

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 14, NUMBER 17

SEPTEMBER 1, 1968

THIRTY-FIVE CENTS — \$6.00 A YEAR

*S*OMEWHAT wearied by the never-ending succession of crisis situations, we secretly wish being a Friend was not so unrelenting in its historical demand that we assume the responsibilities that come with the "freedom to choose." . . . But in the cold dawn of reason we know that such a wish is a futile one at best and a hypocritical one at worst. We know that if we are to live lives of wholeness we must turn and meet these challenges—"to be of the world but not overcome by it."

—MARVIN FRIDLEY

Drawing by
Fritz Eichenberg
(See note on
page 437)



FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 152-A North 15th Street, Philadelphia, Pa. 19102, by Friends Publishing Corporation (LO 3-7669).

Vol. 14, No. 17, September 1, 1968

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

Second class postage paid at Philadelphia, Pennsylvania.

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

AFSC Nurse in Mexico

"It takes a continuous relationship to get the people to understand what you are talking about and to trust you enough so they will listen to what you say," according to Erma Sidwell, a member of Middleton Meeting in Ohio, who made countless home visits during her two years in Mexico as a nurse with a community-development team of the American Friends Service Committee.

In San Felipe Cuauhtenco, the village where she and other volunteers worked, she started a cooking class in which the women learned to bake cakes and bread over a charcoal burner in a simple oven made from an oil can.

Aware of nutritional problems, Erma devised dishes using local foods with high vitamin content, experimenting with such things as squash bread. "They were afraid to feed babies in addition to nursing them for fear of their getting diarrhea," she says, "so I taught them to boil the spoon and to cook the food with water instead of with lard, as they usually did."

A major part of her work was as an unofficial extension agent for government health clinics, encouraging people to use the services of the clinic doctor and nurse when necessary.

Anxious to pass on knowledge to interested young girls in the village, she started a class in Cuauhtenco to teach girls how to give injections, read prescriptions, take temperatures, and give eyedrops. One of these students "was a lifesaver when we had a flu epidemic," she says, "being able to take over for the few days I was sick." The girl has continued her work since the return of Erma to this country.

New Houses in Peru

Individual initiative is a pronounced trait among the people of the *barriadas* of Lima, Peru, according to Cyrus Johnson, sociology teacher-elect at Guilford College, who has just returned with his family from two years of working for the American Friends Service Committee in the *barriada* called Pamplona Alta.

"When we first arrived, there were only two or three of the residents who had solid houses," he says. "Most of them lived in dwellings of *estero* mats. When we left, there were four or five hundred brick and cinderblock homes. The people did this for themselves. Our presence may have speeded up the process a bit, but it would have happened anyway. They built a six-room school house with our help. Sewage and water are the tough problems."

Almost 50 percent of the people are peddlers, according to Cyrus Johnson, and earned money for their new homes by door-to-door sales in Lima. Often they bought a bit of building equipment and let it sit in front of their temporary houses while they waited to accumulate more.

The AFSC has been in Lima since 1963. Before the building of the school, the Quaker staff helped to establish a bedframe business and a sewing cooperative; the latter is still operating. They also helped to supply teachers for a makeshift school.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 1, 1968

VOL. 14 — No. 17

Editorial Comments

Strictly Personal

To leave any accustomed field of work is a wrench; to leave one as engrossing as the editorship of the *FRIENDS JOURNAL* is a major dislocation, even though the editor in question has long been expressing a desire to move on to other pastures that quite possibly may not be greener.

The truth is that I am going to miss the *JOURNAL* terribly. I shall miss the inpouring of letters from all over the world, the sense of loving concern for our magazine and its welfare that so many of them convey, the feeling of doing something worth doing, the ever-new excitement of seeing a tentative suggestion to a correspondent blossom into a thought-provoking article, the changeless thrill of transforming a score or more pages of blank paper into something that thousands of people are going to read—and perhaps complain about! Most of all I shall miss the near-constant association with Friends and immersion in their affairs—not to mention the frequent heartening contacts with the surprisingly large number of Unitarians, Baptists, agnostics, Jews, Episcopalians, and so forth who are among the *JOURNAL*'s loyal readers and supporters.

Although all my life I have been at least nominally a Friend, that is quite different from being as close to the center of Quaker activities as one is at the *JOURNAL*. It is also true that no one knows better than Friends themselves how irritating Friends occasionally can be, with their tendency to overseriousness and their passion for self-criticism. Yet at the same time it is a joy to work with people who for the most part really are seeking truth, who—with their belief in continuing revelation—are aware, on the whole, that what was valid years ago is not necessarily valid today, and who—as Thomas Bodine of New England Yearly Meeting puts it in his statement on "The Meaning of Membership"—at least *try* to make their lives fit what they say they believe.

One of the things that make it exciting to be a Friend and to record Friends' thoughts and doings in print is the fact that (to quote Tom Bodine again) "Admission to the Society of Friends is something like ordination in other denominations." To be Friends worthy of our salt, in short, we cannot be just nominal members, giving lip

service; we have to keep working at it continually. This is a challenge we meet with varying degrees of success.

In this connection a non-Friend is reputed to have observed to a Quaker relief worker in England: "I wish you'd preach what you practice"—a cryptic comment that may be interpreted as you please. I myself take it to mean that Friends often tend to be tongue-tied when confronted with an eager inquirer who wants to know what Quakerism is all about. To fill in the lacunae caused by this somewhat prevalent shortcoming is one of the reasons for the existence of such publications as the *FRIENDS JOURNAL* (and at the same time one of the reasons for the theologically inarticulate outgoing editor occasionally to feel woefully inadequate for her post).

Among the problems that complicate life not only for Quaker editors but for Quakers in general is the fact that outsiders (if we rule out for the moment those who like to accuse us of being insidious communist conspirators) so frequently insist on viewing us through rose-colored glasses, attributing veritable sainthood to somewhat puzzled Quakers who are all too aware of their own inadequacies—and who, in fact, often have a dozen different conceptions of what the Quaker role in life should be.

The Two-Sided Apple

I like to think that the *JOURNAL*'s "Letters to the Editor" columns serve to some extent as a safety valve for Friends who represent opposing points of view, but I realize that some differences of opinion are too deep-rooted to yield to such casual treatment. I wonder if there would be any greater efficacy in the method reported by our contributor Hugo van Arx, who writes that "My father used to illustrate truth by holding up an apple and asking me of what color it was. I insisted it was red, and Father was sure it was yellow. We were both right and both wrong. It depends on from which angle you look at things."

And then there is the idea of a "Hostility Corner." This was tried out with considerable success not long ago at a carnival sponsored by the Holy Trinity Anglican Church in Toronto. For a dime, a carnival-goer could buy

three baseballs or a pile of old dishes to hurl at the photographs of assorted political leaders. This, according to the clergyman in charge, was a wonderfully effective way to permit people to blow off angers or disagreements which, bottled up, might do real damage.

Could there be some sort of adaptation of the hostility corner or of the red-sided-yellow-sided apple that the FRIENDS JOURNAL might devise to ease some of the conflicts in ideology (having to do with draft resistance, perhaps, or tax refusal, or the voyages of the *Phoenix*, or the exclusively "Christian" orientation of Quakerism) that are currently sources of divisiveness in some Meetings?

Maybe not, but it might be an interesting objective for Alfred Stefferud to consider when he takes over the editorship. Possibly the bottled-up hostilities are not really so fundamental as they sometimes seem. My guess is that they stem from the fact that, for some, Quakerism is filed strictly in the "religion" compartment, while for others it is a whole way of life, as suggested in a letter written several years ago by a young man who was applying for membership in an upstate New York Meeting. "I had just about given up the idea of joining a religious group," he wrote, because so many of them were "pre-occupied with the symbols of religion rather than the meaning." But then he "learned that Quakerism is more than a religion. It is a mood, a habit, an emotion, an idea, a happy combination of 'I's' that become 'we' not by fear or force but by 'friendly persuasion.'"

How to express this "happy combination" in the columns of the FRIENDS JOURNAL is one of the puzzles that I never have been able to solve—one of the challenges that makes the editor's job such an absorbing one. How I shall miss it! More power to you, Alfred!

Landfall

Sailing past white promontories
That front the omnivorous sea
Like an albino herd protecting its young,
One tries to see the inward land
So closely guarded and concealed
And longs to follow winding roads
Glimpsed between green shoulders.

Cautiously navigating uncertain waters
In this room full of strangers,
One cannot tell in passing
What histories and landscapes of mind and heart
Hide behind the headlands of these public faces.
Along these shores
Transients must be content with coastlines.
Only love may find safe harbor
And passport to discovery.

CAROLYN W. MALLISON

The Journal's New Editor-Manager

ALFRED STEFFERUD, who (as announced in these columns six months ago) will assume the editorship of the FRIENDS JOURNAL with the September 15th issue, is ideally equipped for this post by experience and concern.

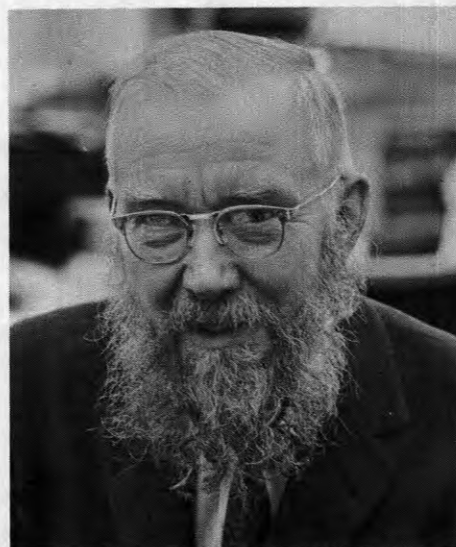


Photo
by
Dave
Nicholson

A native of Minnesota, he served for ten years as an editor with the Associated Press in this country and Europe and for more than twenty years with the U. S. Department of Agriculture, principally as editor of the *Yearbook of Agriculture*. He also has worked with *Time* and the Office of War Information, and immediately after his graduation from college he was a high-school teacher for five years.

Since joining the Society of Friends in 1948 he has taken a notably active part in its affairs, particularly with the Friends Meeting of Washington (of which he is a member), Baltimore Yearly Meeting, and the Friends World Committee for Consultation, having been for a number of years a member of the FWCC's executive committee. Last year he did a remarkably effective piece of work as chairman of publicity for the Friends World Conference at Guilford College. A member of the FRIENDS JOURNAL's board of managers since 1965, he will relinquish that connection upon taking over the editorship.

In odd moments he has become a skilled weaver and has written or edited a number of books, including *How to Know the Wild Flowers*, *The Wonders of Seeds*, *The Wonderful World of Books*, and *Birds in Your Life*.

The FRIENDS JOURNAL welcomes the opportunity to consider manuscripts on subjects likely to be of interest to its readers. Manuscripts should be typewritten (double-spaced) on one side of the page only, with the author's name and address clearly indicated.

In Praise of Extrospection

By MADGE T. SEAVER

AN overseer was questioning an attender who had not been in meeting for worship for some time. "I've lost interest in introspection," the attender replied. Can we dismiss this remark as the ignorance of a casual attender, misunderstanding the doctrine of the Inward Light and "that of God in every man," who hasn't troubled to inform himself of the meaning of Friends' worship? I am not so easily comforted. I believe he reflects a pervasive psychological and theological error which deprives us of liberating experiences, cuts us off from those who need us, and weakens our meetings for worship.

