Hen*
- 13 Happening
- 14 Employ
- 15 Anticipated
- 17 Quaker significant in U.S. history
- 19 Second person singular form of pronoun
- 21 To look at
- 22 Also
- 23 Tidy
- 24 Kenneth Boulding wrote the Naylor \_\_\_\_\_
- 26 Exist
- 27 "\_\_\_\_\_ to eat with jam and bread"
- 29 Friends World Conference study book (3 words)
- 34 Hawaiian food
- 35 We hope questions have them
- 38 Middle of the day
- 40 Genuine
- 43 Headmaster of George School (Pa.) \_\_\_\_\_ Curtis
- 44 Elevated
- 45 The man in the leather breeches
- 46 After the birth of Christ

### DOWN

- 2 A major concern of civil rights advocates (2 words)
- 3 Hasten
- 4 Division of geological time
- 5 She was loyal to her mother-in-law
- 6 Beset (passive)
- 7 Act (noun)
- 8 Without this I am nothing
- 9 Into
- 10 To give a tenth
- 14 Away from the center of the earth
- 16 Acquire
- 18 Avian home
- 19 Preposition
- 20 Printer's measure
- 22 Journey
- 28 Quaker service agency
- 30 Martyred civil rights leader
- 31 Less than whole
- 32 Article
- 33 Female sheep
- 36 Period in history
- 37 To disencumber
- 39 Exclamation
- 40 Railroad (abbr.)
- 41 For example
- 42 Surplus vowels

For solution see page 334



## Friends and Their Friends

The cover photograph and the accompanying quotation are both from *Tune In To Nature*, a 16-page "pictorial essay" by Ruth H. Smiley of Lake Mohonk Mountain House, New Paltz, New York, a member of New Paltz Meeting. This booklet, she writes, "is an attempt to stimulate awareness and appreciation for our natural resources and to create a climate for our responsibility to conserve our woodland heritage. Beyond this I have tried to project a feeling of God's plan in the universe." It is available at seventy-five cents a copy from the author and from various natural-history shops and museums and Friends' centers. Any proceeds beyond actual printing costs are turned over to conservation projects.

Two new Friends' worship groups have been organized recently in the Tacoma area of Washington State. The Anacortes group (which is under the care of Tacoma Meeting) meets at 4 P. M. Sundays at the home of Lloyd and Elizabeth Guderjahn, 1575 71st Street (phone 293-2939). Information concerning the Ellensburg group (which meets irregularly) may be obtained from Howard Scott, 113 Brook Lane Road (phone 509-925-2230). Both of these fledgling Quaker ventures would welcome visitors.

A Friendly helping hand was extended from one Quaker school to another when seven students from John Woolman School and their principal—experienced at carpentry and building from aiding in the construction of parts of their own school in California—traveled to British Columbia in April to help with Argenta Friends' School's new building.

Concealed for more than 200 years beneath the porch of an Anglican Church in Penn, England, the entrance to a vault containing the remains of six of William Penn's grandchildren has been discovered recently. Legal restrictions will prevent tourists from actually entering the vault. The church is located near the Quaker cemetery at Jordans where Penn himself is buried.

John Raitt, widely-known singer and actor for television and the Broadway stage, gave a benefit concert in May at the White Plains (N. Y.) Community Church that netted \$1300 for the Peace and Social Action Program of New York Yearly Meeting. John Raitt and Margery, his wife, who served as his accompanist, are both members of Scarsdale (N. Y.) Meeting.

Friends who deplore violence on television would do well to suggest that their Monthly Meetings follow the lead of Monadnock Meeting at Jaffrey, New Hampshire, which sent a letter in June to the major networks praising worthwhile programs and criticizing undue violence in others. The members plan to send a follow-up letter listing their criticisms of specific programs.

A five-year provisional charter with bachelor's-degree powers has just been granted to Friends World College (formerly Friends World Institute) by the New York State Board of Regents. To become fully accredited the college must enlarge its library facilities, give students oral examinations before graduation, submit annual progress reports to the state, and make a self-evaluation in 1971. It is believed that this recognition should ease the difficulties that have existed in the fields of student deferments, student loans, social security benefits, and Regents' scholarships, and should speed the establishment of eligibility for Federal and State financial assistance and foundation grants. New York's Bureau of College Evaluation points out, however, that "the burden of proof remains upon the Institute to demonstrate the worth of the experiment it is undertaking."

Moving soon to a new main campus on the north shore of Long Island, Friends World College offers a world-wide education at campuses on four continents. It currently has an enrollment of about a hundred students, with more qualified candidates for admission than can be accepted until there is more space to put them.

