

FRIENDS JOURNAL

Quaker Thought and Life Today

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SEPTEMBER 15, 1968

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Frances Williams Browin:

As an editor she was always the professional, which is the highest accolade the many pros on the JOURNAL Board of Managers can give to one of their own. She was so entirely committed to putting out the best possible magazine, such a perfectionist, even such a driver, that her closest colleagues often felt that we knew the spirited editor far better than the Quaker lady.

—ELIZABETH B. WELLS
(page 453)



FRIENDS JOURNAL



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Contributing Editors

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From a Facing Bench

A Toronto Friend sends me news of a little incident which, though it took place six months ago and is "cold news" in more senses than one, is yet worth putting on record.

A march to the Parliament Buildings in Ottawa was arranged to protest against the war in Vietnam. Some Young Friends took part. My correspondent asked one of them afterwards how they had fared.

"O.K." was the reply. "But, oh, it was bitter cold. My hands felt frozen and I couldn't warm them or put them in my pockets because of the placard I held. So I got some twine from a hardware shop and fixed all the placards of our group, and mine too, to hang around our necks. Then I saw that our 'enemies', who are always there, with placards like 'Better Dead than Red', were suffering in the same way. So I went across and fixed theirs too. . . . After all, we're not supposed to *hate* them, are we?"

CLIFFORD HAIGH, in *The Friend*

A young Friend during a round-table discussion at Cape May: "Our Meeting is a silent one—that is, except for my father and two dear old ladies."

¶ We reprint from *VIE QUAKER, the French Friends' journal*, this explanatory summing up of what the Society of Friends is and what it stands for:

L'Assemblée de France de la Société Religieuse des Amis (Quakers) est une association religieuse libre.

Elle est composée de laïcs, hommes et femmes, égaux en droits et en devoirs.

Elle n'a ni prêtres, ni pasteurs.

Elle n'est pas une secte croyant posséder seule toute la vérité, mais une société d'hommes qui désirent ensemble réaliser un idéal d'amour pour Dieu et leurs frères.

Elle croit que Jésus est venu apporter non une "religion," mais un *esprit* et une *vie* et que, dans la communion intime avec le Créateur, ses membres trouvent la lumière qui doit diriger leur vie.

Elle est universelle parce qu'elle croit qu'une étincelle de Dieu est en chaque homme.

Elle voit en tout homme un frère, sans distinction de race, de religion de nation, de couleur ou de classe.

Ses réunions de culte sont basées sur le silence et la méditation: elle n'a ni liturgie, ni dogmatisme.

Elle croit que la religion s'étend à la vie entière et à tous les problèmes humains.

Elle veut, enfin, marcher et lutter avec tous les hommes de bonne volonté animés d'un haut idéal, quelles que soient leurs conceptions philosophiques ou religieuses.

FRIENDS JOURNAL

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

ESTABLISHED 1955

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Today and Tomorrow

The Winds of Change

All things change. Seeds sprout or rot. Plants grow, fruit, and die. Forests wax and wane. Mountains erode. Soil gains or loses in tilth. Buildings rise, get old, and are torn down or restored. From the moment of birth, people change in body and mind. Thoughts, attitudes, knowledge, and wisdom are molded by the pressures and chances of the passing day.

The verities remain: Faith, hope, charity, truth, goodness, humanity; but they, too, undergo a sort of metamorphosis according to the degree of sincerity with which each generation practices them.

Periodicals change also. New demands are made of them. Readers and editors gain, or hope they gain, new insights. The psychology of communication and legibility of the printed word expands, and artists and typographers learn again the beauty and functionalism of simplicity of type and page. (Sometimes change just for the sake of change has merit, for it may indicate we hear a different note from the distant drum.)

Some of us resent change. We like our old habits, our old shoes, and the security of the patterns of thought and worship we are used to. We quote sayings to prove our rightness: Hold fast to that which is good. Be not the first to lay the old aside. But we may overlook the *fact* of change that gave the world Jesus, George Fox, Martin Luther, the Declaration of Independence, and many another, lesser or greater.