First, perhaps, we should consider briefly what Howard Brinton calls the primary doctrine of the Inward Light—not a possession but an instrument by which we are guided to God and to a greater measure of the truth. The instrumental nature of the Light is expressed in the familiar admonition to walk cheerfully over the world, answering that of God in every man. Fox is recommending a social—not an individualistic—act which turns us not to self-examination but to communion with other persons. Martin Buber has an apposite reference to "the last abyss where in his self-delusion [man] imagines he has God in himself and is speaking with Him. But truly, though God surrounds us and dwells in us, we never have Him in us."

Thus, the Inward Light draws us out of ourselves to other persons and to God. However, I am not saying that we should be strangers to ourselves. A housekeeping metaphor may be useful here. The joy of a walk in the country may be dampened when we leave our homes in disorder. Backward thoughts of unwashed dishes and unmade beds dull the colors of flower and sky and hill. We hardly see the merry whirl of a flock of phalaropes in an autumn slough. We do well to come to terms with ourselves and to establish enough inner order to be free to look outward. What often happens, however, is that we resemble the housewife who becomes so preoccupied with polishing silver, patting pillows, and searching for cobwebs that she cannot free herself to get out of the house.

There may be a paradox in this metaphor. It may be that an inner order frees us to turn outward; but, in turn, that very order may be achieved more speedily and easily when we already have had glimpses of the beauty and interest of the natural creation, the hopeful faces of our companionous waiting for our undivided attention, and the possibilities of a truly united worship. I believe that the danger in our time is not so much of making strangers of ourselves in favor of outward attention as of dwelling too exclusively in and on ourselves.

Those who yield to that temptation might be re-

mindful of Francis de Sales' advice, as given by Paul Tournier to his patients: "It is not possible that the spirit of God should dwell in a mind that wishes to know too much of what is happening within itself."

I should like to testify to the joy and healing to be found in simply standing and staring. In his journal, Audubon tells of himself as a young man so carried away with delight in birds that he constantly escaped from society to observe them. He speaks of kneeling spontaneously to praise God when he heard the song of the wood thrush. I am convinced that this kind of Wordsworthian observation is a means of renewal and refreshment. Thomas Hart Benton reflects a similar attitude when he tells us why he paints landscapes rather than abstractions: "The careers of abstract artists so often end in a kind of bitter emptiness. It's the emptiness of a person looking into himself all the time. *But the objective world is always rich.* There is always something round the next bend."

If we are enriched by our attention to the natural creation, how much more when we attend to each other! Yet answering that of God in every man requires more "presence," as Douglas Steere calls it, than most of us give even to our intimate friends. Perhaps one reason we are not answering is that we haven't heard what the spirit of God is asking. I believe this listening and answering requires the most freedom from self-preoccupation. I think of those persons who have found the witness of God in me, however buried beneath the rubbish, and have spoken to it. Those who have developed a vocation for such answering demonstrate freedom from listening to that inner chatter which may absorb our attention if we let it.

The meeting for worship may help to free us to extrospect. Freed, we may be able to strengthen the corporate power of the worship. Where was the secret power which raised up Robert Barclay? Not in the separate coals, he says in his vivid figure of speech, for they rapidly cool and turn to ash, but kept close together the coals glow and radiate light. The closeness he speaks of is not closeness of bodies but unity of spirits. The Kingdom of God is among you, according to the New English Bible's version of Jesus' words—not within each individual, but binding us together. Penrose's familiar picture of "The Presence in the Midst" has never been a completely satisfactory image for me. The misty figure of Jesus seems to rise away from and beyond the worshippers. I see the Presence binding the worshippers in his arms. He that hath eyes to see, let him see.

Madge T. Seaver of San Francisco is clerk of Pacific Yearly Meeting.

Teaching Via Simulation

By ALLAN B. BROWN

"PENN Charter Students Tackle Foreign Policy and Choose Peace," said the headline in a local newspaper. This accurately sums up the results of Penn Charter's two-week classroom experiment with playing an educational game to motivate student learning. The game chosen was the Foreign Policy Association's international simulation, *A Dangerous Parallel*.

There are various kinds of simulations; most of them are models of physical or social situations in which the designer has selected some elements of reality that he wants to study. In *A Dangerous Parallel*, certain aspects of the international situation in 1950 at the time of the Korean War have been modeled and disguised with the purpose of teaching some of the analytical skills necessary for competent thinking about international issues. Students are divided into five-member teams, each representing a nation—some great powers, some small. Teams consist of a head of government (chief minister), plus cabinet ministers with foreign, defense, political, and economic portfolios. These cabinets find themselves in the midst of a serious international crisis, provoked by a small nation's attack upon its neighbor. One great power already has been drawn into the conflict, and two more seem on the brink of entering, bringing a threat of nuclear war. By simulating the processes of policy-planning, intergovernmental negotiation, and diplomacy, the student participants work out the crisis.

At Penn Charter, we divided the senior World Affairs class into six governmental teams, stationed at tables spread around the gymnasium. Eight days were spent with the simulation, using 45-minute class periods each day.

During the first two days the students were instructed as to the rules. Each of them was given a portfolio containing information about the world situation, specific facts about his country, a profile of his position in the government, and data relative to decision-making. After the team members had become familiar with their material they were asked to write "white papers" on what they felt should be their government's position as to the crisis. The head of each team read these white papers and reduced them to a single statement representing the position of his country at the beginning of the game's third day.

Allan B. Brown, head of the history department at William Penn Charter, 279-year-old Quaker school for boys in Philadelphia, is a member of the National Council for Social Studies' committee on games and simulations. He supervised the venture in simulation described in this article.

Since there was secret information in each portfolio, with some countries having information not available to others, and ministers within each nation representing differing points of view, it was suggested that students keep their portfolios in a safe place. This immediately sent some of them scurrying off to their lockers before the next class, while others locked their material in briefcases. I even found some students carrying their portfolios to lunch because they had no safe place to deposit them. Despite these precautions, spying did go on, and I even had to call a senior meeting when this spying went so far as to involve some students who were not participating in the game. That this happened indicates the contagious enthusiasm engendered by the simulation.

Outland and New Zenith vs. Inland

The playing of *A Dangerous Parallel* continued for four days after its beginning on the third day. At the outset, the armies of Outland (South Korea) and New Zenith (U.S.) had driven the invading army of Inland (North Korea) back to the boundary separating the two countries. The game opens with "New Zenith forces poised at the border, ready to further pursue the weakened Inland troops. The Outland forces have already crossed the border, intent on destroying more of Inland's military capacity and on occupying as much of the Peninsula as possible." The scenario goes on to say that the New Zenith commander has recommended invasion, but all parties agree that the conflict must not be allowed to spread outside this theater to confrontation between New Zenith and Transania (USSR).

The first ten minutes are spent in intracountry discussions, during which each country is formulating its own statement on the crisis. After this, representatives of all the nations involved read aloud brief statements of policy. Then there is a period for negotiation and research, wherein a country may send out ambassadors to other nations with which it has diplomatic relations, or a minister may do research on which possible courses of action his country may wish to pursue.

At the end of the round each country must choose one of a group of four action choices. These options (which were included in the materials given out at the beginning) vary according to each country's capability, but the choices remain the same for every round, ranging between the extremes of war (movement of troops) and peace (proposal of a peace conference). The chief minister assigns to each of his cabinet members one of these possibilities to study and report on as a possible course of action. The cabinet member evaluates this action

choice in terms of a list of ten factors, including such questions as: Will this really attain my country's goals? Will it create important military risks for us or for our allies? Is it immoral in terms of my country's deepest beliefs? Another limitation of an action choice is not having the money or troops necessary for a military action. The country's profile (included in the original portfolio) states the resources available and the costs of troop movements. Ambassadors, too, make reports before position statements are drawn up and action choices are made.

The director of the simulation takes the action choices decided on by each group and calculates an outcome from a decision tree included in the game. For example, at the end of our first round the outcome was: "No military action. No diplomatic conclusion. Temporary cease-fire." (This shows how cautious the Penn Charter students were.)

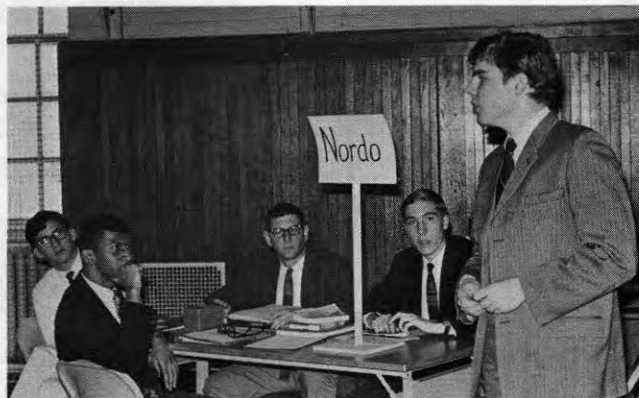
During the third round, there was a meeting of the International Council (simplified Security Council), made up of New Zenith, Transania, and Nordo (India). However, Hamil (Red China) insisted on a seat in the I.C., with a veto; and New Zenith said it would use its veto to prevent Hamil from gaining membership. This stymied negotiations and led to more aggressive moves. Hamil moved her forces into Inland, and Transania mobilized hers on the border. This did not alter the cease-fire, but it evidently made clear to New Zenith the possibilities of the future course of the conflict.

Peace at Last?

The fourth and last round brought a breakthrough. New Zenith agreed to Hamil's having membership in the I.C., but not with the veto power that both Transania and New Zenith enjoyed. Hamil accepted this, and the I.C. was able to work out a peace agreement that called for de-escalation of the conflict by the matching of withdrawals of foreign troops on both sides until, at the end of a year, there would be no foreign troops in either Outland or Inland. Although this seemed a peaceful conclusion, most participants felt that hostilities probably would begin again after all troops had been withdrawn.

As a follow-up activity, students were asked to do research on the real crisis, studying and writing papers on the factors that were crucial in the decisions made in 1950 by their country's real counterparts. It is not hard to see how the teacher might use this re-creation of the international situation in 1950 to jump into a study of international realities in the same area in 1968.

Prior to the follow-up activity, some time was given to a debriefing period in which students, after explaining why they had made the decisions they did, generally evaluated the simulation. Most of them felt that the game was exciting and interesting to play, but they were not sure how much they had learned. Their chief criti-



cisms were directed to the fact that the simulation tended to reinforce the stereotyped way of thinking that exists in foreign-policy decision-making. What was needed, the students felt, was a framework allowing for new and different approaches. (This is a criticism that could be directed at most materials used in the teaching of history.)

Dr. Sarane Boocock, a noted developer of games at Johns Hopkins University, mentions three structural defects of our present educational system that in her opinion are overcome by the simulation experiences:

1. There is a discrepancy between what we are teaching in the classroom and what is going on in the outside world. By getting students to assume roles we are able to bridge this gap.
2. Our reward system (grading) is out of balance; we force students to compete with one another for the best grades. In simulation, there is something rewarding in the activity itself, and students on the same team tend to help one another.
3. In most student-teacher relationships the student is in the passive role. In simulation, the student learns by doing, and the teacher's role is like that of a coach—someone who knows a little more and is there to help.

Next year's World Affairs class eagerly awaits its chance to play *A Dangerous Parallel*. It may be pointed out, however, that although simulation has great value as a motivational tool, the real learning seems to take place in the follow-up activities. Hence there is still a premium on the informed and creative teacher.