Many seniors at Swarthmore College, Quaker-oriented co-educational institution near Philadelphia, wore white arm-bands at their June commencement exercises to show their support for campus draft resisters. A resolution endorsed by two-thirds of the graduating class and read at the exercises by the class president declared: "Some will resist the draft and some will refuse to serve. We support everyone making a conscientious objection to the draft. There is a need for all of us to reevaluate the social structure in which we live. We ask for understanding."

Doris Hastings Darnell, who has had several years' experience in personnel work for the American Friends Service Committee, has been named personnel secretary, filling the post left vacant by the death of Catherine Evans in May. Before joining the Service Committee's staff, the new appointee served as executive secretary of the Westtown School Alumni Association, as a librarian at Westtown and at Bryn Mawr and Haverford Colleges, and as head resident at Pendle Hill. She is a member of Westtown Friends Meeting, as is her husband, Howard C. Darnell.

A new and different Quaker child-feeding project is under way—its locale our nation's capital and its initiators the Friends Meeting of Washington, which has been serving meals to young runaways from home in an unusual form of Meeting outreach.

An Esperanto translation of the *Advices and Queries* of London Yearly Meeting is nearly completed, according to a report to a meeting of the Friends Esperanto Society held recently in Manchester.

The two-hundredth anniversary of Buckingham Friends Meeting House at Lahaska, Pennsylvania, was celebrated in June with an all-day program which included an address by Colin Bell, former executive secretary of the American Friends Service Committee. Built in 1768 of native stone and white cedar and remaining in its original form (with a "men's side" and a "women's side," of course) the structure was used as an emergency hospital during the Revolutionary War and still bears bullet scars. Not until 1891 did the men and women meet together. This momentous change was brought about, as the *Bucks County Gazette* notes, "without any noticeable increase in immorality."

Buckingham's membership, which in earlier days was well over a thousand, is only about a hundred today. In mentioning the modern improvements that have been added to the interior, such as cushions, electric lights, and hot-water heat, *The Gazette* comments: "It seems doubtful that the removal of these comforts would restore to it the larger numbers of earlier days."

Friends Journal subscribers who are unhappy about the magazine's recent (and necessary) increase in price should feel fortunate in comparison to their Unitarian-Universalist friends, who now must pay eighty-five cents a copy for their denomination's periodical, which—embellished as it is with many photographs in full color—is admittedly more elegant than the poor old black-and-white JOURNAL.

Upland Institute of Crozer Theological Seminary at Chester, Pa., which includes a number of Friends among both its students and its faculty, has just been renamed the Martin Luther King, Jr., School of Social Change. The school, which previously has awarded only a certificate of achievement, will grant its first M.A. in Social Change in the spring of 1969. Martin Luther King was a member of Upland's Council of Fellows.

Guests from the Poor People's Campaign were welcomed at the dinner served at Florida Avenue Meeting in Washington before Monthly Meeting in May. For the duration of the campaign sleeping quarters and meals are being provided for as many as can be accommodated in two rooms of the meeting house. In an emergency more space may be made available.

Residents of Resurrection City have been receiving dental care from Philip Irey of Sandy Spring (Md.) Meeting, who is quoted in the Meeting's newsletter to the effect that his patients' quarters in their temporary "city" are often superior to those in their own homes.

The two Baltimore Monthly Meetings (Stony Run and Homewood) have expressed their support for the Poor People's Campaign by sending (through group action and individual contributions) more than \$5600 to the Atlantic office of the Southern Christian Leadership Conference.

A just-published "Manual for Draft-Age Immigrants to Canada" is available from the Toronto Anti-Draft Program (2279 Yonge Street, Toronto 12, Ontario) at \$1 a copy, according to information sent to *The Southern Patriot* by correspondent Joe Mulloy, who recently was freed under \$2000 bond from the Louisville (Ky.) County Jail, where he had been held following his refusal to be inducted into the Army. Mulloy, a Catholic social worker, said that his close contact with Quakers while working in Appalachia had influenced his decision to take a stand as a conscientious objector.

Old Oblong Meeting House at Quaker Hill, Dutchess County, New York, built in 1764, used by the Revolutionary army as a hospital, and now owned by the Quaker Hill Historical Society, is open in the summers for meeting for worship and is the site of an annual meeting, to be held this year on Sunday, July 14, at 3 P.M. According to the Fifteenth Street (N.Y.) Meeting newsletter, "In 1778 the Meeting declared its uneasiness with the practice of slave-owning, and by the 1780's all the Friends in the Meeting had no slaves." The Meeting was laid down in 1885.

