

FRIENDS JOURNAL

Quaker Thought and Life Today

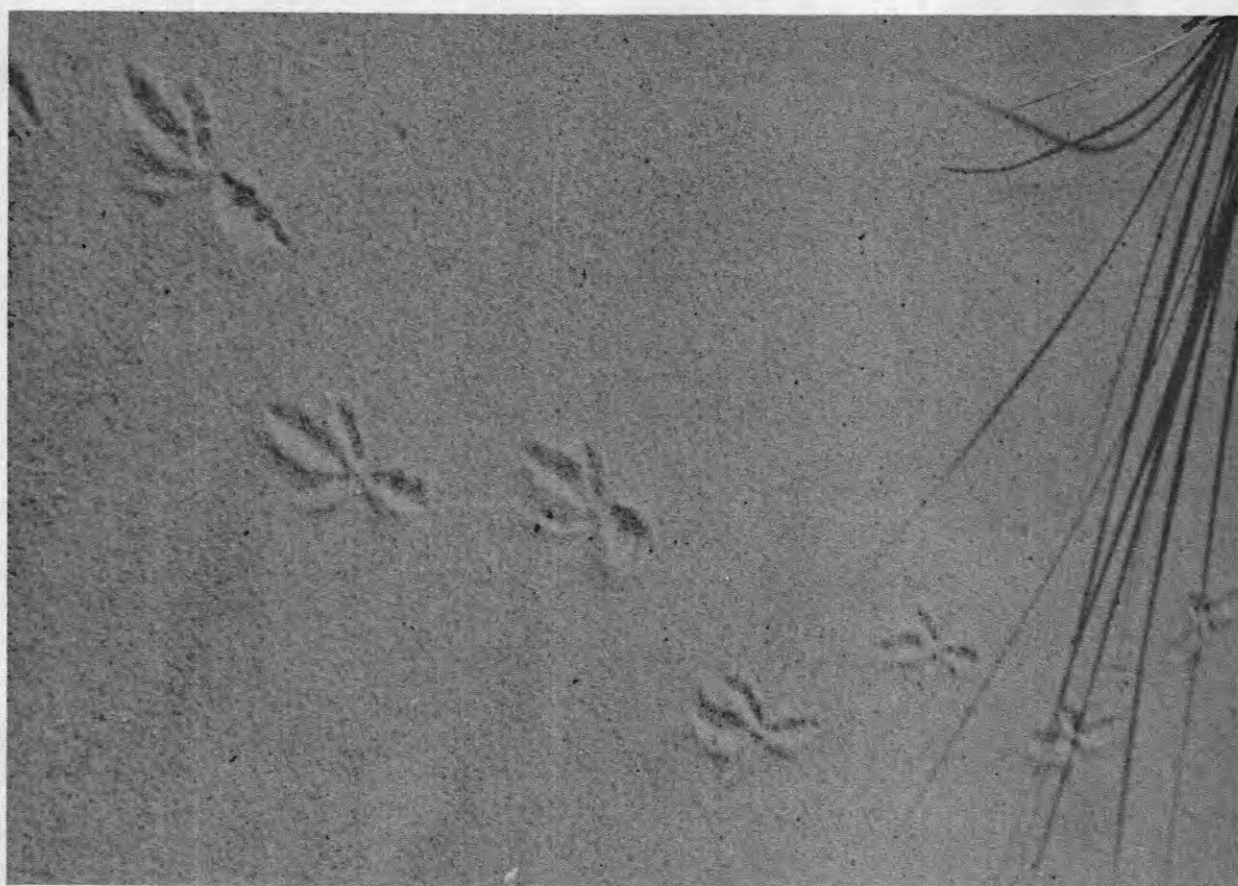
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*Cape
May
1968*

*(See
note
on
p. 383)*



***I** f a man has a great opportunity to stand up for that which is right, . . . and he refuses because he wants to live a little longer, . . . he may go on and live until he is eighty, and the cessation of breathing is merely the belated announcement of an early death of the spirit. Man dies when he refuses to stand up for that which is just.*

—MARTIN LUTHER KING, JR.

Photo by James D. Keighton

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Delaware State College—1968

A SERRATED row of bayonets glistened in the afternoon sun; the green-shirted guardians of virtue and order had arrived. They faced the sterile façade of glass and concrete in orderly columns, prepared to administer death and justice to the enemy within. Loud-speakers blared ultimatums; the enemy appeared en masse.

He stood in the second rank, holding his rifle in the prescribed manner, with his trousers properly bloused, wondering if it were possible that he was in this absurd stance. The enemy approached, singing "We Shall Overcome."

They became visible on both sides of the rifle he held in front of his face. They were black this time instead of red or yellow or white, but that was immaterial; they were the enemy, and it was his duty to protect his country, to preserve the ideals for which it stands (which is, and always was, another way of saying that it is time to kill).

It was also immaterial that the enemy was principally right, for he did not want to kill, nor did he want to stand in a row of unthinking manikins waiting for an esoteric command. He wanted to live in freedom to think and act as he pleased. He wanted freedom far more than did the advancing mass of Negroes, for they had prostituted it when they had chosen to act in unanimity.

So he stood, with his rifle in front of his face, his polished boots properly spaced, and with a growing scream in his soul, which said "Now is the time or it will never be. Cast down this abominable piece of wood and steel, turn your back on these unthinking men, and stride toward freedom."

Ecstatic desire swelled the conduits of his mind, but the banks, bolstered by unreasoning dread, were too high. Hope glimmered, then it was dead. He did not have the strength. He weighed the consequences; they were not excessive, but he did not have the strength.

The moment passed. The enemy decided not to die, even though he did not decide not to kill. There was not even relief. The scream died without an echo. Thought remained, but it was of surcease of hope, of never-ending servitude, of never-realized freedom, of a ballad called "The Universal Soldier."

Thus did a moment in history pass, leaving only the paradoxes of a man forsaking his freedom because he could not cast aside a nine-pound rifle, of men fighting and dying in the most totalitarian society in existence to protect the hallowed ideals of freedom and democracy, which exist only for the fortunate and the mighty of the earth. And with the moment passed the man, for now he would never be fortunate or mighty, and the ideals were only words; they had no significance for him.

R. BARKER BAUSELL

Contents

Delaware State College—1968—R. Barker Bausell	366
Editorial Comments	367
Witness in Washington	368
"Renewal and Revolution"—Friends General Conference at Cape May, June 21-28—Joyce R. Ennis	369
Afternoon Lectures—Florence L. Kite, Constance Nichols ..	379
College-Age Young Friends—Geoffrey Kaiser	379
High-School Young Friends—Christine Warden	380
Youth in a Difficult World—Kenneth C. Barnes	370
From a Cellar Door—Elizabeth Cattell	372
In Search of Faith—William Hubben	373
Minutiae—Pollyanna Sedziol	375
Then and Now—Deckard Ritter	375
Book Reviews	380
"Friends in the Orient" Sought—Floyd Schmoe and Catherine Bruner	382
Charles Wells's Column	382
Plymouth Meeting Endangered	382
Friends and Their Friends	383
Letters to the Editor	386
Coming Events	388
Announcements	388

FRIENDS JOURNAL

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

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Editorial Comments

How Goes the Revolution?

A NONREPRESENTATIVE at Cape May, barred from actual participation in the Conference, had plenty of time to think about what was supposed to be taking place. The 425 delegates were charged with the task of responding to a call for renewal and revolution, for charting new courses for the nine Yearly Meetings of Friends General Conference. Then, presumably, they were to go back to the 335 Meetings from which they came and be agents of sorely needed change.

Resolutions were drafted, minutes adopted, statements made, and the Friends—representatives and others—who filled Convention Hall for the evening sessions were reminded again and again that this was a working conference. ("The lady doth protest too much, methinks!") If the Conference did its work conscientiously and well, then it is logical to ask: "What did it produce? What happens next? What are the signs of renewal? When will the revolution begin?"

Four thousand miles away, in Uppsala, Sweden, 720 delegates representing 232 denominations of the World Council of Churches have been gathered in a serious conclave not entirely unlike the Cape May Conference, if one can bridge the difference of mere numbers. "I wonder what Martin Luther King would have said," many persons at the assembly he was scheduled to address must have asked themselves; and someone suggested that the slain leader would have challenged the church to minimize its problems of structure and theology and to begin suffering for Christ in a world of hunger, war, and injustice. The Ceylon Methodist who took King's place as keynote speaker called on religious groups to "take to the road" in response to the massive change of the world; and Eugene Carson Blake, general secretary, urged delegates to "run the risks that true renewal . . . requires."

But words, like coinage, suffer the fate of inflation, and their meanings may no longer carry full value. Renewal and revolution were heady terms—are they still? Do they express what we really mean, or are they merely an alliterative inspiration? A housewife is well aware that she is not buying a "giant size" box of detergent, but she goes along with the fiction and deflates her definitions accordingly.

Do the churchmen at Uppsala stand a chance of renewing the more than 365,000,000 members of their denominations? Do Friends of the Cape May Conference stand a chance of revolutionizing the approximately 34,000 Quakers in their Meetings? How many revolutionaries make a revolution?

Because in revolution the roll of great names is not overlong, one may assume that change can conveniently be left to the dedicated few. A. J. Muste, the late militant pacifist, pointed out that when Lenin was smuggled into Russia in a box car in 1917 he seemed to be a lone man about to seize great power, yet the monolithic structure of czarism was already cracked and crazed, and only a slight additional strain was needed to topple it. Perhaps we are all needed.

Friends are now home from the Conference, and the little gatherings on meetinghouse porches do not always smack of revolution. Often it does not even seem appropriate to mention the subject. "How was Cape May?" "Did you have good weather?" "I do hope they have a family conference next time—it's so much nicer!"

Or is this the way Quaker revolutionary agents cover their tracks?

Moving Day

Unprogrammed by the Central Committee, a notable happening during Conference week was the moving of a large frame house from one end to the other of Cape May. Accustomed as we are to the miracles of space travel, we must admit that house-moving is of no great moment; yet one thinks of a house as immovable, attached irrevocably to its original spot of ground, and the thought of changing its location is not to be considered lightly.

And so we observed with interest the many preparations that had to be made: the removal of obstacles such as traffic lights and overhead telephone wires; the readying of the building itself as it was pried loose from its old foundations, jacked up and mounted on wheels. Finally, with traffic rerouted and police alerted, the white Victorian edifice moved slowly along Beach Avenue from west to east, and in spite of frustrating and unexplained delays the feat was accomplished.

Small children, sun and surf bathers, and Friends

who had no more pressing concerns were fascinated by the spectacle. One Friend, reflecting on the meaning of it all, was heard to ask: "How much effort would it take to move your Meeting? Have you tried it lately?"

Ritual

Gathered on a jetty for meeting for worship, Friends at Cape May were as usual the object of many a puzzled stare. One little group of beachcombers walked out to see what was going on and discovered, much to their amazement, only a sizable group of assorted humanity, all sitting in absolute silence.

"What's everybody doing?"

"I don't know."

"It does look funny, though . . ."

Whereupon the beachcombers hastily retreated and walked on to more fruitful areas.

In retrospect, it seems significant that—faithful to our custom—no one of us was moved to offer an explanation or to invite the strangers to join us. We continued just to sit there in our sacred silence, hugging our light to ourselves.

E. L. C.

Witness in Washington

At a plenary session of delegates to the Cape May Conference on Wednesday evening, June 26, the following minute was adopted:

We, as concerned Friends, gathered at the Friends General Conference of the Religious Society of Friends at Cape May, N. J., in support of the Poor People's Campaign, take corporate action to sponsor, under the oversight of an appointed committee, a called meeting for worship, petition, and witness, on Friday, June 28, 1968, in Washington, D.C., consisting of: a visitation to congressmen to bring about a shift in priorities of American resources—to reduce drastically war and military expenditures and increase funds to meet human needs; a public vigil adjacent to the Capitol grounds; and a meeting for worship and petition on the



Photo by C. A. McCrackin



Photo by Roland L. Freeman

Confrontation with Capitol police

Capitol grounds. It is fully realized that the latter gathering may be construed by the civil authorities as civil disobedience, and such individuals therefore subject to arrest. In such event they will have our loving support.

Many Friends arrived in Washington on the morning of the appointed day and, after a briefing session, visited the offices of their congressmen to present them with the above statement of purpose as well as with copies of the demands of the Poor People's Campaign.

At three o'clock, about 250 Friends gathered in a vigil line across the street from the Capitol grounds, where demonstrations are banned. Scores of policemen deployed themselves about the grounds while thirty-five Friends crossed the street to a terrace of the Capitol for a meeting for worship. At the same time, on a terrace above, a group from the Southern Christian Leadership Conference were singing and praying. As they descended, police surrounded them.

The Quakers, on the other hand, had been unmolested. Feeling strongly the injustice of their preferential treatment (for they were breaking the same law), the Friends moved forward to join the other group and were then also arrested. While the Friends on the legal side of the boundary watched, police removed seventy-seven persons—black and white, Friends and non-Friends—all witnessing in support of the Poor People's Campaign. The Friends, who were charged with unlawful assembly, all pleaded *nolo contendere* when given a hearing. Sentences imposed ranged from three to ten days; some were given suspended sentences.

The parents of one of the more youthful arrestees sent him the following message in prison: "We are proud of you and the other Quakers who had the courage, grace, and brotherhood to be friends of the Poor People—and go to jail with them. Our hearts are with you; our prayers and our love."

"Renewal and Revolution"

Friends General Conference at Cape May, June 21-28

Reported by JOYCE R. ENNIS. Sketches by R. F. THOMSON and EILEEN WARING.