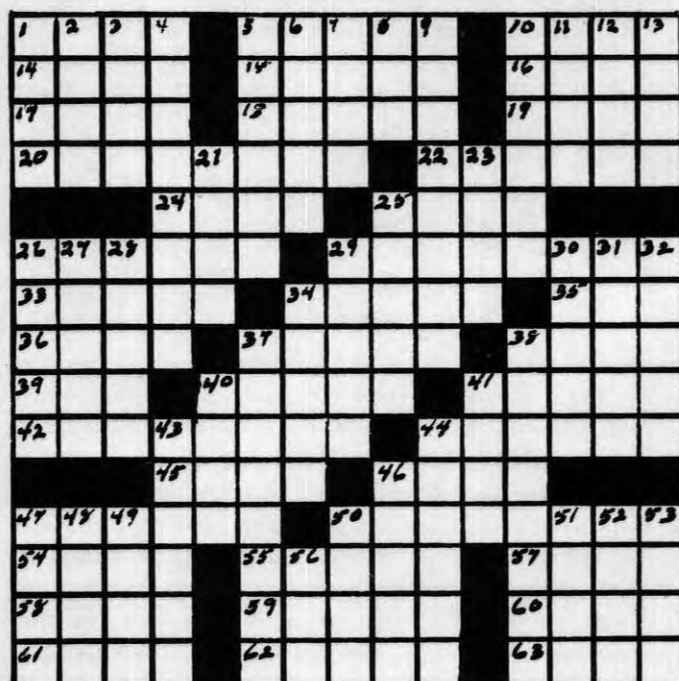
At Seventy

I climbed a tree, at seventy
 (Or almost that).
 Thus you can see
 That seventy
 (Old though it be)
 Does not of necessity
 Stand for incapacity!
 (And that's that!)

ELIZABETH T. SHIPLEY

Quaker Crossword

By ESTHER M. DODSON



Three Who Cared

SEVENTY years ago a little girl sat in meeting, as she did each week, and for a while she sat quietly. Then as she got restless an arm was put around her and her mother's free hand would trace the child's fingers—down the little finger, up the next, down that one, up the next—slowly, gently, soothingly. Even through the soft glove she felt her mother's understanding love.

A small boy was having his first train ride. He and his father had boarded the train at the junction and had found a seat near the front of the car. The boy, sitting next to the window, was happily watching the houses, bridges, trees, and corn fields as they hurried past. Soon they were stopping at another station where many passengers got on—so many that the father arose to give his seat to an older person. The glance that flashed between the boy and his father got the boy to his feet to offer his seat also. In that flash there was the unspoken understanding of comradeship between father and son, and on the faces of the older persons whose comfort had been so quickly cared for there was a look of appreciation.

A few years ago two teen-agers were going to their first Quarterly Meeting. Both girls and their families had joined the local Meeting the year before. Arriving, they were walking down the aisle of the unfamiliar meeting house when they met coming up the aisle William Bacon Evans, widely-known Philadelphia "plain" Friend who

ACROSS

- 1 (with 58 across) New Yearly Meeting
- 5 *Golden Rule* and *Phoenix*
- 10 Always
- 14 Region
- 15 Ohio Quaker boarding school
- 16 Half (prefix)
- 17 Islands (French)
- 18 One who eats
- 19 Legal document
- 20 Make do
- 22 Tillable
- 24 Fruit of 46 down
- 25 —dale Meeting (N.Y.)
- 26 What Genesis says God did in six days
- 29 Kenneth or Elise —
- 33 Owner-Skipper of the *Phoenix*: —Reynolds
- 34 French river
- 35 Saul's grandfather
- 36 The moon (poetic)
- 37 Social class
- 38 Wings
- 39 Beast of burden
- 40 Strict
- 41 — Cary of AFSC
- 42 Appear again
- 44 Liquefied
- 45 Lily
- 46 Meeting in Arizona
- 47 Excitement
- 50 What should come between speakers in meeting
- 54 Genuine
- 55 Pointless
- 57 Useful for getting there
- 58 (with 1 across) New Yearly Meeting
- 59 AFSC work camps have been held in the African country named after this river
- 60 Danube tributary
- 61 Narrated
- 62 Woolman *et al* are pictured in this
- 63 Arrived

DOWN

- 1 Not of the clergy
- 2 —Tatum (of Central Committee for Conscientious Objectors)

- 3 Sharp
- 4 Seldom-used meeting house in Southeastern Pennsylvania
- 5 Author of "The Meaning of Membership" (prominent New England Friend)
- 6 Branch symbolizing peace
- 7 — Askew, great-grand-mother of Margaret Fell
- 8 Golf term
- 9 Meeting in New York State
- 10 — Grubb or Burrough
- 11 Part of speech
- 12 First name of well-known East German Friend
- 13 A religious ceremony
- 21 Meaningless repetition
- 23 Abnormal breathing
- 25 Section abandoned by many Friends who opposed slavery
- 26 Fragrant wood
- 27 Lift
- 28 Delete
- 29 Early Quaker chronicler
- 30 There is one near Cape May
- 31 — Brayshaw (British Quaker author and editor)
- 32 — Pastures Quarterly Meeting
- 34 Edge (poetic)
- 37 Melodious custom not favored by early Friends
- 38 What Quaker pioneers crossed to reach the New World
- 40 The Vietnam situation, for instance
- 41 A few
- 43 Wrong kind of fist
- 44 Racers
- 46 Trees
- 47 Allowance (obsolete)
- 48 We avoid this kind of worship
- 49 Virginia bird
- 50 History of 48 down
- 51 Where Mexican Friend Heberto Sein lives
- 52 Test
- 53 Form of address anathema to George Fox
- 56 Nothing

For solution see page 439

died in 1964. He greeted them cordially, then drew from his pocket a strange little envelope which he offered to the girls, asking them if they were interested in puzzles. When they said they were, he suggested that they try to figure this one out when they got home. Immediately they felt they were a part of the group which was beginning now to assemble.

Hardly a day goes by that we are not able to show another that someone really cares. RACHEL THOM

The Complexities of Good Will

By GERTRUDE P. MARSHALL

AT the beginning of the summer our Meeting, like many others, received a suggestion from the Social Order Committee of Philadelphia Yearly Meeting that we invite residents of the Mantua area of Philadelphia to join us for an excursion in the country, a swim, or a visit to some place of interest. Our teen-age group, after discussing the possibilities at length, decided (very maturely, we thought) that they would like to have their entertainment of these city children in the form of a cookout on our school grounds, a walk to the "climbing tree" and the duck pond, together with, perhaps, a baseball game. Unconsciously, in fact, our young people seemed to feel that a repeat of our own type of Sunday School picnic would be most enjoyable. Swimming in a private pool did not seem right to them; it was too much like flaunting posh homes at city dwellers.

A Saturday date was set, and a capable sixteen-year-old chosen as chairman. I was appointed to be the "adult to stand by." Our plans proceeded normally. I undertook to provide the food; at the last minute we also bought some "stick-on" name tags. Kate, our chairman, consulted with Fred, the young Vista worker in Mantua, making plans for transportation and talking over the proposed entertainment. Since Fred again raised the question of swimming, we reconsidered, and one of our members volunteered her pool.

On the appointed Saturday Kate and two others went to the city to get our guests. At eleven o'clock a boy arrived at the school kitchen to warn me, breathlessly, that "they are much older than we expected." Sure enough, there were five or six youths in their early twenties (according to my reckoning), five or six teen-age girls, two or three young women, two older women, and Fred and another worker. Our group of six teen-agers was decidedly shaken and even a bit panicky.

"The Way to a Man's Heart . . ."

Food is always a good solvent, and since it was soon evident that our visitors were more interested in eating than in cooking hamburgers over an open fire, we quickly got four frying pans sizzling on the school range. The heaviest demand was on our supply of ice cubes; we exhausted what the refrigerator contained and hurriedly started some more in the freezer. Soon all the food (except the coleslaw) disappeared.

By delicate questioning we learned the reason for the advanced ages of our guests: the evening before there had

been a session of gang warfare in Mantua, with a rival gang retaliating for the death of one of its members several weeks before. Since the younger children we had expected did not live near the central departure point, they were fearful of crossing gang boundaries, and did not come. Fred therefore had invited these older guests—some of them from the gang. How willingly they had come we had no way of knowing.

What Would the Neighbors Say?

Now a new crisis arose. The owner of the swimming pool felt uneasy and fearful about taking these older boys for a swim; a telephone call to her husband elicited a flat prohibition. This family recently had had "an intruder," and the husband did not want so many black guests "because of what the neighbors would say." After an agonizing half hour, someone took some of the younger girls on a tour of the school and then went in search of a record player. We debated calling another Meeting member who had a pool, but finally decided against both putting him on the spot and risking a denial. (Moral cowards ourselves?)

So our picnic was a fizzle? Not so, for hosts and guests both tried to rise to the occasion. A baseball game drew good-natured participation, and the school's play equipment proved to be fun. A lively game of horseshoes got going—first with only the older men and their hosts; gradually the young men entered in. (Closer inspection suggested that they probably *were* teen-agers, but very mature.) The girls seemed to enjoy just wandering around on the grass under the trees, accompanied by our youngest Meeting teen-ager, a girl of thirteen, who obviously established rapport with the guests as the afternoon developed. One of the biggest hits turned out to be the name tags: evidently most of our guests never had seen such tags, and they derived touching pleasure from writing their names and nicknames with a magic marker.

Toward the end of the afternoon, when I saw a group of our guests wandering through the Meeting graveyard, I went over and gave them a conducted tour. "Why are the gravestones so *small*?" they asked. I tried to explain about Friends' belief in simplicity. They were interested in Rufus Jones's grave and insisted that they "had heard of him." Two names on one gravestone: were these people in the same grave? in the same *coffin*? They began to show interest in the older dates and in some of the lives I described, such as those of a member who had come to us from a concentration camp in Germany, and another who had died in childbirth at thirty.

After we began to have some meaningful dialogue

Gertrude Marshall of Haverford (Pa.) Meeting is on the executive committee of the new Social Concerns Committee of Philadelphia Yearly Meeting.

with several of the "over-thirty" guests and heard what life is like for a dropout teen-ager in the city, we realized that our guests—some of them school dropouts themselves—were probably much more in need of a Saturday outing than the expected children. As Kate said afterward, "The boys did look fierce at first, but not as we got to know them." As they left us, they very graciously thanked us for their day in the country.

Is there a moral to be drawn from this experience? An obvious one, apparent to any good hostess or teacher, is that you should be ready for any eventuality and rise

to the challenge. Beyond that, perhaps what can be learned is that just good will is not enough; one has to have true dedication and sacrificial courage—something I believe that most of us did not have. My own flaws and prejudices, unconscious and unknown to me, probably shine through this account, as I am reminded by a more astute younger member of my family. I have wondered if we did any good at all—whether our afternoon was just another exercise in paternalism. Or is it possible that the experience may have left some mark—if not on the guests, perhaps on the hosts?

Student Manners and Mores: The Colleges' Role

By EVERETT LEE HUNT

THE National Council of Protestant Colleges and Universities designated last April 28 as Christian College Day. For more than three hundred years, the Council said, colleges founded by church people have educated many of America's great leaders. Christian colleges are quite justified in their pride about their religious influence in the past, but what shall we now say of the religious influence of parents, churches, or colleges?