Eighteen million overnight stays were recorded in youth hostels all over the world in 1967, according to British Friend Jack Catchpool, who long has been an active leader in the youth hostel movement, which has nearly two million members in forty-two countries. Of late he has been exploring new hostel possibilities in the Caribbean area, and reports (via *The Friend* of London) that roomy new hostels will be opened soon in Venezuela, Trinidad, and Jamaica, while in Mexico a large grant has been provided to make possible a 500-bed hostel in Mexico City.

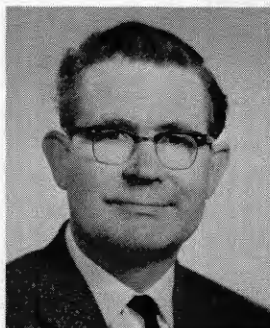
Benches in a square (an arrangement with which the Meeting has been experimenting for over a year) led recently to theatre in the round at Fifteenth Street (N.Y.) Meeting House when the high-school drama group of Friends Seminary staged a benefit performance of *David and Lisa*. The 108-year-old structure was originally built to accommodate the Yearly Meeting of Hicksite Friends.

A "sign-in" for racial justice held late in May at St. Martin-in-the-Fields, London, attracted two thousand participants (including many Friends) who signed a statement urging Parliament to enact the 1968 Race Relations Bill and affirming their belief in a multiracial society based on equal opportunity. They also made contributions in memory of Martin Luther King, Jr., to aid community-relations work in Britain.

"Vietnam: Vital Interest or Tragic Mistake?"—a booklet just published by the American Friends Service Committee's North Central Regional Office at 4211 Grand Avenue, Des Moines, Iowa 50312 (\$5¢)—is the work of Norman N. Royall, Jr., who observes that the "tragic flaw in the American national character [is] the excessive moralism with which we view all historical processes different from our own as 'illegitimate'."



**A George School workcamp in East Africa** is in operation for the second consecutive summer. Clark D. Moore, member of Wrightstown (Pa.) Meeting and head of the history department of the Quaker boarding school in Bucks County, Pennsylvania, accompanied eight students to St. Andrew's College, a boys' secondary school in Tanzania, where the group will spend six weeks. This year's task will be to convert an old building into a workshop for the 500 students of St. Andrew's, whose curriculum includes maintenance and field work, in accordance with the Tanzanian government's "Education for Self-Reliance" program. Last year's group completed a 99 x 27-foot addition to a dining hall.



*World  
Committee  
Names  
Associate  
Secretary*

William E. Barton, General Secretary of the Friends Service Council (Great Britain) since 1956, has been appointed by the Friends World Committee for Consultation as its Associate Secretary, a new post created to make possible the carrying forward of concerns that arose from the Friends' World Conference in 1967. These include: (1) increasing responsibility which FWCC is being asked to take for the sponsoring of new developments in mission and service in different parts of the world; (2) the bringing together of the thoughts of Friends and the action that is being planned to achieve a more just distribution of the world's resources; (3) more effective sharing of responsibility for concerned service in the international field.

William Barton's new responsibilities are seen as a continuation and extension of his work with the Friends Service Council. He will assume his World Committee post early in 1969, but possibly will become involved in FWCC activities before that date.

Born in Canada, he was educated in England, where he took a degree at Trinity College, Cambridge. Before his connection with the FSC he was for four years at Quakerhaus in Vienna. At the time of World War II he was with the International Voluntary Service for Peace. During his years with the Service Council he has traveled widely among Friends around the world.

### ***Friends in Japan***

Takeshi and Masa (Matsuno) Kobori of Tokyo Meeting are the new directors of Tokyo Friends Center, replacing Fumihe Miho. Through their recent two years abroad, studying at Woodbrooke and Pendle Hill, visiting among Friends in Great Britain and in Europe, attending many local Meetings and conferences in the United States and Canada (including the Friends World Conference), the Koboris have become person-

ally acquainted with a wide variety of Friends and Friends' organizations.

Kathryn Taylor of Moorestown (N.J.) Meeting is living at the Center while teaching at Tokyo Friends School, where there were 115 graduates in the class of 1968.

Friends in Ibaraki-ken are asking the Japan Committee of Philadelphia Yearly Meeting for help in finding and supporting, for at least three years, a single Friend or a couple to work with young people and to share in the pastoral care of Meetings in their province.

### ***Shrewsbury Lecture***

The bloodthirsty Old Testament concept of a "holy war," with its emphasis on utter destruction of the enemy and his belongings and flocks, was discussed by T. Vail Palmer, Jr., in his address "Religiously Based Pacifism," the eighth annual Shrewsbury Lecture, delivered in June at Shrewsbury Meeting House, Shrewsbury, New Jersey.