Photographs by DELBERT REPLOGLE, C. A. McCrackin, and RICHARD ENNIS

IN the midst of Friends General Conference's sessions on "Renewal and Revolution" at Cape May, New Jersey, a real confrontation with a revolutionary situation arose. For a short time it seemed as if the entire Conference might be dissolved to support the Poor People's Campaign in Washington, which had been faced on Wednesday, June 26, with the dismantling of Resurrection City and a crisis of major proportions as to its future. However, after much prayerful searching as to the conference's basic purpose, the group decided that its major responsibility was to determine the future direction of the Society of Friends and that sessions should be continued as planned, with postponement of possible direct action in Washington until the conclusion of the Conference.

Despite this decision, from Wednesday on the deliberations of the Friends present, both in small-group discussions and in two evening plenary sessions, were closely related to the possibility of taking corporate action at Washington in the name of the Conference.

Although youthful delegates on both the college and the high-school levels were supposed to participate in the Conference on the same basis as older Friends, there was an emphasis—unfortunate at times—on the contributions of the younger generation. Older Friends seemed to be almost overanxious to assure Young Friends of their place, and young Friends were painfully aware of this.

The Conference's stated purpose was to "seek . . . ways in which Friends should be responding to the basic social and moral crises of our time," but emphasis was also laid on the need "to look at our own Religious Society and see what changes may be called for in the perspective of our times."

About seven hundred Friends were registered altogether—over four hundred of them as delegates from Monthly Meetings. Attendance at some of the evening lectures (including non-Quaker residents of Cape May) was close to a thousand. Two series of afternoon lectures were also open to the public, and coffee-house discussions and square dancing were enjoyed by many who were not delegates. There were boat rides, and predominantly good weather encouraged fun at the beach. Sunday-morning worship groups met at several indoor and outdoor locations, including local churches and historic Seaville Meeting House, about thirty miles from Cape May.

Delegates felt strongly the need to carry on the Conference's purposes back home. Some of the recommendations forwarded by the discussion groups can be imple-



Seaville Meeting House (R. F. Thomson)

mented by Friends General Conference and its staff, but the greatest responsibility is in the hands of individual Friends and the constituent Meetings to renew themselves to handle the national and international crises confronting religiously-motivated people today.

Although the vigil in Washington was the most spectacular action to engage the delegates' attention, many other matters were considered seriously. Some of these were discussed at the plenary sessions; others were forwarded to the Central Committee. Most such concerns originated either in one of the twenty worship-sharing groups or in one of the fourteen interest groups. The interest groups discussed various aspects of three main topics: "The Renewal of the Religious Basis of Our Faith," "Friends and Their Witness Today," and "Friends and Their Personal Relationships."

There was repeated emphasis on the need for individual Friends and their Meetings to work in their communities on the problems of poverty, unemployment, hunger, racism, housing, education, job opportunities, police-community relations, and health services. White Friends were urged to examine their roles as consumers, employers, property owners, skilled professionals, and taxpayers in relation to the black community.

Both the quality of our living and the nature of our international relations have been influenced by the violence we are exposed to daily through the overt violence of Vietnam and the often unnoticed violence produced by our economic life: profits from war, the pollution of our environment, wasteful exploitation of our resources, and the advertising of harmful products in our mass media.

The Conference approved forwarding to Meetings for self-examination the following queries on renewal:

(Continued on page 376)

Youth in a Difficult World

By KENNETH C. BARNES

Kenneth Barnes, British Quaker author and teacher, for years headmaster of Wennington School, was to have given the opening address at the Friends Conference at Cape May in June, but because of family illness was compelled to deliver his thoughts in absentia, a feat accomplished most acceptably through the reading skill and British accent of fellow headmaster Eric G. Curtis of George School. The following article is a greatly abridged version of Kenneth Barnes' message to American Friends.

THE world is a difficult place to live in. But a difficult world is what man was made for; from this point of view man and the world were made for each other.

Many men look back to the war as a time when they really lived. They had to face constant danger, had to find courage in themselves. In Britain, when cities were being bombed and whole blocks of houses blazed like huge torches, many an ordinary man or woman achieved a greatness of spirit, a new tenderness for others, a deeper responsibility.

The dangers in peace time are just as great, but they are not all the time forced on our attention. For the moment we can hide from them—from the threat of nuclear warfare, the uncontrolled development of scientific technology, racial and national hatreds, and the use of psychology to find out how man can control man.

Are we spiritually fit to meet these dangers? Or are we in the position of the sorcerer's apprentice? Have we let loose a flood of uncontrollable powers?

Because I am an educator I necessarily behave as an optimist; I cannot do otherwise. I must cherish the hope—even the belief—that man can control his destiny. There is evidence that gives me hope. I see that even under Soviet communism youth can begin to demand freedom to feel and think creatively. I see that even when surrounded by affluence, by incredible power and riches, young Americans can recognize that the American way of life is a death of the spirit and must be challenged.

It is true that we must get to know ourselves better, achieve fulfilment in our most intimate lives, if we are to be fit to create a wholesome society and a cooperative world of nations. But a recognition of human inadequacy should not provide us with an excuse for contracting out of political responsibility. We have to take action with a clear awareness of the outer world and of our inner life.

At present there seems to be an odd situation in the United States, described interestingly by a young woman, Janet Daley, who has deliberately left the States to live in Britain and has given her reasons in *The Guardian*. She sees the hippy movement as a gesture of political impotence that is itself a political protest. According to her there are millions of people in the United States who have no use for their country's international policy. With equal vehemence they dissociate themselves from the frenzied desire for greater material affluence that seems to the out-

sider to be the chief characteristic of the American nation. To quote her actual words: "To be a dropout is a meaningful thing in America because this is the last ditch for those who would choose to be honest and good."

Television shots of American hippies have not helped me to feel that their dropout protest will have any political effect, but there is one characteristic that seems everywhere to be true of it—true also of the much larger mass of young people involved in protest-action but never likely to be hippies: all racial and class discrimination is out. To eradicate all discrimination of this sort both in community life and in the intimate feelings of people would be a definite step toward putting our lives in order.

Where Youth Complies, Spirit Is Dead

The youth of the world has made itself dramatically and violently felt in recent years—especially in these last few months. We have to admit that there has been violence, stupidity, and destruction mixed with the demand for justice. But that is how changes invariably happen. Reasonable demands are met by obdurate and often stupid resistance. Pressure builds up until it breaks through to create a new situation, leaving the debris of violence all around its circumference.

I am glad that all this has happened. Where youth revolts there is hope. Where youth is acquiescent there is no hope: there is a death of the spirit. We older people must not allow ourselves to be put off by what is offensive in the revolt. We must have the generosity and the fearlessness to see through it to what lies behind. Don't forget that the protests have focused on things that really matter: on war and racialism, on complacent and bad teaching, on democratic rights both in national life and in the conduct of universities.

Behind this there is a deeper protest, one that perhaps explains the violence of feeling. It is a protest against meaninglessness, against the sheer emptiness of our social and political ideals. It has perhaps dawned on the young that all our exhortations are sheer blather: greater productivity and greater efficiency, getting to the top, getting there before the other man, glossier automobiles and glossier women, faster travel and bigger everything.

What is all this? It is the hysterical screaming of a world that has lost its way. We must recognize that what disturbs the young men and women of today is real; it is true and it is terrible. We must be on their side. We must

add our wisdom to their passion. But is our wisdom real?

Here is what the journalist Peter Lennon wrote during the students' revolt in Paris:

These past few weeks we have witnessed the truth of what the poets have been telling us since the beginning of time: there is no adult world. Youth is reckless, generous, and valuable, but the world of wise, mature, and organized adults for which youth is supposedly a preparation does not exist.

What does this writer see in the adult world—the world of officials, police, political leaders and the church? He sees cowardice, self-deception, brutality, pitiable duplicity and stupidity, and an inability to grasp essentials.

Do Quakers represent a different kind of world: a *real* adult world? Do we? Does that world exist in anything but idea? And is an idea enough to satisfy the passion of youth?

Let us recognize that we live in a world which we accept because we are dependent on it. And there is corruption at the heart of it. It is an illusion to think that we can improve our personal lives and our relationships unless we are very critically aware of the forces that are shaping them from outside—forces that we must fight against with unremitting energy if we are to keep any reality or integrity in ourselves. We must fight politically, too—for the sake of those millions who are exploited without having the slightest knowledge of what is happening to them.

What we must do is to hold together the political and the personal, and if these bring contradiction we've got to hold it consciously and bear the pain of it. If we can't resolve it we must go on bearing it until the moment comes when action is possible. Whenever we indulge in idealistic statements we must ask ourselves insistently what we mean and whether we truly mean what we say. Too often we have been betrayed by fine speeches and noble ideals that had little relation to the way their authors lived.

I have not the time to scan the whole field of political and religious writing, but I have noticed a very lively outburst on what I might call the Catholic left: Catholics stand out sharply because of the dark, conservative, authoritarian, and often reactionary tradition of their church. The Anglican Church, too, has its centers of intense activity.

Where Do Friends Stand?

What of the Society of Friends? For the last thirty years we have taken it for granted that Quakers in England are predominantly left wing in politics. But, perhaps because they have nothing authoritarian to react against, there is little sign of new revolutionary thinking among our younger Quakers.

What is the condition among the younger Quakers in the States? There are so many more of you. Are they in healthy constructive revolt against their elders and against the intense materialism of their environment? Do they question and question and question again—as they ought to do? Have they got “fire in their bellies” or only ice cream? Do they go along with their elders, or do they ask whether the Society of Friends isn't sadly lacking in its modern John Woolmans?

An About-face

Now I am going to contradict myself. I am going to say that this is a marvelous world to be born into. It is better to be alive now than at any previous time in the world's history. If men feel enslaved it is because at last they have a vision of freedom. If the shadow seems dark it is because of the intensity of the light. If the murders of the Kennedys, of Martin Luther King, of Mahatma Gandhi seem to shame the whole of humanity it is precisely because we have become sensitive people to whom life is sacred and its destruction horrible.

The wheat and the tares grow together until the harvest, and where the wheat is high, so are the tares.

If I want youth to recognize *anything*, when they face this world in apparent torment, it is that life is (to use the words of Werner Pelz) a vast bundle of opportunities—opportunities such as never existed before in the whole history of mankind. There is hardly anything we could not do if we made science serve our needs instead of our fears and our aggression.

The miracle of Christianity is in the simplicity and brevity of its truth. The tragedy of Christianity is in the energy and attention wasted in theological elaboration and argument. What is the truth? We must love God and (what is the same truth) we must love and care for our neighbor. We must clothe the naked and feed the hungry. We must not only visit them that are in prison but must set them free—for there are infinitely more people imprisoned in spirit than imprisoned in body. We cannot do this work unless we ourselves are free from fear. To be free from fear is what is meant by having faith—no more and no less than this simple condition. To have faith is not to believe in something you cannot see or cannot comprehend; it is simply to be unafraid.

As an educator I have to ask myself what this means in education. It implies putting personal relationships right at the center of our attention, for only through good relationships can a child grow up unafraid. We must give our children a chance to become persons, not producers, either of automobiles or of Ph.D. theses.

Is it too much to hope that somewhere in the Western world there will begin to grow a passionate movement of reconstruction, with a deliberate rejection of false values and illusory successes? Only some such movement can save

us from disintegration, failure, and shame. The Christian Church should undertake this task, but by its very organization it has rendered itself impotent. But there are particular people in every section of the church (and among the humanists, too) who look toward a new kind of future, and look with hope. It is the union of these scattered folk that I want to become effective.

If the Society of Friends in America is in certain respects like the Society in Britain, it is well placed to make a vigorous contribution, once it is stirred with life. A high

proportion of British Quakers are teachers. The new life is intimately in their hands. Many are scientists, some very distinguished. In five years three presidents of the British Association for the Advancement of Science have been Quakers. Quakers do not fear science, and when they talk about it they speak with authority. Here again we are particularly well qualified to be creators in the modern world, not only in our laboratories, but outside them.

When are we going to begin?

From a Cellar Door

By ELIZABETH CATTELL

RIGHT after I graduated from college, when the depression — combined with my neurosis — kept me functioning at half-mast, the cellar door was my sanctuary, my lifesaver. Sitting on the cellar door in the sun, I learned to contemplate.

There were no jobs. There were no hippies, or no doubt I would have joined them. Instead of going out and participating in the world, where I belonged, I stayed at home with my parents.

In the country, spring, summer, and autumn are wonderful, even when you are marking time. My parents' home had a garden with climbing roses and trees in bloom; there I could sit and read and dream. There was a lake nearby for swimming. Friends had horses, and together we rode. We went canoeing. Evenings, there were the movies, or we sat out in the moonlight and listened to the wind playing the golden notes the moon wrote on the pool. Winters, on the other hand, could have meant (without the cellar door) semisolitary confinement, vacuity, deadness, waste.

The cellar door, which faced southeast, was set at a 45-degree angle, so—with the walls of the house protecting me from the wind on two sides—I could sit there in the morning, even when there was snow on the ground. I gravitated there as a turtle does to a warm rock or a bum to a sheltered bench in the park.

On that cellar door I was alone with the sun and with my own thoughts, which were rather significantly extended by the thoughts of Tolstoi, Michelet, Blake, The Tao Teh King, and a book called *Cosmic Consciousness*.

When we are alone with the sun we know what is real. Nature, including the sky and the clover in the grass, is real. People, including ourselves, are real. Nothing is

static; the processes of change and development out there and in ourselves are real. We "respond to the simple magic of life" and know that what we are experiencing is the eternal.