FRIENDS JOURNAL, whose traditions date from 1827, is mindful of the winds of change in the Religious Society of Friends—a growing impatience with mere traditionalism among young Friends (and, indeed, many older Friends!), and a sharpened awareness of the need to meet the challenges of these times in religious matters as well as in social matters. FRIENDS JOURNAL remains a religious magazine and a Quaker magazine, one that tries to be of thoughtful service to the whole family of Friends and Seekers. Any change in it will grow from its preoccupation with today and tomorrow and the meaning of yesterday to today and tomorrow.

Since January, 1967, we have kept and read several times, Richenda C. Scott's editorial note in the centenary number of *The Friends' Quarterly*, which is published in Great Britain, as an example of how young one can be at 100 years. We reprint a part of it as having special significance to us now:

"In launching *The Friends' Quarterly* on the second century of its existence we open its pages to the impassioned questioning of the seeker, the hot challenge of the rebel, the reflective wisdom of the more disciplined and cautious thinker. We hope that these voices may be heard from many parts of the world and may not be confined to the Anglo-Saxon or American branches of the family of Friends.

"If we are to grow in the knowledge of truth, both as individuals and as a Society, we must be prepared to face and discuss frankly some of the deeply divisive questions of faith and of practice that we tend to shut away in fear, lest they should disrupt our life as a community. A real unity can only be achieved, with effort and with pain, as we are prepared to acknowledge those differences openly, to look at them together, without fear, and try to work through and beyond them."

Thoughts on Moving

The time comes to every man for a reassessment of his life. One such time is when he moves lares and penates from one house to another. It is a dismal time, but one that makes him ask, "What is the value of these finite possessions? Are these objects all I have to show for days and years of living?"

You pick and choose: Bed, desk, table, clothing, and like essentials of living—yes. Books: Some you give away; most are old friends and helpers you must keep. Papers. Ah, here you get closer to the nub—the old manuscripts and notes that represent aims achieved or unattained; photographs of loved people and places and of yourself when you were dreaming youth's bright dream; letters you hold on to, for they mark stages in the lives of family and associates.

But when you unpack the fifty-two boxes the mover has put the stuff in and you try to find places for your accumulations you come smackdab to the moment of reckoning. Is this all I have from my time on earth? I can leave all these things, as some day I must, and what remains?

Yes, you finally decide, you have something worth keeping that is not packed in boxes: The adventurous willingness to leave one pattern of life and embrace another and the faith that leads you on; the loving-kindness of Friends wherever you are; pen and paper; a greater realization that life is a process of refinement and simplifications; the greater ability to enjoy people and some of the things in the boxes; life, glorious life.

That is a sizable inventory, you decide. That is the inventory you want to build.

Poetry and Verse

Our mail recently brought two bits of verse and a book, all of uncommon interest to us.

One poem is by a third-grader in a Friends school. The teacher's note that accompanied it implied something sinister. She sent it, she wrote, "for your pleasure and lest you think all in a Friends school is in a sweet and gentle mood."

We thought about that for a while in our own sober, stuffy, psychological mood. No, we decided finally, there's no bogeyman here and no subconscious fears, inadequacy, repressions, or that nonsense. A normal boy wrote it, a happy boy with a sense of rhythm, a feeling for words and sound, discipline in the art form he chose, and passion and insight. (Those are pretty much our standards for poetry.)

Here it is:

KILLING DINOSAURS

Pelt them with sticks,
Pelt them with stones,
Break every tooth.
And even the bones!

The second is by Carolyn W. Mallison, a free-lance journalist, a member of New York Yearly Meeting, and a frequent contributor to these pages. We like it very much. Somehow we associate its force with that of the first, and we like to think that the boy who tilts his lance at dinosaurs in a few years will be a tall young man who fights the dinosaurs of hate and prejudice.