He pointed out that this concept was revolutionary in its time, since it eliminated the possibility of plunder, which was the reason for most wars of that time and place. Furthermore, the ancient Jews deliberately refused to make any advance preparations for war or to maintain an army, assuming that in a valid war the Lord would show the way. Tracing the evolution of thinking about war through the New Testament and up to the early Quaker concept of the nonviolent Lamb's War, he pointed out that, however great the discontinuity between primitive Jewish thinking and early Quaker thinking about war, they had in common the elements of revolutionary social impact and total dependence on God. The most meaningful Quaker pacifism today, he argued, would again contain these elements, being vital aspects of the behavior of the disciplined people of God which needs once more to be gathered.



*At Shrewsbury: Vail Palmer with H. Justice Williams of Philadelphia (Arch Street) Meeting*

Vail Palmer, assistant professor of religion and philosophy at Kentucky Wesleyan College, Owensboro, Kentucky, is a member of the Monthly Meeting of Friends of Philadelphia. This lecture has been published by Manasquan and Shrewsbury Meetings; it may be obtained for fifty cents from the Quaker Book Service, 328 Fisk Ave., Brielle, New Jersey 08730.

R. W. TUCKER

## 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.*

### Friends' Meetings in Italy

After seventeen years of a yearly "Amici dei Friends" meeting we would like to take stock of our experiences. Our main aim was to make Quakerism known to people who were seeking for religious experience not answered by the established prevailing church. Looking back, we feel that the response was lively but not consistent enough to develop into a group of regular and prepared attenders.

With the help of some Quaker literature in the Italian language we succeeded in offering an introduction into Friends' religious way and concerns. We noticed that almost exclusively the social testimonies (peace, nonviolence, social assistance) of Quakers found interest and response. Many people in Italy believe that the Society of Friends is nothing but some sort of social agency—or even a matrimonial go-between for a country where there is no divorce.

As a gradual result of more ecumenical freedom, Catholics are now allowed, if not encouraged, to meet with non-Catholic Christian believers and to become familiar with their beliefs. The three of us are considering an attempt to develop in Florence and in Bergamo a small local group where Friends from abroad would be very welcome and helpful, instead of gathering as before once a year with a larger number of disparate people.

Maria Comberti will be able to have a silent meeting for worship at her home (29 Via Belvedere, Florence) every second Sunday in the month. Visitors in Florence who want to attend the meeting are requested to call 280030 on Saturday till 9 P.M. The Tassonis' address in Bergamo is 26 Via San Giacomo (phone 212006).

*Florence, Italy*

MARIA COMBERTI  
RUTH and MARIO TASSONI

### What about Gun Control?

It would seem especially appropriate for Friends to be concerned to try to bring about uniform gun-control laws throughout the country. I have had the experience of hunting and killing wildlife, and the result was an inability to try it a second time. Nevertheless, I grant to others the right to engage in legal hunting sports. I also grant the right of many individuals to own and use various types of lethal weapons. The appropriate areas for laws regulating manufacture, distribution, sale, and use of such weapons and ammunition should be carefully and clearly defined. Is there any group of concerned Friends now working on such a definition?

It seems to me that a constructive, reasonable, and comprehensive proposal would do much to remove the objections of people now opposing this legislation, and that it would not be too difficult for an organized group of Friends to compile a list of the major sources of opposition to gun control and to plan both visits and letter-writing campaigns to try to persuade them to adopt a specific gun-control proposal.

*New York City*

PATRICIA POLLAK

### Must the Guilt be Shared?

On page 279 of the June 1st JOURNAL, a young Korean Friend expresses her sorrow about the death of Martin Luther King. She states "We are all sinners and we all killed Lincoln, Gandhi, Kennedy, and King, too." This expression seems to me to recall the old Calvinist idea whereby God is feared and not loved. I do not think that all Americans are sinners or should feel guilty because assassinations take place. They are acts of single individuals. However, I think many Americans agree with President Johnson that the lawlessness which is rocking the country from the college campuses to the streets of Dallas should be dealt with.

It seems to me that many Friends are supporting lawlessness when they break the law and bring supplies to North Vietnam or burn their draft cards. In this era of swift changes, Friends should sit down and reconsider their ideals before taking any more actions such as these. They should try to differentiate between sin, guilt, and lawlessness.

*Newmarket, N. H.*

GERALD LEUIKEN

### Intercultural Opportunity for Children

Quakers whose middle-class status insures segregated housing and only token integration at the schools their children attend are made uneasy by the Kerner (U.S. Riot Commission) Report. I invite Friends who would like to extend the cultural associations of their children to consider enrolling them (boys, girls, 8-14 years) in the Pioneer Youth Camp located on 340 wooded acres in New York's Catskill area. Staff and campers represent the cultures and variety of American communities, in typical, not token, numbers. Children are helped to "a common encounter" with today's world.