And when we are alone in the sun our peripheral vision takes in what is significant that is not in our immediate focus. For instance, we are not unaware of our families, neighborhoods, nations, the world. Usually we are even aware of the moment in history. These all come alive to us in the assets to which we say "yes" and in the liabilities to which we say "no." I was quite vehement in both my "yesses" and my "no's."

My assets included the fur coat I was wearing, my fountain pen and writing pad, the security, the car in the garage, the telephone to which I might be called to talk to friends, the radio, the printing press which made possible my books, the highways on which I often drove to New York. I felt at home in the universe; the more of it that was accessible, the better.

On the liability side, there was mainly the depression, which kept me from finding a job, a function. It was not as bad for me as for some people. I didn't have to stand in a bread line or sell apples on the street corner, as I saw people doing in New York. (I could not understand why men did not have enough brains to prevent a depression.) Also on the deficit side, the community in which I lived was commercial, and in a world dominated by commercialism there seemed to be no one—literally no one—with whom I could share Tolstoi, Michelet, Blake, The Tao Teh King, or *Cosmic Consciousness*. Or my view of the universe from the cellar door!

My food and other necessities were provided not by a monastery or a convent, but by my family; I contributed little except by occasionally shelling peas or going to the store with a shopping list. While a monastery or a convent, I presume, encourages contemplation, my family tolerated it. My mother sometimes would call in a disgruntled voice, "Come on in, you'll catch your death of cold." She did not realize that when the sun is singing you a love

Elizabeth Cattell, a member of New York Preparative Meeting and of the executive committee of the American Friends Service Committee's New York Regional Office, is a psychotherapist who practices both privately and at the Metropolitan Center for Mental Health. She is currently planning to build a "contemplation cabin" in Arizona as part of the ecumenical Spiritual Life Institute of America.

song, and you are singing a love song back to the sun, you don't catch your death of cold.

I was really worshipping, there on the cellar door. As individuals in many cultures have done, I was worshipping the transcendent concretized, the divine milieu as expressed in the starry heavens, an apple tree in bloom, a thundershower. Mostly, in all this sensory richness, I wanted just to be, as one floats in the ocean; but, as one turns and swims when floating gets monotonous, so sometimes I started to think. And when I thought, the writers who were my companions were right with me—or somewhat ahead! The Tao Teh King told me exactly where I was in my worshipping.

Even though my contemplation was spontaneous and elementary, I made three important discoveries. One day while I was reading I became all caught up in trying to figure out a problem beyond where the author had taken me. Mulling it over and getting nowhere, I was becoming quite tense. Suddenly I dropped it. Light filled me, and I breathed deeply. Sheer being took over; I discovered what mystics call "letting go." I simply was, and it was blissful. I recognized that this was a very important discovery—that whenever I found myself tied in knots, I would know what to do: just let go; just be!

The second discovery was that, paradoxically, the cosmos I worshipped included my own response. That is, my eyes and the other instruments of awareness that allowed

me to feel a "holy joy" were essential to the whole. My companion (Blake) said, "To create a little flower is the labour of ages." And I realized that my eyes were the labour of more ages. Of course I was not personally any more responsible for my eyes than for the flower. Yet it was between the flower, the cosmos, and me that the spark flashed into being. As Lecomte de Noüy said for me years later, "The splendor of the world was born from the impact between it and our consciousness."

My third discovery was that while I seemed to have a natural bent toward mystical experience I did not want to cultivate it. Although unimpressed, except negatively, by commercialism and the depression, I did not really want to separate myself from the world around me, to move too far away from either the difficulties or the rewards of earthly living. I wanted good terrestrial living, but while on the one hand I experienced dazzling actualities and possibilities, on the other I was conscious of a mysterious, taken-for-granted limiting force that blocked potentialities in the world, in my family, in myself.

There on the cellar door, vegetating although worshipping, I was years and worlds away from meeting the man I was to love. Years away from being steered into my profession, years away from membership in the Religious Society of Friends. However, contemplation no doubt saved my life enough for me to have one when finally I was moved to pick up my bed and walk.

In Search of Faith

By WILLIAM HUBBEN

THE cataclysmic events of our day are having a profound effect upon our religious thinking. To take only the last three to five years, we shall remember the death-of-God movement and the unexpected changes of the churches in relation to one another. The churches are taking a surprisingly large share in our civil rights movement. There are racial issues, protest actions concerning Vietnam, the draft, and fair-housing issues. Who would have thought as recently as ten years ago that priests and nuns, Protestant clergymen and Jewish rabbis would be seen in street demonstrations, risking insult, attack, or arrest for such causes?

Clerics and laymen are sharing in various phases of the new youth movement—having discussions with the young in their coffee houses. We have surprising statistics about crises in the clergy and the religious orders.

Our means of mass communication account for a considerable share in this revolution. Everything is

This is an abridged version of William Hubben's address at this year's Cape May Conference. The author (the newly appointed chairman of Friends General Conference) is on the faculty of the William Penn Charter School in Philadelphia.

now visible and audible. We cannot help having a vastly enlarged sense of awareness. Yet this also creates a frustrating sense of smallness and brings a foreboding that our proud individualism may be coming to an end.

Friends' beliefs are undergoing severe tests. The lay character of our religious structure is being subjected to pressure to develop a better-informed and more adequate ministry that speaks to the condition of our contemporaries. The gold supply of our treasured plain theology is shrinking; we no longer dare rely solely on standardized definitions of Quakers as believing in "that of God in every man," true as such a statement remains. Our time calls for articulation of our beliefs in a contemporary idiom.

Let us briefly survey some of the remarkable changes that are moving the hearts of millions. The most surprising of them are taking place in the relations between Christians and Marxists. In many European countries the turning point in these formerly hostile camps goes as far back as the Second World War. The common sufferings and persecutions that were experienced in

war, in concentration camps, and in resistance movements produced a solidarity and a degree of mutual understanding that our former theological creeds had made impossible.

In 1967 the first all-European conference of Marxist and Christian leaders took place in Prague. The goal of such contacts is not to find an easy middle ground between contrasting philosophies of life, but to deepen understanding on either side. Pressing problems of hunger, overpopulation, urban developments, ignorance, and disease dictate an end to the former practice of mutual condemnation. Man, suffering and alienated, is the focus of the best efforts in both camps.

A new spectrum of a political, economic, and religious order (or rather disorder) is appearing now: anarchism and nihilism, philosophies that arose in Russia over a hundred years ago when czarism and Orthodoxy had become an inseparable force for the suppression of the people and the maintaining of a so-called order benefiting only a small upper crust. God was demoted (as Ricarda Huch once put it) to assume the position of a gold-braided porter in the hotel called Russia or Europe. He made it clear that there was no greater crime than to change the prevailing social order. This caused many people to call themselves atheists rather than to worship this kind of God.

A Clue to "God is Dead"?

This may give us the clue to the recent God-is-dead movement. Undeniably the masses everywhere have become to a large degree alienated from church and religion. The confusing mixture of ideologies is a new phenomenon. Europe's strongest communist movement outside of Russia is in Italy. The center of Italian communism—the church of Marx and Lenin—is, symbolically, in Rome, quite close to the Vatican.

The churches, as a rule, have been the last ones to respond to social progress. In many cases God has indeed been made a porter in a hotel for the privileged. A credibility gap that has existed for generations has cost the church dearly: one third of mankind is now communist.

The years following the Second World War were bound to echo dissatisfaction—especially of the young—with the Establishment. The inner migration of Negroes from our society was indicated by their interest in the Muslims. Those who in the war had been willing to die together were now beginning to wonder whether they ever could live together in the country for which they had been fighting. It proved more and more difficult to consult the ancient sources of spiritual authority. The Bible's milieu is that of a primitive agricultural society. The clergy was not involved in our rapidly

changing economic life and therefore appeared increasingly ineffectual.

The teachings of modern Christian authorities must appear to modern man little more than theological distortions of the teachings of Christ. The theology of Karl Barth stresses God's remoteness from man, saying God is accessible only when He Himself deigns to approach man—that He is primarily a judge. No human effort, according to Barth, can hasten the arrival of God's ultimate reign.

Reinhold Niebuhr's theology, the zenith of which was reached in the Second World War, is still a significant factor. It dwells on the duality of our reasoning. Niebuhr's favorite theme is the conflict between man's liberty and his inescapable predicament as a sinner. In his famous statement that "sin is avoidable, but it is inevitable" he means that man is free to trespass or not, but that ultimately he remains a fallible being who will be forgiven. Man's sincere moral efforts are taking place in an immoral society.

Despair, Darkness, and the Ocean of Light

In the teachings of Barth and Niebuhr is a note of Calvinistic despair and darkness. The Friend who has opened his heart to the vision of George Fox finds it hard to accept these views about God and man when he remembers Fox's opening on Pendle Hill about the ocean of light that overcomes the sea of darkness, as well as the biblical parable of the prodigal son, whose father was certainly not remote or unapproachable.

Paul Tillich's more redeeming theology has found a much more ready echo: we must accept ourselves with all our weaknesses because God has accepted us; we are part of God's total design, even with our deficient moral structure. Man, says Tillich, is not only finite, as is any other creature; he is also conscious of his limitations, and this awareness creates anxiety—the very same anxiety that seems to be the main theme in modern literature and in the best of our film art.

Imagination, according to Tillich, is a vital part of man's inner life. It must be an educated imagination and must open up lines of communication to redeem those who are alienated, disillusioned, bored, and therefore potentially dangerous and violent. All phases of life and all disciplines of the human mind are phases of God's creative intent. There can be nothing atheistic in anything, since everything is in God.

Should Christians Achieve Prosperity?

Tillich's existentialism goes back to Søren Kierkegaard, who accused the clergy and their churches of betraying Christian teaching by adapting the church to the ways of the world and making it a middle-class institution. Christ, he reminded us, had no security of

any kind, but the clergy derives social and financial security from his teaching. Christian society gives one hour weekly to God's service, but its primary concern is for its own prosperity. There is, however, one sure way by which a true follower of Christ can be recognized: he is suffering and is being persecuted. For a genuinely Christian life no reward is to be expected. Man can be Christian only in his existence—this is the origin of the term "existentialist."

Harvey Cox, whose *Secular City* appeared only three years ago, pleads for defatalizing history, meaning that we should no longer try to see God's hands in the events created by man. History is manmade. Wars are lost or won because of the human, economic, or political factors involved. The city, the modern technopolis, with its enormous advantages and its terrifying hazards, is man's new milieu. We must no longer speak of the predicaments that a defective civilization has created as having been originated by God's will or by fate. They are a challenge to our ingenuity and our sense of justice. Modern theology is bound to demand social change in the name of human dignity and fellowship. We must not serve the preservation and permanence of existing conditions—so stresses Cox, who is no Marxist at all.

Cox demands a new orientation on the part of the church, which, he says, must remember the anti-institutionalism of Jesus, who left no edifice or monument behind and who foresaw the destruction of the temple. The church, consisting of living and changing people, must not be a static institution; it must be, like history, in a permanent crisis, as are the cities where the frontier of our spiritual and social progress are. The lonely crowd needs a new ministry, one that must serve different neighborhoods in different ways. Modern ministry must be flexible.

The essence of early Christianity and also of early Quakerism is hope, the expectation of the Kingdom. The teaching that there is an internal and creative God implies a care for the future. Now we see that we have left the care for the future to the forces outside Christendom, especially the Marxists, who for more than a hundred years have fired the vision of those who feel overlooked and alienated.

The Vanishing Three-Tiered Arrangement

In these revolutionary times where is God to be found? The nice three-tiered arrangement of heaven, earth, and hell is gone. We know that God is present in the loving encounter with our fellow man and in the honest confrontation of man with himself. God is present wherever we permit Him to be. We have the awesome power to exclude or to admit Him. Heaven? Where is heaven? It was in those dark and filthy prisons

where early Friends made more converts to their faith in the Light Within that we now make in our well-illuminated suburban meeting houses. Their lives were oriented to the ultimate future, to eternity.

To those who approached him with military persuasions, George Fox replied that he lived in the virtue of that life that took away the occasion of all wars. He was living in the realm of the Kingdom. What is it? Where is it? Only in our spiritual aspirations can we reach for it and make it real.

Not Only in Heaven

During the recent riots in France, some students wrote on one of the gates of the Sorbonne: "Imagination is reaching for power." Imagination in the realm of religion is creating new life now. George Bernard Shaw once warned his friends to "beware of those who believe that God is only in heaven." And to those who tell us that the world cannot be run by the Sermon on the Mount, we must answer that it also cannot be run *without* the Sermon on the Mount.

God is at work in His mysterious ways, and human boundaries cannot keep Him out. We pray that we may experience His strength during these days when all of us are reaching out for a new faith and a new life.

Minutiae

He continues to make Himself known to me
in insignificant daily ways—
which is, I know, an oblique testimony
to the frailness of my soul.

I might not recognize Him
in things great,
being, temporarily at least,
too overwhelmed by my own little part in them.

POLLYANNA SEDZIOL

Then and Now

The island still holds off the rapids there
Just as it did that night for you and me
When we shot by its edges light as air
To gain the open water, safe and free.
A quiet joy was mine to be with you
As on we moved across the level stream,
For we were comrades then, and borne anew
On hope that bound us in a virile dream.

The waters of the world are raging now
With shoals and rapids none can lightly thread,
But though you're gone and I to age must bow
The spirit of that night will not be dead:
The foamy rocks and shoals will yield a way
To some who dare confront the blinding spray.

DECKARD RITTER

"Renewal and Revolution" (Continued from page 369)

Is your Meeting too big for relations among Friends to go deeper than acquaintanceship? What are objections to breaking it up? Property? First-day School? Reluctance to get involved?