Since 1960 about two hundred worried books have been published on the care and nurture of adolescents, to say nothing of countless magazine articles and TV programs. To be sure, the Greeks had hippies in the days of Diogenes and his tub, and the contrasting characteristics of youth and age have been described in the literature of all ages; but, as many writers point out, modern urban industrial society has so widened the generation gap that neither parents nor institutions seem to be persuasive in producing in their juniors a belief that any manners or mores of the past are founded on universal principles.

The anxiety of Christian colleges about their future has been somewhat increased by the publication of a series of lectures on *The Protestant Stake in Higher Education*, given at their invitation by the head of the Danforth Foundation, Merrimon Cunigim. A disturbing bit of educational history revealed was that as Christian colleges began to get better academically and financially they broke away from the parent denomination. As they became really secular, although they continued to honor their religious tradition, they gave little or no place in their curricula to really scholarly or rigorous study of religious matters. In recent years, however, almost all colleges and universities, including the tax-supported, have introduced religion into the curriculum as cultural

history on a basis of scholarship equal to that of any other studies. In contrast to this, many church colleges offer courses in religion that are described as "apologetic, easy, poorly taught, unscholarly, the weakest part of the curriculum." As to campus social life, many church-related colleges seek "to enforce an outmoded and altogether unrealistic pattern of social behavior."

These weaknesses lead some to ask, "Do Protestants belong in the college business?" Protestant leaders believe that Protestant thought does have permanent values which need to be maintained, even if many of its customs become "outmoded." These values, in their eyes, are of sufficient importance to justify the support and strengthening of their colleges, even when such colleges are not equal academically to the more prestigious secular institutions. The humanizing of life and a concern with the worth and dignity of man are of more importance to the college community, they assert, than any particular intellectual pre-eminence. Most secular colleges agree on the importance of these values, which they hope may continue to distinguish them from the large universities. But the development of professional specialization in the graduate schools, together with the dominating influence of academic organizations, does not leave faculty members much time to cultivate human values, and they have little interest in any traditional loyalties among colleges founded by Quakers or Congregationalists or Presbyterians.

What about the students themselves and their influence on the lives of their colleges? Most Protestant colleges attract students from families sympathetic with their values. In their admissions policies the secular colleges emphasize diversity of geographical and social background in the belief that the results of such diversity are broadening and liberating. This, together with the contagious effect of mass communication, means that influences are at work all over the world.

Everett Lee Hunt of Swarthmore (Pa.) Meeting is Dean Emeritus and Professor Emeritus of English at Swarthmore College.

In response to the demands of students, the universities are divesting themselves of responsibility for student life. In a widely published statement the dean of an urban university recently said that "Students should be free to package their own lives: intellectually, socially, politically, and morally." Some members of a distinguished law faculty, after conducting for a year a seminar with seniors on student conduct, are making a country-wide distribution of their findings to colleges and universities. One basic conclusion is that "The university should not regard itself as the arbiter or enforcer of the morals of its students." *Time* recently quoted from the presidential address of Professor Mayhew of Stanford University before the American Association for Higher Education: "Colleges are not churches, clinics, or even parents. Whether or not a student burns a draft card, participates in a civil rights march, engages in premarital or extramarital activity, becomes pregnant, attends church, sleeps all day, or drinks all night is not really the concern of an educational institution."

A state university which did abandon all regulations concerning sex, liquor, and drugs found student conduct so reprehensible in the eyes of the public that the administration felt compelled—suddenly and perhaps arbitrarily—to restore some rules. This involved immediate demonstrations by students, asserting that no one except themselves had a right to attempt to regulate their conduct, although a small minority group did publish a dissenting statement that the university could not exist without public support, and that, if some time was required to persuade their elders of the hypocrisy and foolishness of old rules, patience was called for.

We have, then, three institutional attitudes. The

avowedly church-related colleges continue to assert their responsibility for maintaining moral and religious values relevant to human conduct. The secular colleges in their catalogs avow an indebtedness to their traditions, but in the pursuit of intellectual prestige their faculties concentrate on the academic. The larger universities are abandoning responsibility for personal conduct.

Alumni: Assets or Liabilities?

Since the independent college is not supported by church or state, it must appeal to its alumni. But the attempt to produce an understanding dialogue between undergraduates and alumni sometimes results in a harsh confrontation. In a commencement reunion at a nationally recognized independent college in the Middle West the president of the senior class told his visitors that the alumni were the chief obstacle to the progress of the college. In reply the seniors were reminded that the college could not exist without the support of its graduates. But back came the answer that merely because the alumni paid the bills they should not attempt to regulate the lives of students. Again came a rejoinder that the alumni might possibly contribute wisdom as well as money. Etcetera, etcetera.

Who is to make the decisions on these issues? The faculties are increasingly disinterested. The administration is more and more dependent on the faculty, except that it does have to raise salaries and build halls and keep alumni convinced that their college is worth supporting.

What lies ahead for the secular college? Should it emulate the university and limit its concern to the intellect? Or should it be influenced by the Protestant colleges? Surely alumni should enter actively into discussion of such questions.

What Chance for Peace in the Middle East?

By LANDRUM R. BOLLING

ACTS of terror and counter-terror continue to shatter the precarious truce established between Arabs and Israelis following the June war of 1967. Random victims are killed on both sides, and the political speeches from both camps sound more and more uncompromising. Go visit among Arabs and Israelis on their own soil and you tend to confirm the most pessimistic outlook.

Yet the really striking fact about the situation in the Middle East—the big news that somehow never quite gets out—is that peace is *still* possible. It is certainly the overwhelming desire of the people on both sides, as they make abundantly clear to the foreign visitor. After three

years in twenty years, nobody on either side has much faith that a real solution can come through still another war. Even so, many say that the present course of things is leading inevitably toward another violent conflict. A sense of "terrible injustice" shapes the thinking and actions of both parties.

The Arab usually starts by asking the outsider if it was justice back in 1948 "to create a million Arab refugees to provide homes for 600,000 Jewish refugees." He views the whole Zionist movement as a wicked international conspiracy to deprive a peaceful Arab people of the rocky Palestinian hills on which their ancestors had lived for 1,500 years. He considers American and other Western support of the creation of the State of Israel a callous act of political expediency, done partly to ease the con-

Landrum Bolling, president of Earlham College, Richmond, Indiana, returned not long ago from a three-week visit in the Middle East, where he conversed with many Arab and Israeli leaders.

sciences of Western Europeans and Americans for their own antisemitism and their unwillingness to provide adequate refuge for the victims of Hitler, and partly (in the case of the United States) to enable politicians to curry favor with Jewish voters. And he still denounces the Balfour Declaration of 1916 as a presumptuous and dishonest gesture in which the British were offering to give away land they did not own or control to third persons who also had no legal or moral right to that land.

Since the Arabs regard the partition of Palestine as an "act of aggression" against the Arab people, they defend their every action against Israel since then as justifiable resistance to an inhuman and intolerable attack. These are not the mad ravings of extremists, but the thoughts of Arabs of every class and every shade of political and religious leaning, including all the Christian and Quaker Arabs with whom I talked in four countries.

Roots of Arab Bitterness

The Arabs' conviction that the Western world will never give any recognition to their feelings or allow their case to be stated fairly in the American press adds to their bitterness and to their alienation from the West. Another major source of their bitterness is the experience of the several hundred thousand Arab refugees, who have been vegetating in refugee camps for twenty years. They cannot understand how the world community could have allowed this degradation of so many human beings to have continued. More fuel is added to the fires of their anger by some of the explanations commonly given abroad as to why so many Arabs are still rotting in refugee camps: "they are being kept in the camps by reactionary Arab governments that want to use the refugees as political pawns;" "the Arabs are a lazy, shiftless people who are quite content to live on U.N. relief;" or "the Arabs have no ambition to learn a trade and go out and get jobs in the modern world;" or "Arab governments do all they can to block resettlement."

Most of those who have remained in refugee camps, according to Laurence V. Michelmore, American head of the United Nations Relief and Works Agency for the Middle East, are old, poor, or uneducated—the ones least well equipped with the skills required to make a fresh start in the modern world. In some cases the men in the camps have gone off to earn money wherever they could get jobs but have left their wives and children behind, feeling that to move their families away would be to give up any future claims for repatriation and for restitution of property. The world should be sufficiently aroused over the fact of this enormous refugee problem to develop practical plans for putting an end to it—thus removing one of the major barriers to an Arab-Israeli settlement.

The Israelis, in turn, insist that they have wanted a peaceful settlement from the beginning, explaining that early Zionists were welcomed by Palestinian Arabs, that they bought their lands from willing sellers, and that some of the Arab leaders of a half century ago and later cooperated enthusiastically in arranging for such purchases. They acknowledge that along the way this good feeling faded out, but they place the blame upon Arab nationalist extremists. (The Arabs say the change came when it was made clear that the Zionist settlers intended to become a majority and to create their own state.)

"We are going to have to live with the Israelis; we cannot destroy them," many educated and responsible Arabs now say. Only if you have some notion of the breadth and depth of the Arabs' bitter resentment against the creation of the State of Israel can you appreciate what a radical shift in thinking those simple words represent. Since the June War the leaders in Egypt and Jordan have been willing to accept as permanent the existence of Israel and to cooperate in the United Nations' plan for a peaceful settlement as outlined in the U.N. resolution of November 22, 1967. The Israelis say that they accept the principles of the United Nations' plan, but on one key point—the return of captured territory—they balk. Their leaders say that they are ready to negotiate a peace but that the Arabs so far have refused to go to the conference table for direct negotiations; whereupon the Arabs explain their refusal by saying that, before they agree to negotiate, the Israelis must first state categorically that they accept the U.N. resolution as the basis for the settlement. For many months the United Nations has been trying through a special representative to move the antagonists toward implementation of the U.N. resolution, but without visible success because the Israelis refuse to promise to hand back the occupied territories and the Arabs refuse to enter into negotiations without such a promise.

Israeli Hawks, Doves, and Others

Among Israelis there are sharp differences of opinion about what the national posture and policy should be. The most hard-line Israeli hawks (among whom are to be found the most orthodox religious Jews) demand that Israel hold every square meter of territory she has conquered; some argue that Old Testament prophecy justifies taking still more. A tiny handful of Israeli pacifists and some communists hold that the idea of a separate Jewish state is in the long run unworkable and that eventually there must be re-created a bi-national Arab-Israeli Palestine. In between stand the bulk of the Israeli people, agreeing that Israel should not attempt to occupy all the Arab land she now holds, but there is disagreement on how much territory should be returned, and how.

"What the Israelis really want," several prominent West Bank Arabs told me, "is for us to help them set up a Quisling government. They don't want the continued headaches of trying to rule us through an army of occupation, but we don't intend to accept the Nazi pattern, even if it is now proposed by Jews." Nothing about their relations with the Arabs infuriates the Israelis so much as to have their actions compared with those of the Nazis, yet there have been enough cases of Israeli military brutality to give the Arabs a sense of justification for their

hatred and an increasing admiration for the guerilla fighters of the Al-Fatah.

The longer acts of terror and counter-terror continue the more difficult it will be to make peace. It would have been much easier in the fall of 1967 than it is in the fall of 1968; it is easier now than it will be a year hence. Despite all the passionate oratory on both sides, as well as the acts of violence, there is an underlying desire for peace greater than ever before in the history of this bitter and bloody struggle.