Established forty years ago by A. J. Muste, Norman Thomas, and others, the camp is now operated by the Goddard-Riverside Community Center, an affiliation of two of New York's oldest community centers. A few places are open for the month of August. Direct inquiries to the Center at 161 West 87th Street, New York, N. Y. 10024.

*Tuckahoe, N. Y.*

WALTER LUDWIG, Clerk  
Purchase Quarterly Meeting

### A Query Answered

I suspect that I may have the answer to the question William Edgerton raised at the end of his article on Isaac Babel in the May 1st FRIENDS JOURNAL. Isaac Babel probably heard of the Quakers as a result of his contacts with Polish Jews during the Polish-Soviet War. I remember hearing of some Quaker relief missions operating in Poland during World War I. They were quite popular with destitute Jewish refugees, who were both grateful and puzzled because they could not understand why anybody who was not Jewish would want to offer them assistance without the usual prerequisite of having them convert to Christianity. My theory is, therefore, that Babel heard about the Quakers in Poland as well as those who were working in Western Europe while visiting with the rabbis and shopkeepers described in his *Red Cavalry*.

*Bloomington, Ind.*

MAURICE FRIEDBERG



**Compulsive Gambling—Prohibition or Help?**

How can the law best help minimize the evils of compulsive gambling? In the early part of the twentieth century, before the failure of the prohibition of alcohol, most church people, including Quakers, assumed it was a good thing to "prohibit" bad things. Now some of us wonder. May prohibition not simply open up fertile fields for devastation by the organized criminal? In New Jersey alone, its Attorney-General said recently, seven Mafia "families" employ 3000 people in illegal gambling, narcotics, and loan sharking.

What is the answer? One possibility is legalization, regulation, and taxation of private gambling operations. The experience of Nevada and other places suggests this works poorly. Another possibility is government monopoly of all professional gambling, with profits going *only* to enforcement of the law (with incentive rewards for police and citizens who help), to psychiatric help for compulsive gamblers, and to school instruction in gambling's folly. Would not this approach be better than what we have now?

Bernardsville, N. J.

BETTY STONE

**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**

**BARKER**—On May 3, a son, DAVID KENNETH BARKER, to Kenneth C. and Joanne W. Barker of Media, Pa. The father is a member of Middletown Meeting, Lima, Pa.

**HUTCHINS**—On June 10, a daughter, SHARON SUZANNE HUTCHINS, to Richard and Mary (Janssen) Hutchins. The mother is a member of Iowa City (Iowa) Meeting.

**ADOPTION**

**KLEISS**—On April 29, TINA KLEISS (born October 6, 1962) by Lee Kleiss of Indianola, Iowa.

**MARRIAGES**

**COOLEY-BAKER**—On March 23, at Swarthmore, Pa., VICTORIA LYN BAKER, daughter of Robert Denio and Lila Robie Baker of New York, and JOHN HAY COOLEY, son of Samuel Studdiford and Mary Hay Cooley of Black Mountain, N. C. The bride and groom are members of Charlottesville (Va.) Meeting.

**ELKINTON-COOPER**—On June 8, at Davis, W. Va., under the care of Lexington (Ky.) Meeting, LINDA JEAN COOPER and DAVID PASSMORE ELKINTON. The groom and his parents, David C. and Marian D. Elkinton, are members of Media (Pa.) Meeting.

**EYRE-LANGER**—On May 11, at Merchantville, N. J., BEVERLY ELLEN LANGER, daughter of Arnold J. and Lenore D. Langer, and WILLIAM BROADHURST EYRE, Jr., son of William B. and Mary G. Eyre. The groom and his parents are members of Buckingham Meeting, Lahaska, Pa.

**FRYSINGER-HOFMANN**—On June 3, in the Church of the Brethren at Juniata College, Huntingdon, Pa., CAROL ANNE HOFMANN, daughter of George and Colette Hofmann of Thomasville, N. C., and ROBERT C. FRYINGER, son of Daniel and Katharine T. Frysinger of Glen Mills, Pa. The groom and his parents are members of Middletown Meeting, Lima, Pa.

**FRANKS-OUTLAND**—On May 30, in St. Thomas the Apostle Catholic Church, Chester Heights, Pa., MARGARET ANN OUTLAND, daughter of Charles H. and Grace Outland of Ward, Pa., and ROBERT L. FRANKS, son of Mr. and Mrs. Nicholas J. Franks of New Castle,

Del. The bride and her parents are members of Middletown Meeting, Lima, Pa.