Carolyn Mallison's poem:

THE YOUNG RADICALS

These are the tall young men;
they put me in mind of the mountains
I love, and eagles balanced in fierce delight
upon the high winds. Their courage
is taller than mine; their visions
explode over my tilted head
and seed my valleys with fire. Reaching
to glimpse that view that burns in their eyes,
I too grow taller.

Both poems got added point for us because of the new book, *Eight Lines and Under, An Anthology of Short, Short Poems*, edited by William Cole, who writes in his introduction, "A poet working in eight lines must keep himself under tight rein. Each word must pull its own load. He must keep his eye on the image, the thought, the moment of discovery."

A few of the 250-odd poems, which the editor considers "magnificent," have nine or ten lines. Many are by famous writers. Many are light verse, a pleasant genre that we like but leave to other publications.

We tried to write a short, short poem, but the result was not worth printing. We are sure the poets among our readers can do better (and we invite them to send the poems to us), for FRIENDS JOURNAL has published many poems we consider magnificent. We hope some day we can reprint them in an anthology.

Here is just a sampling of what we might include:

From longtime contributor Pollyanna Sedziol:

PRINCIPLE

Love
is a flowering plant
grown with care,
responding well
to measured amounts
of disciplined pruning,
but best
to love itself.

J. H. Bay has contributed these thought-provoking lines:

HUNGER

Why do I eat
when I am not hungry—
when only habit drives me on?
People are starving (and dying)
when I am not hungry—
when my stomach is full.

Finally, this powerful statement by Paul Benjamin:

BITTER HARVEST

Though I am black as spades and you are white,
We slogged through gumbo mud as "Jim" and "Jack"
And saw the silver flash of planes in flight.
Though I am black,
We shared our bunks and smokes, coffee and yak.
We kept the watch together, day and night.
But when in town another blew his stack
And called me "Boy," then red inflamed my sight,
From venom, hate, and scorn the mind raced back
To lash and thong. I know that you are white
And I am black.

Frances Williams Browin: The Editor Retires

By ELIZABETH B. WELLS

OBSERVERS from "outside," including many puzzled Catholics, often speculate on how so few Quakers can accomplish so much. At the same time the reporters who cover Yearly Meeting and other such gatherings of Friends overlook at least one source of Quaker power when they wryly dismiss the gray-haired ladies who fill so many of those uncomfortable benches. These women of uncertain age are usually well-dressed but not conspicuously fashionable, despite the occasional flash of a red hat or coat, and they pretty well typify what the New York press refers to, not always in a complimentary tone, as a Philadelphia lady. Somehow the reporters never catch the dry wit and surprising concerns of these intrepid Quakers or realize the startling experiences they may have had or be having in the service of their concerns—in many professions and in various parts of the world.

Certainly they wouldn't pick Frances Williams Browin out of the crowd at Yearly Meeting or the Cape May Conference as a boldly creative and highly professional editor and writer during most of her adult life. The slender ladylike figure who scurried around among the attenders, quietly buttonholing prospective contributors to the JOURNAL, always spoke in a low voice, but she asked questions that could be slightly impertinent when necessary. And her remarks usually made sparks, whether she was expressing an opinion (always positive), exerting pressure (not always gentle), or making a humorous aside (often disturbing). For in her amiable way she can be tart, unexpected, even prejudiced (in the right direction), then as suddenly disarmingly warm and sensitive.

As an editor she was always the professional, which is the highest accolade the many pros on the JOURNAL Board of Managers can give to one of their own. She was so entirely committed to putting out the best possible magazine, such a perfectionist, even such a driver, that her closest colleagues often felt that we knew the spirited editor far better than the Quaker lady. She always kept us so on our toes that we never had time to savor that other Frances.

On her retirement, as we continue the JOURNAL without her authoritative and intuitive sureness, we begin to wonder about this symbol of Quaker power and how she always kept so fresh and daring that creativity she brought to the development of ideas and writers for the magazine. As a career woman, she had been through the mill—from free-lance writer to editor of books, from ghost writer to book writer in her own name. So much a professional that this interviewer had to be constantly alert to keep Frances from interviewing the interviewer.