A Quaker's-Eye View of Uppsala

By BARRETT HOLLISTER

THE Assembly of the World Council of Churches (WCC), held in July at Uppsala, Sweden, gave attention to many concerns important to Friends—especially to Friends who emphasize religiously-based social action. For sixteen days the 730 delegates from more than 230 member churches and 80 countries listened to speeches, panels, movies, a play; read too many documents (ten tons of paper donated by paper companies!); conferred in sections of 200 and subsections and committees of 25 to 50; drafted reports and resolutions; legislated in sections and plenary sessions. Approximately 2,000 other participants (observers, youth, fraternal delegates, advisers, press, et al.) took various roles.

It all was very tiring and at many points frustrating, yet it came through with vigor and vitality. One makes many comparisons with Friends General Conferences at Cape May and Friends World Conference of 1967. These must be omitted here except to note my welcome shift from chairman and therefore "Establishment" status at Cape May in June to the role of critic, along with youth and others, at Uppsala in July. The latter is far easier on a Friend's blood pressure!

Four Friends (Wilmer Cooper of Friends United Meeting, Fred Haslam of Canada Yearly Meeting, Ratonavarivo of Malagasy Yearly Meeting, and I) were delegates. At least six Friends attended in other categories, including Howard Diamond of London Yearly Meeting as fraternal delegate for Friends World Committee. One evening we all joined Swedish Friends and friends of Friends for refreshments and discussion in a local home. The second Sunday most of us joined other visitors for worship with Stockholm Friends; several visited Sigtuna, site for the 1970 Friends World Committee meetings.

This delegate's observations of the Assembly center around eight points: emphasis on development of poor peoples and countries; participation of youth; participation of Eastern Orthodox churches; growing cooperation with Roman Catholics; lack of emphasis on theological conceptions or terminologies; attention to political issues; development of non-violent methods for social change; and the future of the WCC.

Barrett Hollister, who has just terminated nine years' service as chairman of Friends General Conference, represented the Conference at the Assembly of the World Council of Churches at Uppsala, Sweden, in July. He is director of international studies and professor of political science at Antioch College, Yellow Springs, Ohio.

1. *Development of the poor peoples of the world and their countries was the dominant subject.* Led by the section on "World Economic and Social Development," all six section reports and the most stirring addresses (by Barbara Ward, Lord Caradon, W. A. Visser't Hooft, James Baldwin, and Robert Gardner) drove home the tragedies of poverty, discrimination, and ignorance. Bishop Auala from Southwest Africa—a magnificent Black African—had the room next to mine, and we had breakfast together every morning, often discussing his country and my own. One third of the delegates were Asian, African, Latin American, and Middle Eastern Christians. In the WCC's 1966 conference on "Church and Society," revolution was more important than peace; at Uppsala development was more important than revolution.

2. *Youth participated effectively and raised controversy.* Although very few churches appointed young delegates (only 4 percent were under 35), the WCC provided for 135 non-voting "youth participants" and for 300 Scandinavian young people who helped with housing, in the offices, etc., under the classification of "stewards." Club 68, the youth café and night club that was open until 3 A.M., disturbed some delegates with its style of entertainment and discussion. Eight issues of *Hot News*, a mimeographed newsletter, carried the words "Little Brother Is Watching You" on the masthead. While I disliked the applauding by the youth "claque" and disagreed with some *Hot News* editorializing, I found the contributions of youth more responsible and more moderate than some I have experienced in Quaker and college circles in the United States.

3. *Full participation of the Eastern Orthodox churches neither dominated nor skewed the proceedings.* For these churches, which joined WCC during and after the Assembly in 1961, this was the first occasion for relatively proportional participation. They entered into everything good-humoredly, enjoyed being photographed in their colorful garb, often did not vote en bloc, spoke on several occasions for Friendly views (e.g., in their emphasis on the Holy Spirit), and submitted a mild redraft of the resolution on Vietnam, which I favored adopting. (I continue to support Kenneth Boulding's suggestion, after another ecumenical event, that Orthodox robes, beards, and headdresses should be identified in a "bird-guide" section of the printed handbook.)

4. *Growing cooperation with Roman Catholics pervades WCC ecumenism.* There now are several official, joint committees of the WCC and Roman Catholic central agencies. One of the most important of these is the Joint Roman Catholic-WCC Committee on Society, Development, and Peace. Its executive, a Jesuit priest, is located at the WCC Ecumenical Center in Geneva. Nine Roman Catholics were elected by the Assembly to the WCC's Faith and Order Commission. (In the Netherlands the National Council of Churches has dropped a formal basis of membership and includes Roman Catholic members and officers.)

5. *Little of the Assembly's work was conducted in the theological concepts and terminologies that offend many General Conference Friends, including this delegate.* I went to Uppsala with some fear that what would seem to me pious cant and obscure abstractions would bore me, but the sessions and materials were much harder on the traditionally theological. The median age of delegates was 52 years; 22 per cent were over 60. The older ones and those who hold high offices in their churches tended to register for the sections on "The Holy Spirit and the Catholicity of the Church" and "Renewal in Mission." Younger and lay delegates chose the social and action programs. Age and church position seem to influence motivations and basic perspectives more than nationality or denomination.

The Bible study and church services were not in Henry Cadbury's style, though they varied according to the different leaders' traditions. It was clear that theologians now include in their formal subject matter a very wide range of concerns—in fact, almost everything. The main theme for the coming years' attention of WCC's Faith and Order Commission is "Man in Nature and History." (Wilmer Cooper of Friends United Meeting was elected to this commission.) From the first Assembly in 1948 through the third in 1961, WCC statements gave increasing emphasis to trinitarian, Christological, and evangelical ways of expressing religion. Uppsala considered other matters more important.

Carl McIntire [right-wing Presbyterian minister] attended at least briefly as a press representative and was blocked by firm chairing (I was told) from taking a dominant part in one press conference. Billy Graham was a welcomed and seemingly attentive adviser for a few days.

One committee report quoted approvingly a 1965 statement of WCC:

It is our hope that all who share together the Scriptural and Trinitarian faith in Jesus Christ as God and Saviour may thus be enabled to work together and to build one another up in common faith.

We let this pass, but at another point we asked that in the phrasing "seek the union of all Christians" the word "unity" replace "union." Over the years it will be important to the free churches that the WCC be kept as open and flexible as possible both on theological statements and on action programs.

6. *Great attention was given to political issues and to churches' involvement in them.* Resolutions were adopted on a range of subjects: the Middle East, Vietnam, relief for Nigeria, racism, Martin Luther King, and "The Conflict between Nigeria and the Former Eastern Region." This last was much

the most difficult, for the Assembly included delegates from both sides in that civil war. Deep involvement of Christian churches in the political world was felt clearly when the Assembly dispatched a special mission to Niamey for negotiations over relief and raised the WCC \$3,800,000 Nigerian-relief program by \$3,000,000 more.

One of the chief arms of the WCC on political issues is the Commission of the Churches on International Affairs (CCIA)—well known to Quaker staff members in Geneva and London and at the United Nations. I was assigned to the Assembly Committee on CCIA and was very favorably impressed with its devotion and competence.

7. *Inasmuch as some Christians support and join in violent revolutions for social justice, the great importance of developing nonviolent methods for drastic social changes was emphasized.* The WCC's Church and Society Conference of 1966 tended to sanctify revolution and violence in the cause of social justice. Since 1966, WCC and the churches have moved toward more emphasis on *justice*, with frequent mention of violence, and, typically, with direct linking of such statements with urgent pleas for nonviolent methods of revolutionary change.

Martin Luther King's death robbed the Assembly of his preaching in the opening church service. Many, many speakers in formal addresses and private conversations spoke of him and his practice of nonviolence. In the concluding session a resolution of tribute to him included the proposal to establish in his honor a WCC program on the study of nonviolence. (Friends worked vigorously on this.) The coming months are timely ones for the making of clear, specific proposals by Friends to the staff and officers of WCC.

8. *The future of WCC seems vital, vigorous, and beset with problems.* Friends need to recognize the Council's opportunities and limitations. For me the former greatly outweigh the latter. WCC is attracting staff and other participants of fine quality and is working with integrity on top-priority issues at some of the points where changes are desperately needed. The burdens of tradition are heavy in the churches. Despite all the talk of "youth, laity, and women," the nominating committee recommended a slate of six men for the Presidium—all clerics, one over 60, five over 65! I tabled a motion to return this to the committee for reconsideration and was ruled out of order. Others used an initiative petition that I signed to substitute a specific woman for one of the bishops—an embarrassing procedure. Pressed to a vote, this lost by about 400 to 289. A delegate behind me commented, "No nominating committee will ever again bring a slate without at least one woman on it." The WCC changes—too slowly. On how many counts do Friends respond more adequately?

* * *

While I am no more inclined than before Uppsala to feel that the World Council of Churches is the chief concern of Friends or that studying theology is my calling, I am much less disturbed by the fear that Friends may be involved in a movement contrary to the main streams of our religion. This is one of those valuable relationships in which we can and should proceed confidently and openly, knowing we have significant experience to share and much to learn.

Notes from London Yearly Meeting

PRIOR to London Yearly Meeting (held August 2-8 at Friends House, London) one of London's Monthly Meetings asked the Meeting for Sufferings that a peace witness be held during Yearly Meeting. The Peace Committee already had been aware of a widespread feeling for such an action, and Meeting for Sufferings approved the idea, recommending that the witness be made in a public place.

Following a minute on the subject from the Yearly Meeting itself, about seven hundred Friends gathered outside Westminster Abbey on Sunday afternoon, August 4th, shortly after Evensong. For three-quarters of an hour the Yearly Meeting and the Junior Yearly Meeting, testifying to the unity of the witness, upheld a prayerful silence in the midst of London traffic. A large sign saying "Quaker Witness for Peace" was held on two standards, and many participants wore across their chests blue bands bearing the same words. The Dean of Westminster, in his colorful official robes, stood with the Friends. At the end he took them into the Abbey and led the standing group in the Lord's Prayer, then passed down the aisles shaking their hands.



Photo by Richard Haynes

Among the subjects on the Yearly Meeting agenda was "Use of the World's Resources." Dealing with this, advance documents observed that "The Society of Friends is a small body with many affluent people in an affluent world. If it looks to the right use of the world's resources it cannot escape a sensitive appraisal of the use to which it puts the resources available to its own members. The Society always has had a concern for simplicity. Should it now examine again carefully the quality of its spiritual life in the light of the testimony on simplicity?"

The Yearly Meeting recommended that individuals pledge one per cent of their net disposable income to a special fund of the Finance Committee of the Meeting for Sufferings to be used largely for projects to help underdeveloped countries. Some of these might extend Friends Service Council projects in progress as a token of concern that richer nations should fulfill their responsibilities toward poorer nations.

A letter from the Yearly Meeting to the Prime Minister protested sale of arms to any country.

MARY ELIZABETH PIDGEON

Book Reviews

SOME FORM OF PEACE: *True Stories of the American Friends Service Committee at Home and Abroad.* By MARVIN R. WEISBORD. Viking, N. Y. 168 pages. \$5.95

Marvin Weisbord, who admits to being neither a pacifist nor a Quaker, has written a book of which either a pacifist or a Quaker might well be proud. Wisely the author has limited his presentation to a number of dramatic episodes in the 51-year life of the Service Committee which he is able to treat in considerable depth and detail and which illustrate pacifist motivation at its best.