**LANKFORD-GLEN**—On February 3, at Cropland Meeting, Cherry Hill, N. J., and under the care of Cropland Meeting and Central Philadelphia Meeting, ALICE LETCHWORTH GLEN, daughter of Janet Letchworth Glen of Island Heights, N. J., and the late Logan Bruce Glen, and EDWARD ALAN LANKFORD, son of Edward A. and Theodora Lankford of Arnold, Md. The bride, her mother, and her grandmother, Christine S. Letchworth, are all members of Central Philadelphia Meeting.

**LETSON-GREENLEAF**—On June 10, at Clear Creek Meeting, Richmond, Ind., CAROL SUE GREENLEAF, daughter of J. William and Sue Greenleaf, and PETER ROBERT LETSON, son of Frederick C. and Christine Letson. The bride and her parents are members of Jacksonville (Fla.) Meeting; the groom and his parents of Westbury (N.Y.) Meeting. The bride and groom had both been graduated on the preceding day from Earlham College, Richmond, Ind.

**MEADOWS-HANNUM**—On June 1, at and under the care of Hockessin (Del.) Meeting, SARA CAROLINE HANNUM, daughter of Edward T. and Mary B. Hannum, and DAVID J. MEADOWS, son of Geoffrey W. and Barbara A. Meadows of Kennett Square, Pa. The bride is a member of Hockessin Meeting.

**THOMAS-PIDCOCK**—On June 15, under the care of Chesterfield Meeting at Trenton, N. J., CATHARINE CRAIG PIDCOCK and RICHARD BRUCE THOMAS. The bride and her family are members of Trenton Meeting.

**WOHL-ELKINGTON**—On June 1 at Dalton, Pa., under the care of Doylestown (Pa.) Meeting, JANE MASON ELKINGTON, daughter of Peter W. and Harriet Francke Elkington, and BARRY MICHAEL WOHL, son of George T. and Norma Wohl of Wynnewood, Pa. The bride and her mother are members of Doylestown Meeting.

**DEATHS**

**BATCHELOR**—On May 7, CHARLES BATCHELOR, aged 90, husband of Elsie Batchelor. For many years a YMCA worker, teacher, and school administrator in New York, he retired to Florida in 1946 and helped found both Palm Beach Meeting and Southeastern Yearly Meeting. Surviving, in addition to his wife, are a son, Jack, of Mound, Minn.; three daughters: Ruth Allen of Mill Valley, Calif.; Hazel Tulecke of Yellow Springs, Ohio, and Marion Bancroft of Amherst, Mass.; and eighteen grandchildren. He was a member of both Chappaqua (N.Y.) and Palm Beach Meetings.

**BROWN**—On June 1, at New Orleans, FLORENCE K. BROWN, aged 91, wife of the late Vernon L. Brown. A member of Adelphi (Md.) Meeting, she is survived by two sons, Vernon Lee of Plantation, Fla., and Evan Charles of New Orleans; four grandchildren, and two great-grandchildren. She was formerly active in the old Irving Street Meeting in Washington.

**BURTON**—Suddenly, on May 20, at Brisbane, Australia, LINDLEY JAMES BURTON, aged 47. At the time of his death he was associate professor of mathematics at Lake Forest (Ill.) College. Formerly he had taught at Bryn Mawr (Pa.) College. He also was treasurer of the U.S. Committee for the World Constitutional Convention. A member of Lake Forest Meeting, he is survived by his wife, Emma Cadbury Burton, and four children: James, Ward, Jane, and Ann.

**CAMPBELL**—On June 2, at his home in Glenside, Pa., WILLIAM S. CAMPBELL of Abington Meeting, Jenkintown, Pa. He is survived by his wife, Bertha Bond Campbell.

**EMMONS**—On June 5, RUSSELL J. EMMONS of Media, Pa., aged 62. He is survived by his wife, Frances R.; a son, Robert, of Baltimore, Md.; a daughter, Kathryn E. Barrow of Media, Pa.; two brothers: Alton T. of Greensburg, Pa., and Chester of Phoenix, Ariz.; two sisters: Ardith, of Media, and Mary Smith of Honolulu, Hawaii; and two grandchildren. He was a member of Middletown Meeting, Lima, Pa.

**SHMIDHEISER**—On May 24 at his home in Swarthmore, Pa., WILLIAM E. SHMIDHEISER, aged 73, husband of Mary H. Shmidheiser. Surviving, in addition to his wife, are a son, William E., Jr.; a daughter,

ter, Martha S. Rodman; and six grandchildren. He was a member of Providence Meeting, Media, Pa.