Do your organizational arrangements really serve the spiritual needs of the membership? Do they help to renew the individual, open him to creative thought and growth in courage for discipleship in the face of revolutionary pressures?

Is your Meeting becoming an example of the beloved community, moving away from the minimum commitment, the hour-a-week, the careful distancing characteristic of superficial Meetings?

Does First-day School prepare for worship and lead people into the life of the Meeting? Is your First-day School taking on a dynamic of its own, becoming a Meeting



Larry Miller, Florence Yarnall Fullerton, Barrett Hollister, C. Laurence Cushman, Jr.



Ellen Paullin leading Friends in hymn-singing before the evening lecture (a Cape May tradition)

Photos (here and below) by Delbert Replogle

surrogate instead of serving the intellectual life of a worshipping community of discipleship? Does it need to be laid down in order to free the Meeting for renewal?

What does a major social or political crisis reveal about your Meeting? Is it able to respond corporately? Does it respond relevantly? Does it show a spirit of deep urgency about suffering and evil? Does it reflect unity on basic Quaker testimonies? Does it spring from clear ongoing commitment to social change rather than headline-hopping?

Does membership mean much to Friends, or is it a light matter? How does the Meeting show it is a serious commitment? Should Friends reaffirm their membership every five years?

Do Friends so live together that they cannot refrain from worshipping? Do Friends feel they make a difference, that they are where the action is? Or do Friends seem convinced that their own relation to the work of God in the world is merely peripheral?

Principal Lectures

Kenneth Barnes, English Friend who had been scheduled to speak at the Conference's opening session Friday evening, June 21, was prevented from being present by illness in his family, but the address he had prepared was effectively read by Eric Curtis of George School. A condensation of it appears on pages 370-372.

William Hubben's lecture, "In Search of Faith," presented on Sunday morning, is printed in abbreviated form on pages 373-375.

James Farmer

WE are living in times of utter confusion, according to the speaker at the Saturday-evening session, James Farmer, long associated with CORE and the Fellowship of Reconciliation, and now on the faculty of Lincoln University. Ideas of racial harmony and equality advocated by Friends are suddenly in conflict with a powerful segment of the Negro community now advocating "black power" and separatism. Because of this radical change in philosophy the Negroes who favor integration are now dismissed as "Uncle Toms." One

reason for this is the failure of the civil-rights movement to effect any real change in the daily life of the black masses. The little progress that has been made only whets the appetite for equality. The black middle-class minority has become increasingly upward-mobile, but the majority are worse off than before because automation has robbed them of many jobs that formerly were open to them. Hence the Negro community is in an economic depression today.

There is actually more residential segregation in 1968 than in 1954, the speaker said, and it is increasing, so *de facto* school segregation is also increasing. The black inner city is surrounded by a white noose. Children are "programmed" into accepting the tenets of a racism that poisons the minds of both black and white. The black child grows up with an image of inferiority fostered by schoolbooks, television, movies, comic books and many other aspects of contemporary American life. White ideas of beauty are the standard; blackness is a deformity. This is why black-power advocates are shouting "Black is beautiful." They are in the process of "deprogramming" themselves and their fellows in the hope that they may develop self-respect, pride, and cohesiveness. The former aims of white

(and black) liberals—the dispersal of black America, the viewing of black skins as “invisible,” the encouragement of black individuality—are no longer valid. Negroes, like other ethnic groups, must retain a sense of identity; they need to draw together in order to develop group self-respect. Because of their black skins they never can become completely assimilated, as have white-skinned groups of foreign background.

Black power, said James Farmer, does not necessarily mean violence. It is a way whereby blacks can develop economic and political power, as they have not been able to do heretofore. Martin Luther King, Jr.’s “beloved community” probably cannot come for several generations, but meanwhile economic and political levers can be effective. An appeal to conscience is not enough.

Blacks need to control their own destiny, he declared; one of the causes behind the riots is Negroes’ feeling that they are being “manipulated.” At present only two percent of their money stays in black hands.

If present trends continue, the speaker pointed out, blacks will be in the majority by 1970 in twenty-five major cities; they should take advantage of this situation politically. As for violence—blacks have learned it from whites through television, toys, and movies. But humanity remains basically good, in the opinion of James Farmer, who closed with Hillel’s pertinent words, “If I am not for myself, who will be for me? If I am for myself only, what am I? If not now, when?”

Gilbert White

Gilbert White, chairman of the American Friends Service Committee and professor of geography at the University of Chicago, has prepared the following summary of his lecture, given Monday evening.

THOSE of us who are citizens of the United States share in a distinctive place in the world scene; we are the fattest nation in the world; we are chewing up our physical resources at a faster rate and are more vocally concerned about it than any other nation in world history; and we are at once conscious of a great sense of power and a great sense of anxiety. The smell of corruption is on the land.

Three aspects of world resources and environmental quality are fundamental to understanding the possible role of individual Friends. One is that while total population increases at an exponential rate, man now has within reach the practical technical means to permit any family to plan the number and spacing of its children. A second is that while the total stock of physical resources is fixed, the methods of using it are expanding sufficiently to permit man for the first time the possibility of supporting all his fellows at a minimum standard. A third is that even if the rapidly growing knowledge of family planning and resource use were widely and efficiently applied (something we do not yet know how to do) the world still would face a long period in which there seems certain to be a growing gap between rich and poor.

This is likely to endure for generations. Citizens of what is now the richest nation will face the need for an unprecedented degree of generosity, understanding, and patience in confronting the widening gap at home and overseas. There is no adequate, well-tried pattern of action to take; we must be open to



Photo by C. A. McCrackin

Above: James Farmer and admirers after his lecture

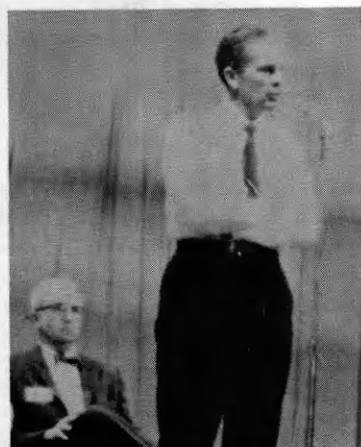


Photo by Richard Ennis

At left: Gilbert White speaking. (Barrett Hollister, Conference chairman, at left)

radical experiment. It seems likely that the solutions will involve sensitive use of new technology in ways based on regard for the dignity of individuals and fostering those individuals’ creative action. Many of the instruments for social change now in use are essentially conservative; we are moving into a time when more revolutionary efforts will be called for. It would be a mistake to think that meeting basic needs for food, shelter, and medical services will reduce unrest: unrest is more likely to grow as the vision of new opportunities is seen.

Some of the steps which Friends could take include: increasing the attention given in their education and information activities to problems of sharing the world’s resources; continuing the concern for sympathetic public action through the Friends Committee on National Legislation; liberating more people for direct involvement in the lives and aspirations of the poor at home and overseas; and supporting the efforts of the service and mission agencies for fostering new Friends’ transnational ventures in this direction. Can Friends—with our peculiar assets of faith in the capacities of ordinary people, our commitment to a way of love, and our practical experience in working across ethnic, religious, and national boundaries—contribute to constructive action by others while testifying to it in our daily lives? I believe we can.

Bronson Clark

THE Tuesday-evening speaker was Bronson Clark, the American Friends Service Committee’s new executive secretary, who, with “Violence and the Human Dialogue” as his topic, mentioned the interest that archeology holds for him, and the question it poses as to what destroyed ancient civilizations.



Some very young Friends singing before an evening lecture

Photo by
Delbert Repogle

When problems are produced faster than their solutions, he suggested, a civilization is doomed. Is the United States in a situation like this today?

In addition to the obvious violence in our society there is more subtle violence, such as a child dying of hunger, or a man without a job. Welfare programs help only a fraction of the poor, he said, and even those who are helped do not receive enough. Congress allocates money for Vietnam and the space program, but the Kerner Report on race relations is ignored; scientists are geared to working for war industries at over-inflated salaries; international institutions are not being devised to handle world problems.

Among the Quaker problem-solving techniques that might be of value in approaching some of these problems are:

1. *Keeping dialogue going across barriers.* AFSC's Conferences and Seminars program is a good example of this technique, which could be used in such relationships as those between ghetto dwellers and the police. There is no such thing as an "enemy."

2. *Listening to the poor and alienated.* We must not be overacademic in our approach to prisoners, migrants, and others.

3. *Paying attention to youth.* When young people are included in planning programs, their imagination and their involvement in the central issues of the day are invaluable.

4. *Allowing creative spirits to express themselves.* This requires organizational flexibility and not only group brainstorming but also opportunities for the contributions of rare, creative minds.

5. *Providing a climate of forgiveness and love.* The Society of Friends is a larger family. Marjorie Nelson's experience while a prisoner in Vietnam, the relationship of the AFSC with the National Liberation Front and the North Vietnamese, contacts with the business community interpreting the wrongness of the war—these are examples of Quaker witness to the world of the efficacy of the power of love.

So far the western world has experienced three revolutions: the renaissance, the industrial revolution, and the revolution of automation. We are now in the midst of a fourth revolution: an explosion of knowledge in the world of biology which may have more impact than the first three combined. In facing the future, Friends should sharpen their problem-solving techniques and make use of their aptitudes for innovation, sacrifice, imaginative effort, reconciliation, and confrontation. We must build bridges and then walk across them, speaking truth to power.

Young Friends' Program

AT the public meeting on Sunday evening young Friends uplifted older Friends with a program of inspiration and challenge, partly planned and partly spontaneous. Beginning with a folksong-teaching session, they followed with a responsive reading done by a leader, John Hicks, and a choral-speaking group, using as their text writings of George Fox and Robert Barclay. Between the talks of five individual speakers this group again performed, using writings of Anthony Benezet, William Penn, and Kenneth Barnes. The recurring theme of these responsive readings was "There is no time but this present."

The first in a series of personal testimonials was given by Jerry Coffin of A Quaker Action Group, who saw in the willingness of members of the Poor People's Campaign to go to jail a living of their religious concerns. They are showing to the rest of us signposts that challenge all of us to be better and to look to God within for guidance. Although we have the same innate religious endowment, most of us have allowed layers of callus to form over that within us. Friends, having no official spiritual guidance, have a unique challenge and opportunity. Being free from the codes of others, we must develop our own, taking action after we look around and find our shortcomings.

The next presentation, by Virginia Coover, grew out of her experience of teaching in a ghetto school. She was deeply impressed by the functional illiteracy, poor housing, inadequate recreational facilities, poor nutrition, and innumerable other problems which have driven young blacks to their present militancy. As blacks try to live their own lives Friends should be "good allies" in their struggle. Black youth feels the need of immediate changes; to try merely to "patch up" a system that does not work is of little value.

Deborah Haines spoke of her experience in encountering fear under many different circumstances. When part of a five-member peace squad trying to keep order in a large demonstration in Washington, she found herself alone after the others were dragged away—alone with terror in front of the Pentagon at midnight. The larger group, which the squad had been trying to keep in order, became unified with love and courage from which she drew strength. When she heard of Martin Luther King's death, she thought at once of all the others (including friends working in the ghetto) who would be dying soon. Thinking of God helped her to feel that fear did not

really matter, even though it was still there. The Christian life, she said, is measured in depth of spirit, adding that "Trying to live love is the most precious way to spend life."

Geoffrey Kaiser asked why Friends are afraid to proselytize, why they seem to take pride in diminishing membership, why their meetings are inaccessible and practically anonymous. Because our message is relevant today and we have a reputation for standing up for what we believe we should be attracting many more members, but we are our own worst enemies. Have we become a "secret society"? The world should be told that we are here and are glad to welcome others to join us.

Neil Stoddard told of youth's desire to take responsibility for its own actions, while still wanting and needing the support of adults. He suggested the desirability of more adults' joining youth in its concerns.

At the conclusion, with the entire group of young Friends standing on the stage—their heads bowed in prayer—there was a spontaneous meeting for worship involving the audience as well. When Debbie Haines concluded the program by leading the entire group in singing "Kum-Ba-Yah" there was (in the words of an older Friend) "hardly a dry eye left in the house."

Afternoon Lectures

Henry J. Cadbury

FOR four successive afternoons Cape May's Baptist church was filled with "non-Conference Friends" and Conference ones, too, to hear Henry Cadbury discuss the "Biblical Approach to Religious Thought," dealing with the *thought* aspects of religion under four succinct headings: "Theism," "Narrative," "Miracle," and Revelation." His quiet wit and wisdom gave much matter for question and reflection as he traced the evolution of the idea of God among mankind, as it is found in the Bible, and as Christian theists developed it further, until the "death-of-God" theologians began to express doubts about the whole elaborate structure. "The more God is dead," said HJC, "the more Jesus is alive."

Narrative takes up more than half of both Testaments, and the narrative approach—the religious interpretation of history—is strongly characteristic of Friends' heritage, continuing in Penn's *Rise and Progress of the People Called Quakers*. The Bible tells the whole story in terms of God's plans for the past and (in apocalyptic passages) His plans for the future. How do men relate to these plans? How are we to view the authority of Jesus? How, finally, does man communicate with God? The Bible includes stories like that of Saul, showing the primitive concern to question God about the future, but the Hebrews and Christians thought it best to ask rather what God wanted of them. This long history continues to Cape May, where Friends, too, seek to know the will of God. Prophets of Quaker tradition speaking from inner insight, have not said "It seems to me," but "Thus saith the Lord: nations shall not make war any more."

Presiding during the question periods was Hadassah M. L. Holcombe.