Each episode has its own introduction so that the reader can more easily grasp the objectives and results of the particular program and project. In each chapter the author follows closely the thoughts and actions of a particular individual, making that person very real, but he also brings in others who are an equally active and important part of the story. From the little French girl who persuades Les Amis to build a house for her family for the price of four sous (p. 14) to the workcamp leader who stands firm in his "conviction against bigotry" in that summer at Pine Mountain (p. 119), this little book is full of intensely moving incidents. The author is an interesting and accomplished writer as well as a careful and objective researcher.

One might question 1924 as the year in which Pierre Ceresole conceived the idea of an international work camp (p. 108) and also the author's rather sweeping statement that "World War I was the first in American history when everybody, conscientious objectors included, was made eligible for military conscription" (p. xvii), but it is doubtful if another person—even one close to the work of the AFSC over the years—could have written a book any more objective or understanding than this one, and one hopes that *Some Form of Peace* will have a wide and appreciative audience.

Certainly Marvin Weisbord has a most convincing way of bringing to life both persons and deeds, principles and practices, "the agony and the ecstasy" of working with and for one's fellow men.

EDWARD N. WRIGHT

A CREED FOR A CHRISTIAN SKEPTIC. By MARY McDERMOTT SHIDELER. Eerdmans, Grand Rapids, Mich. 167 pages. \$3.95

"To be skeptical about Christianity," writes Mary McDermott Shideler, a member of Chicago's 57th Street Meeting of Friends, "is not to renounce the faith, but to insist for ourselves and others on the imperative need for humility. As skeptics, we can have unconditional faith, but we cannot have unconditional knowledge."

"The Apostles' Creed," used by many church bodies, is a favorite target for critics. According to Jules Laurence Moreau, it was compiled so that the Christian faith "might be made known, shared, and protected against misconstruction." Mrs. Shideler feels that it is not to be used as a digest of information, but as a summary of wisdom. Any creed, she believes, may be turned into a high, rigid, and divisive wall, or it may be the center of concentric circles that contract or expand as life ex-

periences are tested against it. We should be free to examine, explore, wait, and grow. The Apostles' Creed, she suggests, serves as a framework for discussions of the questions that seem especially significant to Christian laymen today, for Christianity is a continuing process in which the important thing is not where we are at any particular moment but in what direction we are moving.

Mrs. Shideler, who contributes to a variety of theological publications, follows the reasonable theology of C. S. Lewis, Dorothy Sayers, and Charles Williams, which make Christianity both plausible and workable. Her deeply devout nature and the richness of her trained mind have made *A Creed For a Christian Skeptic* very rewarding. It should be difficult for one who has read the book to repeat The Apostles' Creed thoughtlessly.

JANE S. BURTON

MEETING FOR BURIAL. By JANET HITCHMAN. Atheneum, N.Y. 160 pages. \$4.50

Here at last is a first-rate contemporary Quaker novel, written by someone who really knows Friends. Ostensibly it is centered at the memorial service in a suburban London meeting house for Mildred Moore, an indomitable British Friend who has given practically her whole life to arduous and often dangerous relief work for the Friends Service Council; but actually the memories of the assembled mourners carry it to many far-flung, probing scenes, ranging from a French battlefield, a Russian famine area, and depression-ravaged Wales to a shipwreck and a Quaker boarding school.

It is a book that can be savored on several levels. First, there is the story it tells—and a good one—of life over a span of more than seventy years as it affected a score of English Friends and their friends. Second, there is the deftly-built-up portrait of a complex, dynamic, imperious woman who, as her closest associate—subservient but sometimes resentful—said, "put Quakerism before God."

And third, there are (for Friends, at least) innumerable bits of insight into Quaker foibles and characteristics that bring recognition—sometimes amused, sometimes painful: the Quaker clichés ("We must ask ourselves"—"Are we clear?"—"In the sight of God"—"Guided by the light within"); the speakers in meeting ("Some don't know what to say, but they speak just the same"—"Then there are the ones who come with a set speech"); and the rebellious girl who has had too concentrated a dose of Quaker service ("I was tired of Quakers—tired of examining all my reasons for doing the most natural things—tired of thinking of other people all the time—tired of searching for 'that of God in every man.'")

All in all, a fine novel, and warmly recommended.

F. W. B.

EXPERIENCE AND GOD. By JOHN E. SMITH. Oxford U. Press, N. Y. 209 pages, \$4.75

This significant book by a distinguished Yale philosopher should be of particular interest to Quakers. Professor Smith defends an experimental approach to religion but takes account of recent criticisms of the concept of "religious experience" found in William James and other writers of a generation or so ago. In recent years there has been a marked reaction against

this approach on the ground that it leads to unrestrained subjectivity. It is hard to see how this conclusion can be avoided if we take private religious feelings as our starting point, but if we think of religious experience primarily as *encounter* with God or some other religious object, then the objective aspects of the experience are acknowledged and safeguarded. It follows that if there is a genuine encounter with the divine we must make room in our thinking for an element of self-disclosure or revelation. Unless God is merely an idea which we construct out of our private feelings, we must take Him as He reveals himself in the encounter.

The author defends himself vigorously against the charge that this point of view leads to authoritarianism or traditionalism in religious thought. His main concern is to defend the legitimacy of philosophical thought in religious matters against all who question its value, whether from the side of positivism and skepticism or from that of neo-orthodoxy.

The book is closely reasoned and therefore hard going at times, but those who are interested in philosophy will find it rewarding.

JOHN M. MOORE

DANIEL BOONE IN PENNSYLVANIA. By PAUL A. W. WALLACE. Pennsylvania Historical and Museum Commission, Harrisburg. 21 pages. 50 cents

Daniel Boone was only fifteen years old when his family left Pennsylvania, so this booklet necessarily deals more with his character than with his career. The author's thesis is that the key to both is to be found in the environment in which he grew up and in the Quaker tradition of his family and of the rural community around Oley (later known as Exeter) Meeting.

Dr. Wallace's account is based on solid research of primary archival material, including the minutes of Gwynedd and Oley Monthly Meetings. Boone's parents, grandparents, and several other near relatives were charter members of Oley Meeting. Indeed, Daniel's grandfather gave the land on which Exeter Meeting House still stands.

Dr. Wallace rejects many of the legends of Boone as a warrior and Indian fighter as naively nonhistorical, viewing his Quaker upbringing as much more important in the formation of his character. The author feels that several of Boone's basic traits derived from his Quaker heritage: his "warmth of heart, courage, devotion to duty," and even his "straight tongue"—by which we may infer that he means Boone's sometimes curt and always straightforward truthfulness.

Two of the five interesting illustrations in this inexpensive essay are of exceptional interest. One is the Chester Harding oilcloth portrait of Daniel, painted in Missouri a year or so before his death. Although now much deteriorated, it is the only known portrait of the backwoodsman painted from life. The other is a photograph of Daniel's grandfather's log cabin, which disappeared some fifty years ago.

To some Friends it may come as a surprise—even as a shock—to be told that this legendary old fighter-warrior frontiersman was fundamentally a Quaker. But, according to Dr. Wallace's discerning analysis, such was, indeed, the case.

MAURICE A. MOOK

Friends and Their Friends

The cover design, long familiar to JOURNAL readers in its usage as the colophon on the magazine's masthead, is the work of Fritz Eichenberg, distinguished artist and illustrator who is a member of Scarsdale (N. Y.) Meeting and head of the Department of Fine Arts at Rhode Island University. After all these years of compression to almost microscopic dimensions the colophon seemed to the editors to deserve—this once in a lifetime—a place in the sun. Moreover, its magnification serves to emphasize the younger generation's eagerness to get hold of the JOURNAL after Father is through with it, thereby reminding us of the scurrilous Christmas card we received last December expressing the hope that 1968 would be a good year and would bring to the FRIENDS JOURNAL at least a few readers under the age of 30.

Tuckerton (N. J.) Meeting House, site of the New Jersey Friends Picnic in August, is the center of a historic settlement known at various times in the past as "Little Egg Harbor," "Middle of the Shore," "Quakertown," "Fishtown," and "Clamtown." The final name in this list prompts Charles C. Thomas of Woodbury (N. J.) Meeting (to whom the JOURNAL is indebted for this information) to note that because clams were so plentiful "indentured servants' contracts often provided that masters were not allowed to make them eat clams more than three times a week." In 1791 Clamtown became the third port of entry in the United States with its own customs house. The name it now bears, in fact, was given in honor of an early collector of customs.

The present meeting house (built sometime after 1850) is open only in the summer months and is under the care of Burlington Monthly Meeting.

Six members of the Ku Klux Klan were among the participants in a discussion with Sheldon D. Clark of the American Friends Service Committee staff at the July meeting of the Houston (Texas) Committee to End the War in Vietnam. This particular gathering also was noteworthy in that it was interrupted by the throwing of stench bombs. Undaunted by this malodorous form of disagreement with their objectives, the end-the-war advocates calmly continued their meeting in another room.

Appointed as "Friends in Residence on the European Continent" by the Friends World Committee for Consultation, Curt and Rosalie Regen of Plainfield (N.J.) Meeting sailed for Spain late in August, bearing a travel minute from their Monthly Meeting, with endorsements from New York Yearly Meeting and Shrewsbury and Plainfield Half-Yearly Meeting. Before returning to this country at the end of June, 1969, they plan to visit Monthly Meetings, groups of Friends, and individual Quaker families in Spain, France, England, The Netherlands, East and West Germany, Switzerland, Austria, Italy, and the Scandinavian countries. Their home base between visits will be Quäkerhaus, 328 Bad Pyrmont, Germany, where they expect to attend Germany Yearly Meeting in October.

To the growing list of Friends' Meetings offering support to draft resisters can now be added Conscience Bay and Westbury Monthly Meetings, both on Long Island, who recently passed minutes declaring their intention to open their doors to "men who find they must conscientiously resist cooperation with national Selective Service, if they resist nonviolently."

Los Angeles Meeting is sponsoring silent peace vigils every Friday evening at the Los Angeles Music Center. Some of the participants meet in the coffee shop afterward for a short discussion. Additional vigilers will be welcomed; information may be obtained from Clifford North Merry, 1617½ West Seventh Street.

Draft refusal "under the care of the Meeting" is a new plan inaugurated by Palo Alto (Calif.) Meeting. It means that a young man may arrange to return his draft card with a letter of support from the Meeting, announcing his decision at a service somewhat similar to that used by Friends at the time of marriage.

"What's in a name"—or an address, either? Fifteenth Street Preparative Meeting in New York City, formerly New York Preparative Meeting, changed its official address (although not its location) not long ago, but now finds (according to the Meeting newsletter) that "during the week at least one Friend runs into people trying in vain to find [15] Rutherford Place," currently listed as its address. The newsletter suggests appealing to a "higher authority" (City Council), which could change the street name to Stuyvesant Square West, since local maps show the adjacent park known as Stuyvesant Square.

Should we be ashamed of being known as Quakers? If not, query some correspondents in *The Friend* (London), why are we not so listed in telephone directories? Many Americans doubtless have had the same experience: looking in vain among long lists of assorted "Friends of," "Society of," and even "Religious." One of these British seekers suggests: "The Methodists' title was also an expression of derision [like *Quaker*]¹—as was the term *Christian*. Is this another instance of God's choice of the foolish things of this world to confound the wise?"