We knew of course that she was the widow of Beverly M. Browin, Philadelphia businessman who died in 1962. But we were a little surprised when she replied to our comment about her career professionalism, "But my marriage was the forefront of my life—not the background." And in describing the years with Beverly Browin she not only made that point but explained quite a good deal about the venturesomeness of her editorship.

Born into a Quaker family in Media, Pennsylvania; educated at Friends' Central School and Swarthmore College; related as sister, cousin, aunt, and in-law to more Quakers than we could keep track of, Frances Williams Browin never let herself be hemmed in by either Philadelphia or Quakerism. Shortly after graduating from Swarthmore she tackled New York, as many young writers do. There she had little trouble making her way in the writing business for four years, and there she met and married Beverly Browin, a young Kentuckian who had also come to New York to make his way.

The buoyancy that has stamped Frances as an editor also stamped the Browins' life from the start. With little money but plenty of confidence, they acquired a big old Oakland, fitted it out with camping gear and a bed across the seats, and set out to see America. They worked their way around the country for a year, getting jobs to keep them going—picking apples, reading proof, checking hats in a hotel, or whatever. They stopped a while in New Orleans, finally crossed to Los Angeles, made their way up the West Coast, spent a while in Seattle. (That was a wonderful time for young vagabonds—in the late 20's when the roads weren't too crowded with cars and wove intimately through villages and circled fields or cut across pastures—often with gates to be opened and closed. Remember?)

Eventually the Browins wound up back in Philadelphia on a visit to Frances' family, not meaning to stay. But Beverly got a good job here, so they settled down—or what passed for settling to them. During a good many of those years they went to Kentucky twice a year to visit Beverly's mother. Mostly by car, but always by a different route—to Kentucky via Canada or Florida, for instance, or by whatever place they hadn't seen before.

In between the car trips, they bicycled and tramped over the hills and dales of Pennsylvania, canoed on the streams and rivers. They explored the Delaware Canal on foot from Morrisville to Easton. There they first saw the house at Lumberville they later bought and worked on and in for the rest of their life together. Here on a lovely Bucks County bluff they spent their weekends and

summers. The balance of the week they lived in the Spruce Street apartment in Philadelphia where Frances did much of her writing and Beverly could come home for lunch from his office at Broad and Walnut.

Along the way Frances served a five-year stretch as assistant editor of the *Friends Intelligencer* when Sue Yerkes was editor. Later she was assistant to William Hubben on the *FRIENDS JOURNAL*, and then in 1963, on William's retirement, she took over the editorship.

Between these periods in Quaker journalism, she served in other roles, including a stint as one of Lippincott's medical editors. Then she was drafted to collaborate with Dr. Seale Harris on a biography of the discoverer of insulin, titled *Banting's Miracle*. She also collaborated with Dr. Harris on *Woman's Surgeon*, the life story of Dr. J. Marion Sims, who devised a famous bladder operation and founded the Woman's Hospital in New York City. Both are big, impressive books.

Her own books include several written for 12-year olds: *Captured Words*, the story of Sequoia, who taught the Cherokee Indians to read and write in their own language (and for whom the big trees in California are named); *Ginger's Cave*, a novel about an archeological dig in Arizona; *Big Bridge to Brooklyn*, The Roebling Story; *The Whozits*, about two families, new Poles and old Americans; *Looking for Orlando*, a story of the Underground Railroad and Quakers in the Kennett Square area of Pennsylvania (also published in England by Oxford); *Coins Have Tales to Tell*, American history as told through its coinage.

Her articles have appeared in *The New York Times*, *Christian Science Monitor*, *American Heritage*, *The Christian Century*, *Saturday Review*, and others.

When Frances came to the *Journal* as editor she specified that she would stay for only five years; her retirement on September 1 was long planned. Retirement? To travel, garden, or sit in the sun? No indeed! Frances has books to write, mostly biography and history—and her agent in New York is pushing her.