FLORENCE L. KITE

Oliver Nuse

"Social and Religious Expression in Art" was the theme of the afternoon lecture series given by Oliver Nuse, chairman of



Photo by C. A. McCrackin

Friends Witnessing at the Capitol

the Department of Creative Arts at the William Penn Charter School in Philadelphia. He began his inquiry by explaining how works of art can be social comments or even dissent. Through showing examples of painting, films, and sculpture of various eras, he hoped to be able to demonstrate that art can express involvement in a community.

His lectures were profusely illustrated with slides and films of artistic giants of the renaissance, works of Goya (including his expression of protest in the series of prints called "The Disasters of War"), the life and works of Gauguin, the interpretation of the crucifixion of Jesus by many artists, and an experimental educational program with young students in Philadelphia.

He pointed out the way in which, through the years, artists developed a tenderness toward the poor and then began looking outward to make significant statements of social problems. His own special interest is in encouraging young people to make experimental films which may help them to become discriminating audiences, to see problems in an objective way, and to seek creative solutions.

Using his own sketches, he showed how the contemporary artist involves the viewer's imagination as he builds abstract designs and patterns based on real objects which often become totally unrecognizable.

CONSTANCE NICHOLS

College-Age Young Friends

THE college-age group was a fairly tightly-knit community—partly because we lived and ate together, partly because many of us were active in the Young Friends of North America organization. Our closeness to each other, coupled with current events, led to many fruitful discussions, especially on the draft and the racial situation.

The draft discussions were concerned, not with pacifism, since pacifism is one of the basic assumptions of the Quaker faith, but rather with the question of whether a Quaker could in good conscience accept a conscientious-objector classification; whether it is right to cooperate with an unjust, immoral system, especially when such cooperation helps to run the machinery that puts some of our brethren into a position in which they are called upon to murder others of our brethren. Although no

unity was reached, the C. O. position came to seem more hypocritical to many of our people as more light was shed on this subject.

Discussions on our response to the racial situation covered much more ground, although they were tempered by the closing of Resurrection City. Was this a time for a massive witness in Washington? Most of the young people seemed to think so, as did many of their elders, although they were aware that their holding of meeting for worship on the Capitol grounds was civil disobedience. (Before any of us condemn civil disobedience, let us remember that at one time half our religious society was in prison because they felt compelled to put the leading of our Lord before the laws of man. Those were the years of Friends' greatest growth, and this depth of commitment is a goal toward which we should be striving today.)

Much of our other discussion on the racial situation centered around our long-run response. Recommendations for action varied, probably because we came from varied communities. The issue, none the less, confronts us; to say that it does not is to be blind to the facts before us.

GEOFFREY KAISER

High-School Young Friends

THE High School Young Friends' group of the 1968 Conference was very different from those of preceding years; being small in number, we could be more cohesive and active. The thirty-five representatives of Meetings and Young Friends' groups participated fully in the Conference instead of being in relative isolation, as in other years. We felt that we contributed to our worship-sharing and interest groups and learned a great deal from our contact with adults.

There were several nondelegates in our group who, since they did not have the opportunity to participate in the morning sessions, met with the delegates during the afternoon and discussed with them the conference at large and the action in Washington. We drafted a resolution and an epistle that related our feelings to the entire Conference. We also discussed our individual and corporate action in relation to the Poor People's Campaign.

Several of the group participated in a three-day fast, and all joined in manning a letter-writing table in Convention Hall throughout the day and evening for the convenience of Friends who wished to write their Congressmen. Almost three hundred letters were dispatched from this table alone.

We young Friends feel that the Conference was stimulating and rewarding. We believe that youthful thought is important and that future conferences should be conducted in this manner.

CHRISTINE WARDEN



Sketch by Eileen Waring

Book Reviews

EXCERPTS FROM THE DIARIES OF THE LATE GOD.

By ANTHONY TOWNE. Harper & Row, N.Y. 108 pages. \$3.95 cloth, \$2.25 paperback

This is a satiric fantasy based upon the hypothesis that God existed and has also died. The miscellaneous fictional excerpts, now posthumously published, deal with contemporary human interests and refer to current events and personages like Bishop Pike and the Vietnam War, as well as to historic events back into Bible times. Hence they reveal much more about the author of the excerpts than about the deceased—the former evidently an amiable and emancipated churchman. There are gratuitous references to certain preferred persons or places.

Although the bizarre and semiblasphemous approach will entertain some readers, it will neither instruct them nor stimulate them to effective revision of traditional theology. The *Screwtape Letters* of C. S. Lewis, which also professed to adumbrate the mind of a different supernatural being regarding human existence, were more subtle. Friends will pick up a reference to A. J. Muste and another (on page 58) to God's alleged aversion to church music: "At least the Quakers have the decency to keep quiet."

HENRY J. CADBURY

THE INFORMATION MACHINE: *The United States Information Agency and American Foreign Policy.* By ROBERT E. ELDER. Syracuse U. Press, Syracuse, N.Y. 356 pages. \$10.00

USIA (one must cope with masses of initials in this ponderous book) spends \$170 million a year, has 11,957 employees, broadcasts 824 hours weekly in 58 languages, produces 30 million copies of 66 magazines in 38 languages, has 2,082 TV outlets in 94 countries, and helped foreign publishers print more than 10 million copies of 1,557 books in 1966. And much more. The purpose is "as much to provide a view of the world to the United States as [it is] to give the world a view of America." Its informational or psychological involvement in relations with foreign countries includes exchange of ideas, development of mutual understanding, political communications, counterinsurgency measures, and psychological warfare.

The agency's structure and internal bickerings, relationships with the Congress and other bureaus, changes in policy, place of "propaganda" or "information," and matters like credibility are set forth in detail that an uncommitted reader will find wearisome but may interest students of government, political science, and foreign affairs. How valuable and useful USIA may be is something else.

ALFRED STEFFERUD

WHILE SIX MILLION DIED: *A chronicle of American apathy.* By ARTHUR D. MORSE. Random House, N. Y. 420 pages. \$6.95

This is a grim description of a sick society (*our society*), and it offers medication. The sickness is caused by our obsession with money, power, guns, and bombs. The medication—facing sternly our spiritual poverty—has a bitter taste.

While the Nazis murdered and tortured millions of helpless victims the USA and her allies were misusing democratic methods to do nothing. All this is past history. Can we learn from it? Arthur Morse's book is a noble attempt to analyze the past in order to prevent genocide in the future.

The book is rich in facts. The Red Cross, when urged to improve the barbaric treatment of German Jews, pointed out that it had no legal power. According to the international convention the Red Cross was concerned with the treatment of prisoners of war and interned civilians, defined as citizens of a belligerent nation. But the Nazis branded Jews as "persons in protective custody." By definition German Jews were stateless and consequently out of reach for the Red Cross.

Quakers were helping. In 1944 the War Refugee Board appointed as its representative in Switzerland a 30-year-old Quaker who, with his wife, had worked with the American Friends Service Committee in France during the Nazi regime. They were familiar with the ways of the Gestapo. In close cooperation with Protestant and Catholic clergy and with underground units in Spain, Italy, and Soviet countries, they saved the lives of thousands of children.

Albert Einstein was deeply involved. In a letter to Mrs. Roosevelt he said: "You always stand for humaneness even when it is hard. . . . The State Department is making immigration impossible by erecting a wall of bureaucratic measures. . . . I know you will find it possible to bring the matter to the attention of your heavily burdened husband."

The book refers in its bibliography to 407 documents, forcing the reader to believe the story of unbelievable apathy. Let us hope it will make us more alert to the ancient challenge: *Am I my brother's keeper?* EDMUND P. HILLPERN

THE SPARROW—By JANE T. CLEMENT. Illustrated by Kathy Mow. Plough Publishing House, Rifton, N. Y. 200 pages. \$4.95

For this reviewer the initial pleasure of possessing *The Sparrow* is the fact that its author, Jane T. Clement, was an intrinsic part of Haddonfield (N.J.) Meeting, where for many years she was minister, constant friend, and a spiritual bulwark. Since 1954 Jane has been (with her husband, Robert Clement) a member of the Society of Brothers.

Another pleasure in possessing this work lies in the sheer beauty of its *look and feel*. The warm brown tones of the cover and, in the book itself, the strongly delineated illustrations done with verve and feeling, the paper, the print—all are conducive to joyful ownership.

A collection of four stories, *The Sparrow* takes its title from the initial tale, in which a sullen, drunken wheelwright named Giles is inescapably brought under the spell of a mysterious stranger. In the end the sullenness, the gray despair and

binding loneliness of Giles are redeemed by the Stranger when he restores to life a sparrow which Giles in a black mood has stricken dead in the dust with a stick. In like manner the remaining stories are concerned with the seeker who is also the sought, with the longings of the innermost being of each of us, and with the answering of the One to our needs.

With unusually apt description, the stories are all set in another time, another country, and lend themselves especially to reading aloud in a family gathered close; father, mother and children (8 to 12) can all in their own ways identify with characters and situations. However, to read the stories all at once makes a sameness apparent, and the tone, too, becomes somewhat moralistic.

The simplicity and directness of style, the poetic quality of word and phrase, the gentle, probing insistence, and the ever-present conviction of the author make all seem real and possible. For this reader the original poem or two (seven in all) which Jane has placed at the close of each story provide the fitting and moving climax. One lays down the book in thought and with thankful heart.

MONA E. DARNELL

THE GAME. By A. S. BYATT. Scribner's, N.Y. 286 pages. \$4.95

THE ROARING SHOCK TEST. By EUNICE LUCCOCK CORFMAN. Harper & Row, N.Y. 343 pages. \$5.95

Why should Friends suddenly be accorded the dubious distinction of becoming simultaneously the subject of two novels—one English and one American? For readers who happen to be Friends they are a rather dazing phenomenon, for most of what they present as Quakerism is hardly known in normal Quaker experience.

This stricture is probably not quite as accurate in the case of *The Game* as it is for the Luccock book, where the ostensible Quaker Meeting (stated to be in Cambridge, Massachusetts, but obviously not *the* Friends Meeting in Cambridge) seems to be used primarily as a device for permitting the principal characters to discuss business problems and to give vent to varied opinions, prejudices, and puzzlements. Meditation on any abstract or spiritual plane is completely absent, and only one or two of the Meeting's distinctly odd assortment of attenders show any trace of devotion to traditional Quaker concerns.

In *The Game*, on the other hand, there is evidence that the British author has first-hand knowledge of a more typical Friends Meeting, albeit a dying one, but her sympathy with Friends is conspicuously lacking. Her leading characters are sisters who have turned against the Quakerism in which they were raised; one of them has entered the Church of England and the other is married to a "do-gooder" who is described as a paid administrator of a British Quaker relief agency vaguely on the order of the Friends Service Council. Certainly anyone who knew nothing of Friends would think Quakers were strange fish if he judged by the picture given here.

Whatever the defects of these novels as Quakeriana, however, it must be admitted that both of them are remarkably—at points even brilliantly—well written, so perhaps they may be recommended if they are looked upon merely as portrayals of the baffling human condition, rather than as portrayals of Friends.

F. W. B.

"Friends in the Orient" Sought

Pacific Yearly Meeting's "Friend in the Orient Committee" has reviewed and revised its plans for a PYM mission to Southeast Asia in the light of the findings of several Friends. (John Sullivan, of the American Friends Service Committee's Northwest Regional Office, has recently returned from a fact-finding visit to Vietnam, and Stuart and Gladis Innerst have just returned from a tour of several weeks in New Zealand, Australia, and various areas of Southeast Asia where they studied the possibilities for such service.) From what we know after a year of seeking we feel that it may not be feasible to send people into Vietnam at this time. Our concern for the people of mainland China also grows, and any understanding of the problems of Southeastern Asian peoples will involve our understanding of the Chinese. For these reasons we are considering setting up a base somewhere outside of Vietnam (in Hong Kong or Phnom Penh, for example), from which we could cover all the area, seeking to understand the broader aspects of the complicated situation.

Our problem may be to find a suitable couple—the husband perhaps to be free to travel widely and report findings and convictions back to us in America (all the way from the Golden Gate to Turtle Bay and Capitol Hill) and the wife to maintain a friendly center in whatever area is chosen, offering hospitality and concern within the neighborhood as opportunity develops. They must be strongly Quaker, must have a warm feeling for all people and an ability to listen and to learn. Suggestions or contacts with such people would be welcomed by our committee (address in care of Catherine Bruner, 1603 Woodland Drive, Stockton, California 95207). They need not be members of Pacific Yearly Meeting. We hope that New Zealand and Australian Friends, who are also concerned in this area, will join with us.

FLOYD SCHMOE and CATHERINE BRUNER

Charles Wells's Column

Guns, Fanatics, and Peace

Despite the uproar over gun-control laws, the situation is still "loaded"—in ways not yet made clear in most news channels. The gun lobby's claim that freedom to possess arms is a constitutional right, protecting sportsmen, collectors, and hobbyists, is sheer camouflage. Scratch the surface of the National Rifle Association almost anywhere, and its links to the arms manufacturers and the U. S. Army indicate that a main purpose of its activities has been the promotion of an armed citizenry as the basis of our national defense—a blunderbuss idea if there ever was one in the missile age.

The great harm from easy access to a proliferation of lethal weapons has been not only the thousands of murders, assassinations, suicides, and shooting accidents each year but also the promulgation of the assumption by the NRA that its string of gun and target clubs across the nation are bastions of defense! This implies that all statecraft will fail, that diplomacy will fail, that even the Navy and the Air Force and their missiles will fail—leaving, as our only real defense, the ability to shoot down a neighbor.