First aid for First-day Schools is now available in the form of a new *Curriculum Guidebook* that includes an annotated bibliography (arranged by topic and age level) of a variety of courses of study, as well as a chart giving an over-all view of material offered. This list may be ordered from its compiler, the Religious Education Committee of Philadelphia Yearly Meeting, at 1515 Cherry Street, or from Friends General Conference, 1520 Race Street, Philadelphia. (Price \$1.25)

Esther M. Dodson, creator of the "Quaker Crossword" on page 428, is a member of Orange Grove Meeting at Pasadena, California, and a part-time worker at the American Friends Service Committee office in Pasadena.

A distinctly backhanded compliment for this periodical appears in a recent newsletter of a Meeting which, for its sins, shall here be nameless. "A FRIENDS JOURNAL subscription notice is enclosed," it says. "Those not taking it will find it a very worthwhile publication."

An advertising campaign in the Welsh press and the preparation of more Quaker material in Welsh were among measures recommended at a recent conference of Friends in Wales reported in *The Friend* (London) by Marian Jones. "There is little doubt," she writes, "that within the Welsh Nonconformist denominations there are many who are sympathetically drawn to the Quaker position, on the peace issue particularly." The Welsh language, she adds, has been both a dividing and a unifying force among the people of Wales, and the near disappearance of Quakerism among speakers of that language is due to Friends' failure to make use of it.

The 150th anniversary of Quakerism in Norway attracted forty visitors from other Yearly Meetings to this summer's sessions of Norway Yearly Meeting, whose growing membership now stands at 94.

"Ten Minutes for Peace," a questionnaire and discussion guide "for concerned citizens," challenges the individual to take an inventory of his attitudes toward various critical international issues as well as of his knowledge of his government's position on these issues. This pamphlet is available free of charge from the Institute for International Order (11 West 42nd Street, New York 10036), an organization which is actively interested in the American Friends Service Committee and the Quaker United Nations Program.

Ten thousand toy guns were consigned to destruction recently by Payson Sawyer, a wholesale toy distributor in Falmouth, Maine, who has announced that from now on he will refuse to distribute such items to stores. *News Notes* of the Central Committee for Conscientious Objectors reports that Quakers helped Payson Sawyer decide that selling toy guns is almost sanctioning the use of real weapons.

"Analysis of Nonviolence in Theory and Fact" is the topic to which the entire Winter 1968 issue (Volume 38, Number 1) of *Sociological Inquiry* is devoted. Edited by A. Paul Hare of the Haverford College faculty, this issue contains some interesting articles and a useful guide to organizations, books, and periodicals concerned with nonviolence. It is available at \$2.25 from the Department of Sociology, Haverford College, Haverford Pa. 19041.

Legal prohibition against the use of alcohol by Methodist clergymen has been abolished in a decision made at a recent governing conference of the United Methodist Church. A footnote to the new ministerial requirements states that the change is "not to be interpreted as relaxing the traditional view [of the church] concerning the use of alcohol and tobacco," but as setting "higher standards of self-discipline and habit formation."

Eight young American volunteers, including three American Friends Service Committee workers, participated in a recently concluded Tripartite Work and Study Project held in the Soviet Union. This program, sponsored jointly by the A.F.S.C., the Friends Service Council of Great Britain, and the Committee of Youth Organizations of the Soviet Union, brings together for a work project and discussion groups equal numbers of Soviet, British, and American volunteers between the ages of 20 and 30.

Lancaster Friends' School in England, having outgrown in attendance and demands the resources of its parent Meeting, will henceforth be run as an independent charitable foundation under a board of governors having no official connection with the Society of Friends.

Boot-camp training for conscientious objectors prepares 17-year-old boys for "peaceful combat" against poverty, injustice, and factors causing violence, according to the Reverend Palmer Becker, a Mennonite who conceived this program, the first annual session of which (held this year in Oklahoma) included an obstacle course to prepare the boys for potential service as C. O.'s in work overseas or in poverty areas in this country. "To say 'no' to war is the first step," says Mr. Becker, as quoted in the *Mennonite Weekly Review*; "from there we need to go on and say 'yes' to a Christian alternative which will truly stop and overcome evil."

An opera based on the life of Mary Dyer, Quaker martyr, is a current project of Richard Owen, successful young New York trial attorney and composer of *A Fisherman Called Peter*, a one-act opera that has been performed by many church groups throughout the country.

The curator of the Swarthmore College Peace Collection of the Friends Historical Library, Ardith L. Emmons, will retire at the end of January and return to What Cheer, Iowa, whence she came in 1964 to take charge of voluminous records of peace organizations and their leaders at the Southeastern Pennsylvania Quaker college. Her successor has not yet been chosen.

"Hunger, U. S. A.," a well-written, profusely illustrated, thoroughly documented report, is now available at \$2 through the Citizens' Crusade Against Poverty, 2027 Massachusetts Ave., Washington, D. C. Prepared by the Citizens' Board of Inquiry into Hunger and Malnutrition in the United States, it states that migrant workers and American Indians on reservations are among the worst-nourished groups in our country, where "to make four-fifths of a nation more affluent than any other people in history, we have degraded one-fifth mercilessly."

To encourage the natural ecumenical bent in children, the National Council of Catholic Women is now distributing a kit for parents explaining many varieties of religious beliefs. Among the booklets recommended is Mary Test's "On Sitting Still," long used to instill an appreciation of silent meeting among Friends' children.

A student passer-by at an August peace vigil in Buffalo, New York, on encountering for the first time the ancient wording of the Friends' peace testimony on a sign ("We utterly deny all outward wars and strife . . .") was so moved that she went along the entire line shaking each participant's hand. This action, reports Kenneth K. Maher, Jr. of Buffalo Meeting (which had organized the vigil), gave to the whole group "an exhilarating sense of strength and hope." Among the thirty friends and sympathizers present was a ten-year-old boy who said he was there on behalf of his older brother who had to go to work.

Friends traveling in the New York City area are invited to visit historic Flushing Meeting and the even more historic John Bowne House, where there are open house and guided tours each Sunday from 2 to 5 P.M.

John F. Gummere, recently-retired head of Penn Charter, Quaker day school for boys in Philadelphia, is the director of the new office in suburban Philadelphia (Bala-Cynwyd) of the Educational Records Bureau, a New York-based agency for educational measurement and evaluation. Ten Friends' schools are participating in this program, which will include college counseling for secondary-school pupils.

Edwin C. Morgenroth, president of Pacific Oaks College and Children's School in Pasadena, California, has announced his desire to retire from the presidency of that Quaker-sponsored educational institution (of which he was co-founder in 1945) as soon as a successor is chosen to fill his post. Edwin Morgenroth is a past presiding clerk of Pacific Yearly Meeting.

Solution to Quaker Crossword on page 428

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E	A	R	L	E		M	E	U	S	E		N	E	R
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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.

Need for a Christian Identity

The article "Reorientation in the Society of Friends" by Hugo van Arx (July 1st JOURNAL) gives pause to those like myself who have a measure of theology to hang their faith on. Those who negate beliefs about the Society of Friends and the place of Jesus should carefully study Barclay's "Apology" and Rufus M. Jones' "God as Revealed in Jesus Christ." This might change their minds.

I would be glad to meditate in silence with Hindus or Moslems, but when Hugo van Arx says that we have Friends of other faiths than Christian what does he mean? If he means they believe in the superstitions of these faiths and at the same time believe in Jesus as God's mediator to man, we might as well throw the New Testament out the window. One cannot be a Quaker and a Moslem or a Hindu at the same time.

There have been a number of attempts to forget that the Religious Society of Friends is part of the great Christian tradition and to encourage absorption by these other faiths. Does the Hindu or Moslem say, "Dear Quaker: Take me in"? The other way around is more likely. They should keep their identity and we ours.

Altadena, Calif.

JOHN W. DORLAND

Thank You, Sears Roebuck!

It was good news, indeed, when Sears Roebuck announced that toy guns and other toys of violence will not be carried in their Christmas catalog. I hope they get letters approving this step and encouraging them to continue this policy.

As a kindergarten teacher, I have long been appalled to see my little folks poring over catalogs full of toy weapons and proudly bringing to school gifts of this nature which they have received. Parents find it hard to buck this advertising.

Toys are a child's tools for learning; it is painful to see small children educated for killing, regarding toys of violence as something as common as toy trucks and tea sets. The sophisticated advertising for such weapons tends to crowd out of toy budgets and play activities the toys which make for constructive and imaginative play.

Thank you, Sears Roebuck, for seeing the toy business for what it is—a very vital force in the education of future citizens.

New Hope, Pa.

ESTHER R. CROOKS

Philadelphia Yearly Meeting on Tax Refusal

With the institution of new taxes which avowedly are largely for Johnson's war, many Quakers are asking if they can in good conscience pay them. Some, on the other hand, are saying that all civil disobedience and refusal to pay taxes is unquakerly. A statement by the Philadelphia Yearly Meeting on the subject is as follows: "It is the sense of this meeting that a tax levied for the purchase of drums, colours, or for other warlike uses, cannot be paid consistently with our Christian testimony." This quotation is from page 98 of the 1825 Philadelphia Yearly Meeting Discipline. Who now are the conservatives?

Collegeville, Pa.

GEOFFREY D. KAISER

A Call for Unity

We hear a great deal about the differences among Friends today, and are told that this cleavage is in every Meeting. Our young people, filled with the anguish of their social concerns, express themselves boldly and intemperately. They have a sense of urgency, and in the heat of youth they are unmindful of the feelings of others. The solid citizens in our Meetings also are concerned, but they are repelled by the violence on every side. They have toiled all their lives trying to provide against the future, and now all they see is change and violence. They cannot help wondering why the demonstrators who violently demand work are not working.

Yet these solid citizens may be deceiving themselves by pretending that terrible social conditions do not exist. Last weekend at the shore we enjoyed the sight of a prosperous, all-white society, tanned and healthy, at play in the surf. This was good, but today in the city we drove down street after street of Negro slums, teeming in 95-degree humidity, and there on the doorsteps were hundreds of Negro children who never had seen the cool surf. If we say that these people are indolent and don't want any other life we are being dishonest with ourselves.

Can't we stop taking sides and putting ourselves into categories? The liberal Friend can be temperate and cautious so that he will further his concern rather than hinder it by creating antagonism. The conservative Friend should see that by working to solve problems today we may avoid their becoming more acute tomorrow. Let us join together, young and old, liberal and conservative, in patience and prayer; let us get down to earth and down to work!

Kennett Square, Pa.

SUMNER PASSMORE

Was Penn Officially a Friend?

A widely circulated statement maintains that "Historically, for the first 85 years of Quaker history, there was no such thing as formal membership. . . . George Fox and William Penn and their contemporaries were not officially members of any Meeting of Friends. There were no formal membership lists until 1737."

Paradoxical though it may seem, William Penn *was* a member of Meeting. When the 250th anniversary of his death was commemorated recently, this fact was ascertained in a study of the memorial minute made by his Meeting in 1718 and passed on to his Quarterly Meeting and London Yearly Meeting. That minute reads in part: "Our Friend William Penn departed this life at his House at Ruscomb in the County of Berks . . . being a member from our Monthly Meeting at Reading at the time of his disease & some years before."

Evidently long before 1737 William Penn was officially a member of a Meeting. Is this correct?

Philadelphia

RICHMOND P. MILLER, *Chairman*
Friends William Penn Committee

Action Needed to Curb TV Evils

Human society seems to have much built-in evil, but it lies within our power to curb the evils which we impose upon ourselves: the extraneous and unnecessary evils of television and of Madison Avenue.