### Mary Ellicott Arnold

Mary Ellicott Arnold of Providence Meeting at Media, Pa., known for her work with consumer cooperatives, died on May 23 in Media at the age of 92. In her youth, after an unsuccessful farming venture, Mary Arnold and Mabel Reed, her lifelong companion, went two hundred miles into the forests of northern California to work with the Karok Indians as employees of the United States Indian Bureau. Their book, *In the Land of the Grasshopper Song*, published in 1955, tells of their experiences in Indian country.

After a period as chief organizer for the United States Employment Service in New York State, Mary Arnold organized and for eighteen years managed ten cooperative cafeterias and a cooperative apartment house in New York City. Later, in Nova Scotia, she and Mabel Reed organized and supervised the construction of three cooperative housing projects for miners. This was followed by periods as a cost administrator in Newfoundland and organizer of a cooperative of Maine lobster fishermen. During this period she wrote and directed the film *Turn of the Tide*.

After she came to the Philadelphia area she continued to play a lively part in the cooperative movement, directing the area federation of Eastern Cooperatives and taking a vigorous part in the planning of Tanguy Homesteads and Cheyney Cooperative Homesteads. She was also an active worker and officer in the Women's International League for Peace and Freedom.

### Coming Events

*Written notice of events of general interest must be received at least fifteen days before date of publication. Quarterly Meeting announcements, to be printed, must be sent in by the clerk or another official.*

#### JULY

1-7—High School Workshop, Grindstone Island, Ontario, Canada. For details write to CFSC, 60 Lowther Ave., Toronto 5, Ontario.

1-7—Family Institute, Camp Catoctin, Thurmont, Md.: "Nurturing Spiritual Growth." Information from Doris Brown, 3001 Fairfax Drive, Fairfax, Va. 22030.

5-7—Annual Family Folk Festival at Powell House, Old Chatham, N. Y. with Beers family singers and Richard and Elizabeth Haile. (For complete schedule of summer events, giving costs and other details, write to Powell House, Old Chatham, N. Y. 12136.)

7-14—Conference on Intercultural Search for Community at Powell House under leadership of Rachel Davis DuBois.

7-14—Pinebrook Institute, Rt. 191 north of Stroudsburg, Pa. Topic: "U.S. Responses to a Revolutionary World." Information is available from AFSC, 319 E. 25th St., Baltimore, Md. 21218.

12-14—Southeastern World Affairs Conference, Blue Ridge Assembly, YMCA, Black Mountain, N. C. Details may be obtained from AFSC, Box 1791, High Point, N. C. 27261.

12-20 and 21-28—Training Institute in Nonviolence, Grindstone

Island, Ontario, Canada. For further information write to CFSC, 60 Lowther Ave., Toronto 5, Ontario, Canada.

14—Annual meeting at Old Oblong Meeting House, Quaker Hill, Dutchess County, N. Y., 3 P.M. (See note page 330.)

16-21—Junior High Camp Conference at Powell House led by Bob and Betty Bacon.

18-21—Quaker Theological Discussion Group conference at Powell House on "The Universal and Christian Dimensions of Quakerism." Leaders: Hugh S. Barbour, Edwin A. Burt, Scott Crom, J. Calvin Keene, George Nicklin, Paul E. Pfuetze, Chard Powers Smith.

21-27—Family Camp at Pine Mountain, Ky. For details write AFSC, 915 Salem Ave., Dayton, Ohio 45406.

21-August 4—Family Camp at Camp Neekaunis, north of Toronto, Ontario, Canada. Information available from AFSC, 915 Salem Ave., Dayton, Ohio 45406.

26-28—Family Camp at Camp Warren, St. Joseph, Mich. Details from AFSC, 1222 Woodlawn Ave., Ann Arbor, Mich.

26-August 2—New York Yearly Meeting and Junior Yearly Meeting at Silver Bay. Speakers will include Henry J. Cadbury, Rev. Albert J. Cleage, Jr., George B. Corwin, Lorton G. Heusel, David Owl. For complete program write to Yearly Meeting office, 15 Rutherford Place, New York 10003.

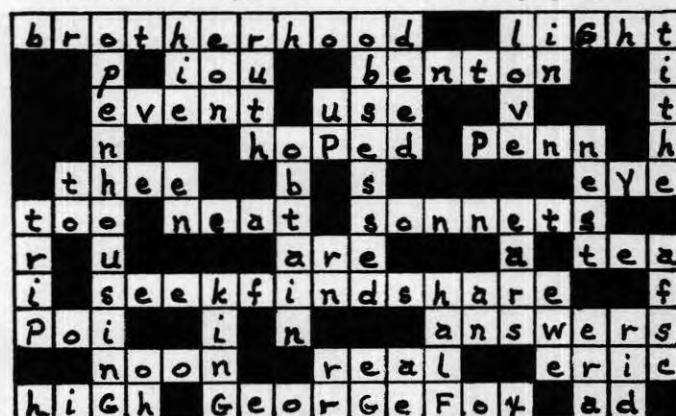
27—New York Westbury Quarterly Meeting at Westbury, N. Y. Meeting for worship 10 A.M., Ministry and Counsel 10:30, followed by business meeting. Bring box lunch; beverage and dessert provided. Care for small children. Afternoon program.