This preposterous concept has spawned many kinds of violence under an aura of a perverted patriotism and a white

(or black) racial protectionism. Armed units of the Ku Klux Klan, the Minutemen, the Freedom Fighters, and others have become active—and naturally Negroes have responded with similar armed groups.

In the South, a Ku Kluxing terrorist who shot it out with the police was found with a notation on his person pledging himself "to defeat the Communist-Jewish conspiracy by any means necessary." His arsenal was superior to that of the police. In the Pacific Northwest, Minutemen were detected with plans to rob banks to finance their guerrilla war against "the Communists who control the banks, the press, and the schools." Similarly, a New York grand jury indicted a Negro gun club that planned "to kill a white cop a week," also financing itself by armed robbery. And the tie between the assassination of Robert Kennedy and the NRA is uncomfortably close, since the accused assassin sharpened his pistol eye with a wild session of rapid firing on an official target range just a few hours before the Senator's shooting.

All this is really the poisonous fruit of the politically illiterate thesis that communism never changes and that only by killing people can it be stopped. The crux of the matter is that the gun lobbies still oppose any measure that would prevent the possession of arms by irresponsible individuals and groups. Consequently a continuing program of education is needed to secure gun laws that are adequate and attitudes that are sufficiently enlightened to free us from the moral erosions of fear in this age of unlimited power.

(This is written by a farm dweller and sometimes hunter who owns three guns but would welcome the registration of all firearms, as well as strict requirements, like drivers' tests, for gun handlers, to screen out at least some of the half-wit hunters who shoot at cows, dogs, children and each other during the hunting season.)

Plymouth Meeting Endangered

A long-brewing crisis has now reached the point where prompt action must be taken if one of the country's oldest Friends meeting houses, with its active library and school, are not to be destroyed by the juggernaut of questionable progress. Plymouth Friends Meeting at Plymouth Meeting, Pennsylvania—possibly the only Quaker Meeting in the United States to have given its name to a populous suburban community and shopping center—stands in grave danger of losing its long battle (yes, Quakers *do* fight sometimes) against highway engineers' plans to run a heavily-trafficked road directly through the Jeanes Memorial Library and so very close to the 260-year-old meeting house as to make it untenable as a place of worship. The library, with 4,000 regular borrowers and about 600 visitors each week, is the only one within two townships.

The grounds around the meeting house, extensively used by various community groups, form a "little green oasis" (as it is termed in the "Urgent Call to Action" just issued by the Plymouth Meeting Friends Historical Commission) that "is well worth preserving . . . if you feel, as we do, that all that is good and interesting and significant in our heritage should not be sacrificed in the path of more and bigger roads—if you feel that new roads should be planned for the countryside instead of devastating existing towns."

Further information may be obtained from Alice Ambler, 3136 Butler Pike, Plymouth Meeting, Pennsylvania.

Friends and Their Friends

The photograph on the front cover is the contribution of James D. Keighton of Concordville, Pennsylvania, who, in sending this and a number of other examples of his sensitive photographic work, writes that he has attempted "to express something of the spirit I felt generating among Friends at the Conference, rather than facts."

France Yearly Meeting postponed its regular sessions scheduled for early in June because of "the social unrest which paralyzed the country," according to a note from Marie-Louise Schaub, clerk, who adds that French Friends hope to be able to hold their postponed Yearly Meeting in November.

Lake Erie Yearly Meeting will center around the theme "Experiments in Quaker Worship" at its 1968 gathering, August 23-25 at Bluffton (Ohio) College. During small-group sessions George C. Hardin of Lansdowne (Pa.) Meeting, executive secretary of Friends Peace Committee (Philadelphia), will help participants to consider some of the questions raised in his article "Is Meeting for Worship Like Going to a Dig?" (JOURNAL, January 15). Small groups will also experiment with ways of worship that will include everyone.

"The strength of the Soviet schools is in memorizing ability and encyclopedic knowledge," reports Claire Walker of Stony Run Meeting, Baltimore, one of three American participants in a two-month reciprocal teacher-exchange program under the auspices of the American Friends Service Committee. Her husband Kenneth, also of Stony Run Meeting, and Clinton Ely, head of the English Department at Friends' Central School in Philadelphia, were the other members of this exchange, the fourth sponsored by the AFSC since 1961. (Three Russian teachers will arrive in this country in October.) The three American teachers, who were impressed by the warm hospitality offered them, visited a number of Russian schools in Leningrad and Moscow.

A four-page handwritten portion of George Fox's will, dated 1685, recently has been on exhibition at Malone College Library in Canton, Ohio. It is a gift to the college from Alice K. Johnson of Alliance, Ohio, a Quaker whose Harrison-family ancestors were friends of Fox.

In the will, after directing that papers and journals giving accounts of his travels and imprisonments be gathered and printed in book form, Fox consigned his ebony bed, his great chair, and a seacase containing glass bottles to the "house at Pettyes which I have given for a meeting place." He also gave instructions for the distribution of his clothing and of a thousand acres of Pennsylvania land (a gift from William Penn), ten acres of which he had previously stipulated should be used for "a close to put friends horses in when they come to ye Meeting that they might not be lost in the woods."

Courtney Smith, President of Swarthmore College since 1953, has been named to the presidency of the John and Mary R. Markle Foundation of New York. He will assume his new post after completing the coming 1968-69 academic year at Swarthmore; he will also relinquish then his responsibilities as administrative head of the Rhodes Scholarships in the United States. The Markle Foundation has dispensed over \$32,000,000 in grants since its establishment in 1927 "to promote the advancement and diffusion of knowledge . . . and the general good of mankind." Courtney Smith is a member of Swarthmore Friends Meeting.

Friends at the Uppsala Assembly of the World Council of Churches found strong interest in problems of race and of economic and social development, as well as in the rapidly increasing cooperation of the WCC and the Roman Catholic Church, according to word received from Barrett Hollister (representing Friends General Conference). Other Quaker delegates to the Assembly were Wilmer Cooper of Friends United Meeting, Fred Haslam of Canadian Yearly Meeting, and Ratovonarivo of Madagascar. Nondelegate Friends attending included Britt Boltzius, Elsa Cedegren, and Sven Ryberg of Sweden, Howard Diamond of Friends World Committee and England, Gertrude Gess of Germany, and Katharine Hollister and Lydia Stokes of the USA.

"Mother Whittier's Meeting," a historical play by Henry Bailey Stevens, will be the highlight of the bicentennial celebration on August 18 and 25 at 2 P.M. at Dover Meeting in New Hampshire, the oldest house of worship in the vicinity and the site of the weddings of Whittier's parents and maternal grandparents. The Piscataqua Area Clergy Association is cooperating in the production, the opening performance of which, in case of rain, will be postponed to August 19 at 5 P.M.

Wanganui Friends School in New Zealand, for forty-eight years a vital part of the life of the Society there, will be closed permanently no later than December, 1969. At Yearly Meeting (held in Auckland in May "in golden autumn weather") New Zealand Friends decided that, in spite of the school's unique contribution, its steadily declining enrollment and financial difficulties indicate that the time has come to lay down this concern.

William L. Nute, Jr., M.D., a member of Central Philadelphia Meeting who currently holds sojourning membership in New York Monthly Meeting, has been appointed director of the Christian Medical Council, an arm of the Division of Overseas Ministries of the National Council of Churches. The Medical Council is a consulting service dealing with the theory, strategy, and tactics of church-related medical work around the world. A graduate of Swarthmore College and of Johns Hopkins University School of Medicine, William Nute served for a number of years as a medical missionary in Turkey, where he became medical director of the American Hospital in Gaziantep.

"The art of Quakerspeak is to walk the edge of a cliché without falling in," according to an editorial by Robert Ward in the latest issue of *Reynard*, annual publication of the Quaker Fellowship of the Arts, an organization "founded in England in 1954 to encourage the practice and appreciation of the arts as an aspect of spiritual life." Friends and their friends who are interested either as amateurs or as professionals in any of the creative arts are encouraged to send applications for membership (10 shillings a year) to Michael Payne, Treasurer, Friends International Centre, Courtauld House, Byng Place, London W. C. 1, England.

The entire First-day School at Fifteenth Street (N. Y.) Meeting will be studying "Man, the Miracle" in the fall. The program, developed by Meeting members and designed for various age levels, will deal (according to the Meeting's newsletter) with the "evolutionary potential of man; our responsibility for animals, plants and other men; religious figures from Jesus to George Fox; and man, the destroyer."

Do you like to solve mysteries? If so, you could be a great help to the JOURNAL's Circulation manager, who often has difficulty deciphering notes from subscribers giving changes of address. You could be an even greater help by spreading the word that new addresses should be written legibly in ink (or, better yet, typewritten) and sent in promptly.

To help the Material Aids Program of the American Friends Service Committee fill the requests from its representatives in the Middle East and the Congo, contributors are being asked for blankets and warm, high-quality clothing and shoes for men and children, as well as for soap, sweaters of all kinds, garments for infants, sewing and school supplies, and a limited quantity of lightweight clothing. Very little women's clothing is needed, and seldom if ever wanted are handbags, hats, foundation garments, bathing suits, neckties, and women's shoes. The program's long-familiar address (23rd and Arch Streets, Philadelphia 19103) remains unchanged.

Handwritten notes left by William Bacon Evans at the time of his death in 1964 and intended for his *Dictionary of Quaker Biography* are being transcribed at the Haverford College Library (Quaker Collection). In the course of this work, reports Barbara L. Curtis, many items of an unusual and diverting nature turn up on the backs of the pages that the dictionary's compiler used for biographical data.

William Bacon Evans was inveterately economical in the use of paper, not being able to part with a scrap until every blank area had been used. Correspondence from Clarence Pickett, appeal letters from numerous Quaker committees, or Christmas greetings from Friends overseas were equally likely to be devoted on their reverse sides to important facts about some Quaker worthy destined for the files of the *DQB*. On the backs of other letters are sketches of birds or plants, often hand-tinted in watercolors, or first drafts for some of the sonnets that ultimately found their way into his published works.

An award for honesty in advertising should go to a young member of Berkeley (Calif.) Meeting named Libby Russell, who runs a note in her Meeting's newsletter saying she is "interested in jobs taking care of animals while their owners are on vacation, mowing lawns, watering, housework, etc. Lots of love guaranteed for pets. (Not so much for housework.)"

The Great Fire of London in 1666 was a colossal catastrophe of which the fame has come down through the centuries, yet the Friends Book of Sufferings for that year contains no mention of it, according to an article by George W. Edwards in *The Journal of the Friends' Historical Society* (published in London). "Friends only recorded those Sufferings," says this account, "inflicted on them by the hand of man; a catastrophe which was suffered by all finds no place in Quaker records. They saw in the Fire a Divine Judgment on the Nation that had been their persecutors. Friends were not alone in this, and each sect saw the Fire as a judgment on their own particular enemies. Catholics regarded it as a punishment for heresy, . . . Anglicans laid the blame on the Schisms, and the Dissenters said it was because of the pride of the Clergy; some thought it was for the murder of the late King, others a judgment on the licentiousness of the Court."

"Resource Guide on World Hunger," an illustrated 207-page study on economic, food, and population problems all over the world is now available at \$3 from Church World Service, Box 968, Elkhart, Indiana.

In a plea for recognition as a conscientious objector (which was refused), the following statement was recently presented by William Haines of Lancaster, Pa., whose father, Robert Haines, is a member of Westtown (Pa.) Meeting: "I believe that on earth the Supreme Force—whatever it might be—manifests itself in mankind, and that man can best serve his 'God' by serving all other men. By taking another's life, no matter what his nationality or beliefs, you destroy not only the man, but yourself, for you have destroyed a part of the Supreme Force which is present in every man." His case will be tested in the courts.

Senator Edward Long's recent effort to amend the Crime Bill by extending the right to counsel to prospective draftees appearing before local boards was overwhelmingly defeated in the Senate, despite the support given to the Missouri Senator by the American Civil Liberties Union, which insisted that selective service procedures make "a mockery of due process" and are "weighted against the inexperienced and often uninformed registrant."

From a recent guest speaker a New England Meeting received an appreciative letter containing the following inquiry: "I'm very sorry I felt too uncomfortable while I was with you to ask if I have the human right to be a conscientious objector to your conscientious objections?"

Recordings on tape were made of the evening lectures at the Cape May Conference. These will be loaned without charge to Meetings or other groups wishing to use them. They may be obtained from Friends General Conference, 1520 Race Street, Philadelphia 19102.

All the mimeographing paper in Cape May had been exhausted by the time Friends General Conference was only half over, and Conference emissaries had to go to the county seat, Cape May Court House, to replenish the supply. Young Friends, who had volunteered to produce nightly bulletins and other required notices, found themselves overburdened as articulate groups wrote minutes and recommendations at a furious rate.

"Renewal and Revolution," the Cape May Conference's official title, drew the following comment from Baltimore (Stony Run) Meeting's delegate Eleanor Webb: "We had just better concentrate on the revolution. Renewal just may happen if we forget ourselves and our own health and happiness and focus on what we can give in response to the world's need."

Stimulating nightly coffee-house discussions, held at the Colonial Villa, Cape May, after the evening sessions, drew good attendance—so large the night of the "Backbenchers' Caucus," in fact, that it overflowed the premises.

Community Friends Meeting in Cincinnati, which has been without a permanent home for some months, is now rejoicing in the occupancy of its new meeting house at 3960 Winding Way.

A Roman Catholic nun has joined the permanent staff of the National Council of Churches, heretofore regarded as a Protestant interfaith organization. She is serving as a "theological consultant" to Church Women United. Meanwhile nine Catholics have been named to the Faith and Order Commission of the NCC's international counterpart, the World Council of Churches.