Our society tends to accelerate ever more efficiently that damage to our spirit which so-called "communications" technologies serve up to us. An insulting *lack* of communication alone can irreparably injure the growing points of mankind. But we can still choose to move forward—or to regress, perhaps forever.

Destruction by its nature is rapid and hard to halt. Construction is slow, with the human race painfully slow, requiring self-discipline and purpose. I believe we can trust in our humanity for the strength to turn decisively against the pigsty of television and against the aggressive pandering of the advertisers. Children cannot withstand these corrosive evils. Neither, in the long run, can adults. Curbing television now will put brakes on our social deterioration. Action at this single point will restore the chance to work fruitfully for self-control, as our ancestors did. As our time is seen in the sweep of history, this would be a leverage relatively easy to establish.

San Luis Obispo, Calif.

BENJAMIN POLK

Music: a Quaker Lack

Most birthright Friends have had the misfortune to grow up without a musical heritage. Surely no one can call this lack a blessing, yet many Friends express strong feeling against music as part of any meeting for worship, even one called to unite young Friends in marriage. Is it authentic oversight and ministry to tell members who wish to be married under the care of their Meeting that a ceremony in the meeting house must be without music?

I know of a neighboring meeting house where a grand piano is part of the furnishings. One member who is an excellent pianist occasionally rises quietly, goes to the piano, and reverently plays in the same spirit of worship as if he were moved to speak. Are we truly united if this expression would not be tolerated in a Meeting a few miles away? Why do we cling to custom beyond the endurance of younger people? Why are Friends ahead of their time in many ways and unwilling to experiment in others?

When I was a child our Quaker home was filled with books, but I envied my best friend her piano and her singing voice. Years later she told me that she had determined to provide her children with the books to which she had not been exposed in her childhood home.

My family has not even begun to catch up musically. The great world of music is practically unknown to us. We appreciate its beauty and power and yearn wistfully to understand it better, but we have had little opportunity to overcome the void left by our Quaker ancestors.

The past may be accepted, but to give tacit consent to perpetuating a sad condition that is no longer valid seems to me to be denying ourselves and the young people of many Friends Meetings an enrichment of both life and worship. Such a denial can be based only on the outworn adage: What was good enough for Grandpa and Grandma is good enough for me.

Shall Friends remain content to forbid music in the meeting house on occasions where solemnity and joy deserve equal expression?

West Chester, Pa.

ANN W. BRINGHURST

"While Six Million Died"

As one who helped to snatch several hundred Jewish children and adults from the clutches of Hitler, 1939-42, I know what Arthur P. Morse is talking about in his *While Six Million Died* [reviewed in the August 1st JOURNAL]. The number is, of course, disputed, but whether it was half that number, or less or more, does not detract from the heinous nature of the crime or from the guilt of those who did little to oppose it.

What astonishes me is that the equally cruel slaughter of at least ten times more people by Communist tyrants has brought no similar outcry.

Los Angeles

HOWARD E. KERSHNER

Announcements

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

BIRTHS

GARVEY—On August 4, in Detroit, Mich., a daughter, **SUSAN KATHERINE GARVEY**, to J. Michael and Elizabeth Copithorne Garvey. The mother is a member of Moorestown (N. J.) Meeting; the maternal grandmother, Josephine Copithorne, of Germantown Meeting, Philadelphia.

LOHAUS—On August 6, a son, **WILLIAM ALLAN LOHAUS**, to Allan W. and Patricia P. Lohaus. The father is a member of Purchase (N. Y.) Meeting.

SCHUMACHER—On July 11, in Arlington, Mass., a son, **MICHAEL JOHN SCHUMACHER**, to John J. and Judith Blake Schumacher. The mother and maternal grandparents, Anne and Weston Blake, are members of Wilmington (Del.) Meeting.

ADOPTION

PARRISH—On July 10, a son, **STEPHEN JAMES PARRISH**, by Harold B. and Bessie S. Parrish. The father is a member of New Garden (Pa.) Meeting.

MARRIAGE

PAINTER-SMITH—On August 4, at and under the care of Wrightstown (Pa.) Meeting, **BETTY LOU SMITH**, daughter of L. Ivins and Esther R. Smith, and **DAVID S. PAINTER**, son of Helen and the late Arthur Painter of Furlong, Pa. The bride and her parents are members of Wrightstown Meeting.

DEATHS

HOWER—On July 18, at Bloomsburg Hospital, Bloomsburg, Pa., **AVA D. HOWER**, aged 79, wife of the late Raymond C. Hower. She had been clerk of Millville (Pa.) Meeting and a genealogist and historian whose research led to the publishing of "History of Ikelers Hill." Surviving are two sons: Frank, of Belfast, N. Y. and Karl, of Muncy, Pa.; a daughter, Mina Mae Phillips of Bloomsburg; six grandchildren; and a sister, May Dennen of Millville.

SIMONS—On August 10, **KATHERINE W. SIMONS**, aged 74, formerly of Holicong, Pa. A member of Doylestown (Pa.) Meeting, she is survived by four sisters: Dorothy S. Paxson of Penns Park, Pa., and Ellie Bassett, Mary Follett, and Marian Brown, all of Swarthmore, Pa.

STAPLER—On July 29, **EDITH STAPLER**, aged 87. She was a member of Wilmington (Del.) Meeting and had been living at Friends Hall, West Chester, Pa.

WOLFE—On May 28, at his home in Hagerstown, Md., **HARRY CUNNINGHAM WOLFE**, aged 64, after a long illness. A member of Friends Meeting of Washington, he is survived by his wife, Eugenia R. Wolfe; three daughters: Mary Lea W. Bailey of Delaware, Ohio, Laurie W. Murray of Cleveland Heights, Ohio; and Alice W. Mills of Indianapolis, Ind.; six granddaughters; two brothers, Don M. and Glenn W.; and a sister, Mary Jane Elliott.

He served with the American Friends Service Committee in Penn Craft and two Quaker work camps.

Clifford E. Maser

Clifford E. Maser, participant in many American Friends Service Committee projects and former Dean of the School of Business and Technology at Oregon State University, died April 2 in Corvallis, Oregon, at the age of 58. A member of Corvallis Meeting, he was also active in Willamette Quarterly Meeting, Pacific Yearly Meeting, and the Friends World Committee. Surviving are his wife, Charlotte Ann Strauss Maser, a son, Christopher, of Corvallis, and a daughter, Heather of Lake Oswego, Oregon.

Clifford Maser was a graduate of Swarthmore College with a Ph.D. degree from the University of Cologne. His work with the AFSC had included service as director of the Algeria program and administrator of the refugee-resettlement program in Europe, as well as membership in the Quaker mission to a divided Germany and leadership of the Service Committee's growing program in the Pacific Northwest.

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.

SEPTEMBER

3-9—Family Camp, Sky Meadows, Barton Flats, Calif. For details write American Friends Service Committee, Box 991, Pasadena 91102.

7—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 A.M., followed by meetings for worship and business. Bring box lunch. Conference session in afternoon.

8—Baltimore Quarterly Meetings (FGC & FUM) at Sandy Spring (Md.) Meeting. Ministry and Counsel, 9:45 A.M. Panel discussion: "The Spoken Word." Worship, 11. Lunch served by host meeting. Business, 1:30 P.M., followed by conference session and a talk by Theodore Robinson, AFSC's Middle Atlantic executive secretary. Nursery care and planned activities for younger children.

8—Easton Day: Upper Hudson area gathering at South Easton Meeting, Meeting House Rd. (east of Route 40), South Easton, N. Y. Worship 11 A.M. Buffet lunch. Hudson Mohawk Junior and Senior High School meeting. At 1:30 P.M., James and Verna Toothaker: "Expanding Horizons in Religious Education."

13-14—All-day conference for religious education workers, parents, others interested in youth, at 1515 Cherry St., Philadelphia, 10:00 A.M. both days. Leaders: Caroline Pineo, Helen Atkinson, Ed Hinshaw, Alice Kennedy, Jessica Newtown, Frank Bailey, Bob Woodson. Bring sandwich; beverage and dessert provided.

14—Flushing Meeting Fair, all day at Flushing Meeting, 137-16 Northern Blvd., Queens, L. I., N. Y.

15—Haverford Quarterly Meeting at Valley Meeting, Old Eagle Rd., King of Prussia, Pa. Worship, 11 A.M.; lunch, 12:30 P.M.; business, 1:30; discussion of "Next Year's Family Weekend Camp," 2:00.

15—Semi-annual meeting for worship at Plumstead Meeting, near Gardenville, Pa., 3 P.M. All welcome.

21—Jeanes Hospital Fair all day on hospital grounds, Fox Chase, (Philadelphia) Pa. Rides, games, shopping mart, chicken barbecue dinner. Proceeds to building fund.

27-29—Missouri Valley Friends Conference at Rock Springs 4-H Ranch, 15 miles south of Junction City, Kan. Speakers: Richard Newby on "Nurture of the Spiritual Life" and "Varieties of Quaker Ministry"; Sethard Beverly on "Black Power."

Young Friends of North America regional conference, same time and place.

29—Millville-Muncy Quarterly Meeting at Forrest Brown Conference Center, Lewisburg, Pa. Worship, 10:30 A.M.; business, 11:30; lunch, 12:30 P.M. afternoon session, 2:00.

29—Haddonfield Quarterly Meeting at Westfield Meeting, River-ton, N. J. (Note change of date.)

MEETING ADVERTISEMENTS

Argentina

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

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. 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 11 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 375-7657.

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.

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 355-8761 or 523-6628.

Hawaii

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

Illinois

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

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

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

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

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

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

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

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

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

Louisiana

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

Maine

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

Maryland

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

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

ACTION—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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—Monthly Meeting will meet until further notice, Sundays 10:45 a.m. at the Peterborough, N. H. Library Hall (rear entrance). The Library is located at the bridge in Peterborough.

New Jersey

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

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

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

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

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

HADDONFIELD—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

MANASQUAN — First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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

MONTCLAIR — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

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

PLAINFIELD — First-day School, 9:50 a.m., 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—First-day School 9:45 a.m., 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 1-8094.

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

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

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

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

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

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

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

North Carolina

ASHEVILLE—Meeting, 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. George Bowman, Clerk. Area code 513-382-3172.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Tel., 235-8954.

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, on Concord Road one block south of Route 1. Meeting for worship 10:15 - 11:00., First-day School 11:00 - 12:00 a.m.

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

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

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

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

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

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

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

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE—Landsowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 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—Delaware Co., Route 352 N. of Lima, Pa. 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. Mermald La., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 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.; discussion period and First-day School, 11 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, 273-4945.

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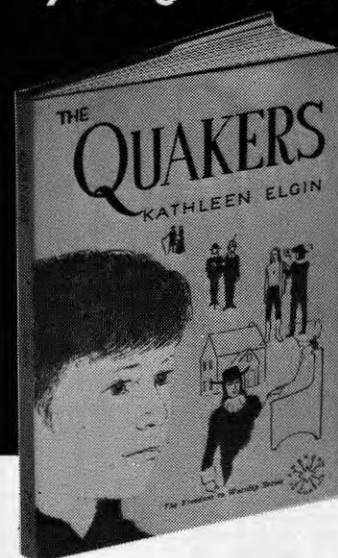
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