27-August 3—Avon Institute, Geneva Point Camp, Lake Winnepesaukee, N. H. Write to AFSC, P.O. Box 247, Cambridge, Mass. 02138 for information.

28—Meeting for worship at Brick Meeting House near Calvert, Md., 11 A.M. Paul and Esther Goulding will attend.

28-August 3—High School World Affairs Camp at Quaker Acres, Wichita, Kans. Details from AFSC, 4211 Grand Ave., Des Moines, Iowa 50312.

### Solution to Quaker Crossword on page 328



### MEETING ADVERTISEMENTS

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

#### Argentina

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

#### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

**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. Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

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

#### California

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

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

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

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

**HAYWARD**—Worship group meets 10:30 a.m., First-days in attenders' homes. Call 582-9632.



**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, 987 Colorado.

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

**REDLANDS**—Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

**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. Call Clerk for summer schedule, 367-4358.

**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, 448-0504.

**DENVER** — Mountain View Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

## Connecticut

**HARTFORD**—Meeting for worship, 10 a.m.; 144 South Quaker Lane, West Hartford; phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-3672.

**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: Janet Jones. Phone: Area Code 203 637-4428.

**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., 10:30 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., Y.W.C.A. 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., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

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

## Georgia

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

## Hawaii

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

## Illinois

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

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

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

**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 674-3704.

**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.

## Maine

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

## Maryland

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 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, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

**BASTON** — 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.

**UNION BRIDGE**—Meeting 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). One meeting for worship each First-day, 10 a.m. June 16 through September 1. Tel. 876-6883.

**NANTUCKET**—At 10:45 a.m. in Old Meeting House on Fair St., from July 1 until Sunday after Labor Day.

**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: 235-5782.

**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 982-6722.

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

### Minnesota

**MINNEAPOLIS** — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York 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

**DOVER**—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

**HANOVER** — Meeting for worship, Friends Meeting House, 29 Rope Ferry Road, 9:30 a.m. Tel., 643-4138.

**MONADNOCK**—Southwestern N. H. Meeting for worship, Village Improvement Society, Jaffrey Center, 10:45 a.m.

### New Jersey

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

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship 10:45 a.m. (except first First-day.)

**CROSSWICKS**—Meeting and First-day School, 10 a.m.

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

**GREENWICH**—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

**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.

**MEDFORD**—Main St. Meeting for worship, 10:45 a.m.

**MONTCLAIR** — Park Street & Gordonhurst Avenue. Worship, 10 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., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

**PRINCETON**—Meeting for worship, 10 a.m., June 2 through Sept. 1. Quaker Rd., near Mercer St. 921-7824.

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

**RANOCAS**—Meeting for worship 10 a.m., June 16th through Sept. 8th, Main Street.

**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. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

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

### New Mexico

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

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

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, 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 SPRing 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.

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

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

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

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

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

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

### North Carolina

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

**CHAPEL HILL** — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

**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, David T. Smith, 3437 Dover Rd., Durham, North Carolina.

**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.

**RALEIGH**—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

### Ohio

**CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC.** First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. Temporary location, 3800 Reading Rd. Byron M. Branson, Clerk. 221-0868.

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

**CLEVELAND**—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-4277.

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

**SALEM** — Wilbur Friends, unprogrammed meeting, 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** — Portland Friends Worship Group. For information: write correspondent, 624 S. W. Moss St., 97219, or phone CA 3-5666.

### Pennsylvania

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

**BRISTOL**—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

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

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

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

**FALLS**—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsylvania, reconstructed manor home of William Penn.

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

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

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

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

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

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

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

**LEWISBURG**—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

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

**MUNCY** at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

**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.

**OLD HAVERFORD MEETING** — East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

**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, 20 South 12th Street. 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, 3931 Walnut St., at the "Back Bench."

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

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

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

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

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

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

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

**VALLEY**—King of Prussia: West on Rt. 202 to Old Eagle School Road then turn right. Summer Schedule: Meeting for worship, 10 a.m. No Forum or First-day School from middle of June to middle of September. Phone MU 8-2766.

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

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

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

### South Carolina

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

### Tennessee

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

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

### Texas

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

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

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

### Vermont

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

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

### Virginia

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

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

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

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

**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. Telephone MEIrose 2-7006.

### West Virginia

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

### 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, 273-6167.

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