An extensive, well-annotated new bibliography of books and articles on coffee house ministry, with both an author and a periodical index, is now available at one dollar from the Coffee House Ministry Information Service, Box 40 Waterman Building, Burlington, Vermont.

"Many people care profoundly about the soul of America, and the young are both imperious and courageous in their expression of it," says Roger Wilson, former chairman of the Friends Service Council (London) and professor of education at the University of Bristol, in a letter written to *The Friend* of London from Harvard University, where he has been teaching this year. He observes that he and his wife have been deeply impressed by the depth of the concern about American domestic and foreign policy on the part of students and staff members in universities in the Boston area.

The Friends Historical Library and Peace Collection of Swarthmore College (Swarthmore, Pa.) will be closed (as is its custom) throughout the month of August; it will reopen September 3rd with hours from 9 to 4:30 Mondays through Fridays; after September 23rd the hours will be 9 to 5, as well as 9 to 12 on Saturdays.

Allan Brick of Stony Run Meeting in Baltimore, who has been serving as peace-education program director for the American Friends Service Committee's Middle Atlantic Regional Office, has been appointed associate director for the national program of the Fellowship of Reconciliation, which has its headquarters at Nyack, New York.

Photographs of the June 28th witness in Washington sponsored by the Cape May Conference and described on page 366 are being exhibited at various Meetings in the Washington and Philadelphia areas. For showings elsewhere inquiries should be addressed to Roland L. Freeman, 624 N. Carolina Ave. S. E., Washington, D. C. 20003.

Alice Barnes of Kotagiri, India, who for many years shared with her friend F. Mary Barr the editing of *Friendly Way*, died in Kotagiri on June 21. *Friendly Way*, published primarily for Friends and their friends in India but often reaching a wider audience, is an unusual and endearing periodical which is always eagerly perused at the FRIENDS JOURNAL office.

Canadian Yearly Meeting was held June 21-25 at Pickering College, Newmarket, Ontario (established by Friends as a boarding school in 1842). Delegates were present from all across Canada, and there were a number of American visitors. The Canadian Friends Service Committee reported having shipped about \$50,000 worth of medical supplies to Vietnam in the past six months; over \$1,000 for this project was brought to Yearly Meeting from New York Yearly Meeting, Flushing Monthly Meeting, and a number of individuals. Other reports included those from such arms of the Yearly Meeting as *The Canadian Friend*, Camp Nee-kau-nis on Georgian Bay, and Grindstone Island in the Rideau Lakes, which is leased to various peace groups for conference purposes. NEVA M. ZAVITZ

Correction. By pony express (delayed by a loose horseshoe) comes word that the principal speaker at the June bicentennial celebration of Buckingham Friends Meeting House in Pennsylvania was not Colin Bell (as reported in the July 1st JOURNAL), but Arthur M. Dye, Jr., of the American Friends Service Committee's staff.

"Cape May North"

"Cape May North" held at Camp Indian Trails, Milford, Pennsylvania, June 23-28, involved over a hundred high-school Friends, who arranged this substitute get-together when the regular Cape May High School Conference was unavoidably cancelled. Bob Vernon and Dave MacInnis, with the assistance of their wives, acted as co-directors.

The morning programs included meetings for worship and for business, both led by high schoolers. There was a speaker each morning on a different topic: Robert McMahon ("The Poor People's March"), Larry Groth ("The Response of Authority to Riots"), Dr. Craig Bell ("Drugs and the Individual"), Carl Field ("Student Rights to Self-Government"), and on the final day a student panel on "The Responsibility of the Young Person to Society". Afternoons were devoted to sports and to special interest groups: art, a conference newspaper, and white racism. At night were talent shows, skits, movies, and a dance.

WILLIAM H. WATSON

Western Canada Half-Yearly Meeting

Over seventy five Friends, young and older, traveled more than 60,000 miles in going to and returning home from Western Canada Half-Yearly Meeting, held May 17-20 in Calgary, Alberta. Using the facilities of the Baptist Leadership Training School in Calgary (within sight of the beautiful Canadian Rockies), Friends discussed three specific areas of concern: "How soon and where (Canada) Yearly Meeting can be held in the west," "How to keep a balance between a natural concern for the war in Vietnam and the other valid concerns to which Friends should be turning," and "How to contact seekers who might become Friends, what do to do when we find them, and when to encourage nonmembers to participate in committees, discussions, and decisions."

Individual Friends shared special concerns and brought to the sessions a small picture of the many and varied activities in which our scattered members are involved in today's world. Ruth Hoose of West Knoxville (Tenn.) Meeting, traveling under a minute from the Southern Appalachian Association of Friends, spoke of the growing affluence of North America and of North American Friends in particular, stressing the fact that this affluence is part of the complex which includes today's wars. After Ronald Mattson of Minneapolis Meeting described the plight in which U. S. Friends now find themselves there was a minute wherein "The Meeting expressed its loving concern to our American Friends, recognizing the pressures they are under as they confront an increasing militarism."

Friends approved seven major concerns rising out of the meetings for business: (1) Recommended that Canada Yearly Meeting be held in the west in 1970; (2) Encouraged Friends to work with the Indian-Eskimo Association and like organizations as way opens in order to implement specific concerns; (3) Asked that a special program be developed for young Friends at Half-Yearly Meetings, cooperating with the regular program when possible; (4) Directed the clerk to send a letter to the leaders of each of the three political parties commending them on the present policy of "open borders" for political refugees, in particular those fleeing the draft in the United States; (5) Agreed to advise the Yearly Meeting that now appears to be the time to establish a "Friend in Ottawa"; (6) Made plans to meet in the Regina area in October for the fall sessions of Half-Yearly Meeting and initiated plans for next spring's meeting in the Calgary area; and (7) Heard plans of the Canadian Friends Service Committee to increase the work being undertaken in the west, considering also the possibility of a summer conference in the Manitoba area on Friends' concerns with mainland China and the Far East.

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.

Are Traditional Friends a Disruptive Influence?

I cannot resist commenting on the recent JOURNAL articles by Hngo van Arx and Paul Trench (7-1-68). Are these Friends, particularly van Arx, suggesting in a not very subtle way that those who adhere enthusiastically to the traditional testimonies of Friends constitute an evil and disruptive influence on the Society? Has the Society failed to speak prophetically in these times because it holds to an outmoded message? Are members who believe in the "Christian and Quaker message" best characterized as rigid, intolerant, divisive, nonrational "bad guys" who hate the American Friends Service Committee and believe that FRIENDS JOURNAL readers are "pink"?

Does not our Friend's proposed "radical reorientation," including the "loss of some members," sound like a purge? And what is the nature of this "religion-in-general" in the name of which all of this is to be done? Is this the Society of Friends to which we have committed our lives? Is this the prophetic community which came into being to proclaim the Good News that "There is One, even Jesus Christ, that can speak to [the human] condition?" Does Hugo van Arx really understand and believe that which he preaches?

I am not suggesting that we dismiss these articles. They do point to vital issues that confront Friends today. Our message is too often confused and irrelevant. Are we not reduced to the state of being incapable of any clear corporate message? How can we recover the Quaker vision? How are we to respond to those in our Society who disagree with whatever message we bear? These are issues which must be resolved if we are to be instruments through whom God touches every human heart.

East Lansing, Mich.

WILLIAM F. RUSHBY

Truth Is Where We Find It

The article by Hugo van Arx ("Reorientation in the Society of Friends," July 1st JOURNAL) has my hearty approval. Let us gather truth wherever we find it, and let us not neglect our modern prophets. Revelation did not stop with the early Christians; even today we have voices crying in the desert.

Sandy Spring, Md.

ADELE WEHMEYER

Oakwood's Action: "Drastic, Precipitous, Damaging"

On March 20 of this year, barely three months before the end of school, the Poughkeepsie radio station WEOK, beginning at 7 A.M., ran a continuous hourly broadcast: "Oakwood School's principal dismissed."

The local evening newspaper headlined "Oakwood Principal Ousted." Thomas Purdy's statement to the press that a handful (four) of the faculty collaborated against him to get him out has never been refuted.

Friends long ago earned a name for being fairminded and plainspoken. I hope I am being both when I put the question: why did Oakwood School's Board of Managers find it necessary to take steps so drastic, so precipitous, and so damaging to the school?

Poughkeepsie, N. Y.

CAROLINE R. BOCK

Douglas Heath's Essay: "A Peak Experience"

FRIENDS JOURNAL is always enjoyable reading, but sometimes it is much more, it is—almost—revelation, a peak experience. The essay by Douglas Heath, "The Educative Power of a Quaker Meeting" (June 15–July 1 issues), is just that. It should be read and reread—silently and meditatively, and aloud in discussion groups—by teachers, students, overseers, elders, and parents. The author gives concrete advice which can be of great value not only for schools but for every Quaker meeting. The problems he is exploring are universal: alienation, loneliness, the "ontological hunger," the "need for meaning."

He suggests, for example, a "meditative discussion" for students. Let us apply this idea to our own Meetings. What happens every Sunday after the traditional handshake? We rush—rush—rush, and the educative power is quickly evaporated. But let us assume we stay together and a dedicated Friend asks (as Heath suggests) "I have been wondering how we feel about this." Then we may walk home very slowly, feeling that we are "more sensitized to the *process* of a Friends meeting." Thank you, Douglas Heath.

New York City

EDMUND P. HILLPERN

Students and Meeting

Douglas Heath's "The Educative Power of a Quaker Meeting" (JOURNAL, June 15–July 1) gave me much food for thought. I must ask the author about the "compulsory attendance requirement and the inappropriateness of meeting for young people" as related to Haverford College. If you do not have compulsory attendance, you are ceasing to subject students to the opportunity to learn what a Friends' meeting is or can be. And if "they do not have the capacity to use a quiet, collective worship service" (another argument Douglas Heath says he cannot accept) how does he propose to get meeting to be a "significant event," to get students to learn to worship, to get them to "learn to turn off the world's ceaseless noise"?

It is too bad that some Meetings may be stale, uninspired, and boring, but that has been Friends' history for three hundred years. Even prepared sermons from other than Friends have had the same sort of trouble. Perfection is no trifle, and trying to make meetings fresh, inspired, and enlivening is a big order. I am afraid we have a bear by the tail.

Havertown, Pa.

WILLIAM M. KANTOR

Hospitality for Draft Resisters

Wellesley Meeting decided at its June business meeting to offer hospitality to draft resisters. We are deliberately using the term "offer hospitality" instead of "offer sanctuary" because in no way will we be harboring fugitives from the law. Should a draft resister wish to accept our hospitality, Wellesley Meeting will request that he inform the proper authorities as to his whereabouts and his willingness to accept arrest and imprisonment. Only with such open arrangements will we be able to support him.

Our hospitality will take the form of providing food, companionship, and spiritual support for any young men who wish to join us in an open, friendly, humble, and nonviolent way. We are informing our neighbors and the town selectmen of our

plans. At no time will we be encouraging any young man to take the stand of draft resistance; that will be his personal decision, taken prior to coming to us. We offer hospitality because we respect his courage to follow his conscience in opposition to the war in Vietnam.

The Meeting will not obstruct officers in the performance of their duty; we will invite them to join with us in worship.

We recognize that resisters take a stand with which many members of the Meeting do not hold complete sympathy. However, the Meeting believes it is vital to support with care and understanding those who have searched their consciences and reached this difficult decision. Draft resisters would like to quicken the consciences of their countrymen to the wrongs they see in the fabric of our national life. Their voices should be heard.

Wellesley Meeting
Wellesley, Mass.

THEODORA ELKINTON WARING
Committee on Hospitality
for Draft Resisters

From a Cape May "Non-Representative"

I have just attended Friends General Conference as a "non-representative" and have found it a very unrewarding experience. The Planning Committee and the Conference executives, I am sure, felt rightly guided in planning a "working conference," but this meant that many Friends were unable to experience the sense of belonging to a large body of Friends, and that many in their thirties and forties could not attend because of lack of a children's program.

Some Friends were "representatives-at-large"; these, I felt, were almost entirely very young people who probably profited from being with like-minded young people. But who appointed them? Did a large Meeting such as mine (Central Philadelphia) have an opportunity to see that the broad spectrum of our urban membership was represented?

I hope that other "non-representatives" had a more satisfying conference than I did, and that Friends General Conference will carefully evaluate all expressions and comments which come its way.

Philadelphia

ALICE L. MILLER

On Sharing the Blame

There is so much preoccupation with the strategies of resistance and with the problems of racism and poverty that I feel we are scattering energies which might better be concentrated on speeding the end of the Vietnam war. Until that is achieved, government officials have an excuse for withholding funds for urgent human needs.

Millions of Americans still assume peace negotiations are blocked solely by the stubbornness of the North Vietnamese, and it is constantly necessary to recall the origin of the conflict. The United States, though pledged not to disturb the carrying out of the Geneva Accords, financed and supported a separate regime in the South and encouraged Diem's refusal of a vote on reunification in 1956. There was not even an appeal to the International Control Commission to insure a fair election. Communists have a poor record for free elections, but they had agreed to this one. This is the obvious basis of their insistence

that the USA stop its attacks on the North, since they regard Americans as the primary violators of the Accords.

Our ambassador proposes a settlement on Geneva "essentials," with "the South Vietnamese people allowed to determine their own future." Literally this would mean our immediate withdrawal. However, the North is not insisting on this, nor on unification. The National Liberation Front has offered to negotiate for a noncommunist South. The USA, in order to maintain its formula of Hanoi responsibility, has persistently ignored these offers.

I need not dwell on the total failure of Saigon regimes to "demonstrate democracy" before letting the people vote, nor on the unrepresentative nature of the Thieu-Ky government. Few quarrels are ever settled until at least one side is willing to admit that it must share in the blame. Should not a "Christian" nation be the first?

Pittsburgh, Pa.

JOHN C. WEAVER

Are Committees on State Legislation Needed?

The Friends Committee on National Legislation is an effective instrument for expressing our concerns on a national level. However, much legislation that vitally affects citizens—education, welfare, human rights, housing—is enacted at the state level, where there is little organized expression of Friends' concerns. Michigan Friends have begun to explore the feasibility of a "Friends Committee on State Legislation" to parallel the efforts of FCNL. Such Committees could be effective in states where there are clusters of active Friends Meetings. Perhaps Friends from California (where there is such a committee) and elsewhere could share their views in the JOURNAL.

Detroit, Mich.

C. G. DAVIDSON

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.

AUGUST

2-7—Baltimore Yearly Meeting at Western Maryland College, Westminster, Md. Young Friends and Junior Yearly Meeting.

4-11—AFSC Midwest Summer Institute on Nonviolence and Power, Conference Point Camp, Williams Bay, Wis.

10—Burlington Quarterly Meeting at Upper Springfield (Mansfield) Meeting House on Route 206, near Columbus, N. J., beginning with Worship and Ministry at 2:30 P.M. Bring picnic supper; beverage and dessert provided.

11—Meeting for Suffering at monument to Quaker Martyrs, Sylvester Manor, near North Ferry, L. I., N. Y., 4 P.M., followed by picnic with beverage and dessert provided.

11—Purchase Quarterly Meeting at Stamford-Greenwich Meeting, Roxbury and Westover Rds., Stamford, Conn. Meeting for worship, 11 A.M.; lunch, 11:30 (dessert and beverage provided). At 1 P.M. Rev. Robert Stephanopoulos will speak; topic: "A Fresh Look at Friends." Meeting for business, 2 P.M.

11-17—AFSC High School World Affairs Camp, Penn Community Center, Frogmore, S. C. For details: AFSC, P.O. Box 1791, High Point, N. C.

17—Caln Quarterly Meeting at Old Caln Meeting House on Route 340 near Downingtown, Pa., 2:30 P.M. Program by Young Friends of North America caravanners. Bring picnic supper; dessert and beverage provided.

18 and 25—Bicentennial of Dover (N. H.) Meeting House, 141 Central Ave., 2 P.M. Play: "Mother Whittier's Meeting" by Henry

Bailey Stevens. Admission \$1; children 50 cents. Rain date for premiere, Aug. 19, 5 P.M. (See note, p. 383.)

18—Potomac Quarterly Meeting at Goose Creek Meeting, Lincoln, Va. Ministry and Counsel, 9:45 A.M.; Meeting for worship, 11. Lunch served by host meeting. Meeting for business and conference session, 1:45 P.M.

18-24—Rocky Mountain Family Camp, Covenant Camp Ground, Estes Park, Colo. For information write AFSC, 4211 Grand Ave., Des Moines, Iowa 50312.

18-24—High School World Affairs Camp at La Honda, Calif. For details write AFSC, 2160 Lake St., San Francisco, Calif. 94121.

19-23—Pacific Yearly Meeting at St. Mary's College, Moraga, Calif. Programs for all ages. Arrangements chairman: Bob Barns, 1836 Lehigh Drive, Davis, Calif. 95616.

20-23—New England Yearly Meeting at Nason College, Springvale, Maine. Speakers: Robert A. Lyon, Elmer H. Brown, George Selleck, Glenn Skillin, Mary Hoxie Jones, Thomas Bassett, Thyra Jane Foster, Edith Ratcliff, Eric G. Curtis. Programs for children. For information on accommodations address Yearly Meeting office, The Maine Idyll, Freeport, Maine 04032.

20-23—Abington Quarterly Meeting Family Weekend at Camp Hilltop, Downingtown, Pa. Topic: "Meeting Self-Renewal." Speaker: John McCandless. Family activities.

22-25—Indiana Yearly Meeting at Miami Meeting, Waynesville, Ohio. Speakers: Larry Miller, C. Edward Behre, John Hubbard, Joseph Engelberg, Robert Halliday, Mansir Tydings. For hospitality write Margaret Hadley, Waynesville, Ohio 45068.

23-25—Lake Erie Yearly Meeting at Bluffton College, Bluffton, O. Resource leader: George Hardin, Friends Peace Committee, Philadelphia, discussing questions raised in "Is Meeting for Worship Like Going to a Dig?" (Jan. 15th JOURNAL). For reservations write Sally R. Dewees, 1296 Arrowood Drive, Pittsburgh, Pa. 15243.

25—Warrington Quarterly Meeting at Warrington Meeting, Route 74 near Wellsville, Pa. Ministry and Counsel, 10 A.M.; meeting for worship, 11. Lunch followed by meeting for business and conference session.

25—Meeting for worship at Brick Meeting House, Calvert, Md., 11 A.M. Robert and Jean Parker will attend.

28-Sept. 3—High School World Affairs Camp at Camp Bohatom, Coeyman's Hollow, N. Y. Information from AFSC, 15 Rutherford Place, New York 10003.

Announcements

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

BIRTH

LACEY—On June 4, a son, JAMES ANDREW LACEY, to Paul A. and Margaret Lacey. The mother is a member of Coal Creek (Iowa) Meeting and the father of Clear Creek Meeting at Earlham College, Richmond, Ind.

MARRIAGES

BELL-GOERLICH—On June 15, at Friends Center, San Francisco, JUDITH ANNE GOERLICH, daughter of Norman and Leanna Goerlich, and TAMI ADRIAN BELL, son of Joseph and Emalese Bell of Marin City, Calif. The bride and her parents are members of San Francisco Meeting.

BLAND-SAX—On May 11, at and under the care of Rockland Meeting, Blauvelt, N. Y., CYNTHIA LEE SAX, daughter of Karl J. and Marjorie B. Sax of West Nyack, N. Y., and BOBBY RAEFORD BLAND, son of I. Ward and Nell F. Bland of Pittsboro, N. C. The bride and her parents are members of Rockland Meeting.

FULLERTON-YARNALL—On June 15, at Pendle Hill, Wallingford, Pa., under the care of State College (Pa.) Meeting, FLORENCE MARGARET YARNALL, daughter of Helen T. and the late Howard E. Yarnall, and HOWARD N. FULLERTON, JR., son of Howard N. and Jeannette H. Fullerton of O'Fallon, Ill. The bride and her mother

are members of State College Meeting and the groom of the Friends Meeting of Washington.

JONES-FURNAS—On June 16, at Earlham College, Richmond, Ind., ELIZABETH A. W. FURNAS and THOMAS E. JONES, President Emeritus of Earlham College.

HILTON-STERRETT—On June 7, at Brooklyn, N. Y., ALICE PALMER STERRETT, daughter of Jean Stubbs and James W. Sterrett of Brooklyn, and TOBY WILLIAM HILTON, son of Mr. and Mrs. Jack William Hilton of Lancaster, S. C. The bride, her parents, and grandparents (Laurette W. and Horace R. Stubbs and Florence P. Sterrett, of North Plainfield, N. J.) are all members of New York Monthly Meeting.

SIERACKI-GREEN—On June 22, in Trinity Episcopal Church, Buckingham, Pa., BETSY TRUDELL GREEN, daughter of Stanley Mahlon and Phyllis P. Green of Pineville, Pa., and THOMAS WILLIAM SIERACKI, son of Raymond R. and Isabel P. Sieracki of Northfield, Ohio. The bride's father and paternal grandmother, Gertrude G. Holland, are members of Merion (Pa.) Meeting.

WOOD-MILES—On June 29, at Indianapolis, Ind., HERMIONE MILES, daughter of Lynnville and Edna Miles, and GALEN WOOD, son of Edward and Gertrude Wood. The groom and his parents and grandparents, Galen and Verna Wood, are all members of St. Louis Meeting.

DEATHS

DARLINGTON—Suddenly, on April 20, near his home in Kennett Square, Pa., MORTON P. DARLINGTON II, aged 29. A member of New Garden (Pa.) Meeting, he is survived by his parents, A. Bernard and Marian W. Darlington of Kennett Square, and two sisters, Karen D. Halstead and Kristina Darlington.

GILBERT—Suddenly, on June 7, in Black Mountain, N. C., EUGENE C. GILBERT, aged 87. Surviving are his wife, the former Mary Hobson Jones, two children, six grandchildren, and one great-grandchild. His wife, formerly of Providence Meeting, Media, Pa., is now a member of Asheville (N. C.) Meeting.

JONES—On April 28, HARVEY E. JONES of Moorestown, N. J., aged 73. Surviving are his wife, Mildred Wills Jones; two sons: Harvey E., Jr., and Joseph J., both of Moorestown; a daughter, Anita Parry of Cinnaminson, N. J.; and six grandchildren. He was a member of Moorestown Meeting.

KIRK—On June 30, ALICE COPE KIRK of Middleton Meeting,

Columbiana County, Ohio. Surviving are her husband, Louis; a daughter, Florence K. Sidwell of Columbiana; three sons: Edward and Morris of Columbiana and Robert of Smithville, Ohio; sixteen grandchildren; and three great-grandchildren.

McKOY—On April 9, at his home in Germantown, Philadelphia, JOHN WALTER McKoy, aged 56, an overseer of Germantown Meeting and a former teacher in the Philadelphia public schools. Surviving are his wife, Helen H. McKoy, and two sons, John H. and Paul L.

NUTE—On June 23, in New York City, MARY C. R. (GINGER) NUTE, aged 57, wife of William L. Nute, Jr. She and her husband served for some years as medical missionaries in Turkey with the United Church Board for World Missions and its predecessor, the American Board for Foreign Missions. During this period she and others initiated an informal Quaker Meeting in Ankara. At her death she left unfinished a collection of stories with a Turkish background. She and her family, members of Central Philadelphia Meeting, were also sojourning members of New York Monthly Meeting. Surviving, in addition to her husband, are two daughters: Christie, of Los Angeles; and Irine Nadel of Berkeley, Calif.

ROLLE—On July 8, in Frankford Hospital, Philadelphia, SYLVAN DAVID ROLLE, aged 68, husband of Ruth N. Rolle. Surviving, in addition to his wife, are a daughter, Joyce R. Ennis; a granddaughter, Carolyn Ennis; a grandson, Richard Ennis; and a sister, Florence Abramovitz, all of Philadelphia. Sylvan Rolle was a member of Frankford Meeting and a manager for the Grandm Institution, a local charity.

WALTER—On June 19, at Friends Hall, West Chester, Pa., RUTH M. WALTER, aged 81, a member of Kennett Meeting, Kennett Square, Pa. Surviving are a stepson, Ralph H., Jr., of Lubbock, Texas; two stepdaughters: Janet W. Heist of West Chester and Mary Louise Ruggieri of Kennett Square; two sisters: Caroline A. Megilligan and Mary W. Carr, both of Kennett Square; and eight grandchildren.

WILLITTS—On June 23 at Friends Hall, Fox Chase, Pa., HARRIET REDMAN WILLITTS, formerly of Haddonfield, N. J., and a member of Haddonfield Meeting. She was known for her paintings of New Jersey and Pocono Mountain landscapes. Surviving are two daughters: Mrs. Edward B. Nelson of Iowa City, Iowa, and Ann W. (Mrs. B. Franklin) Blair of Havertown, Pa.; five grandchildren, and one great-grandchild.

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, 957 Colorado.

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, 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, 443-0594.

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.

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

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 Streets, 10:30 a.m.; at 101 School Road, 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 355-6761 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 674-5704.

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

ROCKFORD — Rock Valley Meeting. June-July, worship, 10:30 a.m. in members' homes. No meetings in August. Regular schedule after Labor Day. For information 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

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.

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

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

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: 235-9782.

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

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

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

Michigan

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

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

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

Minnesota

MINNEAPOLIS — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York 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 (Lake Street)—Meeting for worship, 10 a.m. Nursery provided. No First-day School.

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.

WOODSTOWN—Meeting for worship, 11 a.m., N. Main St., Woodstown, N.J.

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.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 10 a.m., 133 Popham Rd. Clerk, Caroline Main, 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. For summer schedule and location contact John Hubbard, Clerk Ministry and Counsel. 271-1589; or 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; meeting for worship, 9:30 a.m., June 23rd until September 1st.

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. Meeting for worship, 11:15 a.m.

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

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

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

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

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

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

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 Waln 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, 32 S. 40th St., at the "Back Bench," 11 a.m.

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

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

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

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

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

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

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

VALLEY—King of Prussia: 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.

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, 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, 273-8167.

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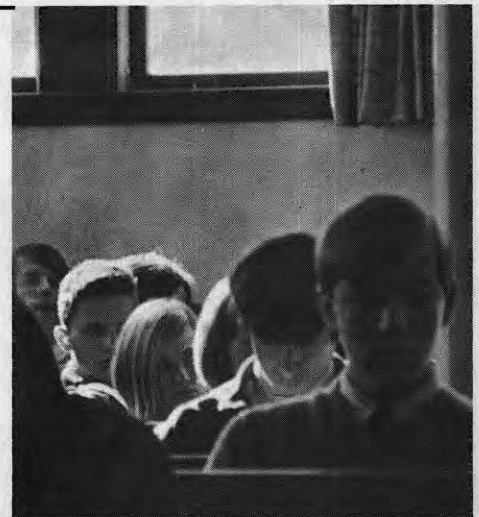
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