Luckily her apartment on Spruce Street is just around the corner from the Historical Society Library where she expects to spend much of her "free" time. And when Frances talks about her future ventures in the library her face lights up with a quick smile, giving us a glimpse backward into both the Friends' Central years and the vagabonding—and on into an exciting future, exploring in that most audacious of all frontiers, a great library. Retiring? Not Frances!

Elizabeth B. Wells, formerly on the staff of the *New York Sun* and a columnist for the Bell Syndicate, is well known to Friends as a member of Newtown (Pa.) Meeting and a member of the *FRIENDS JOURNAL* board of managers. She also helps her husband, Charles A. Wells, in publishing the newsletter, *Between the Lines*.

Discipleship or Curatorship?

By R. W. TUCKER

There is a dire warning, somewhere in Scripture, about the extreme unwisdom of tempting God. Its point is all too graphically demonstrated by a fire at Shrewsbury Meeting House in New Jersey. When I visited there this summer for the annual Shrewsbury Lecture, the Meeting had just been presented by the town with a highly commendatory plaque by which members of the Meeting were disturbed; the theme of meeting for worship was: "Are we organized for purposes of discipleship or of curatorship?"

One Friend said he sometimes thought it would be a good thing if the meeting house burned down. "I'm no arsonist, of course," he said, but suppose the town had not been first settled by Friends? Suppose the Meeting did not occupy a historic building, but met in a storefront? Would the town recognize its accomplishments then? Would it, indeed, *have* any accomplishments? If so, and if it were truly faithful to what the Lord asked of it, would not those accomplishments be more likely to bring it obloquy than praise? The Meeting seemed highly united around the view that its history and its historic building, valued though they were, should be regarded as frills, secondary to the purposes of radical discipleship.

So only a few weeks later the interior of the meeting house (including the controversial plaque?) was gutted by fire, I am told, and one wall has collapsed. For all I know, maybe by now Shrewsbury Friends are indeed meeting in a storefront. One is reminded of the Rufus Jones story about the farmer who said his evening prayers next to a dry stone wall, invariably ending by requesting that if his prayers be unworthy, let the wall fall upon him. But when one evening some naughty boys actually did push the wall down upon him, he sat among the rubble, raised his face indignantly to heaven, and cried, "Lord, thee ought to know when I'm only joking!"

I am sure Shrewsbury Friends are terribly disheartened by their disaster. I am equally sure they were totally sincere in feeling they had functions more important than historicity and curatorship. Now events have called their bluff. Can they rise to the challenge? Or will they divert all their energies for the next several years to rebuilding a museum? This is not only a Shrewsbury question; there are hundreds of other Meetings where the same confrontation with principle could usefully be forced upon Friends.

R. W. Tucker, a frequent contributor to the *JOURNAL*, not only has a concern for the preservation and use of historic Meeting houses, but is interested in tracing Quaker roots in other groups. In a recent letter he wrote, "The Episcopal Church across the street from Shrewsbury Meeting was the parish where George Keith, the Quaker heretic, finally settled down to be first rector of."

Our Meetings Must Come Alive

By ROSS FLANAGAN

EDITOR'S NOTE: *This is a substantially abbreviated version of an essay by the same title originally circulated by the author at the 1968 Friends General Conference at Cape May. A copy of the complete essay is available from the New York Yearly Meeting Peace and Social Action Program, 217 Second Avenue, New York 10003.*

IF one were to judge by *The New York Times Magazine* article, "There Is Something Called Quaker Power" (March 24, 1968), one might question whether there is a contemporary Religious Society of Friends over and beyond the programs of the American Friends Service Committee and A Quaker Action Group.

Happily, we can report that there is. More Friends are having to answer for their faith and to justify their membership to neighbors and business associates than has been the case for a good while. And if "conflict can be fun," as suggested in *Quakerism: A View from the Back Benches*, Quaker Meetings in America must be having the time of their lives. The real question however, is whether we can sufficiently renew the spirit of Quakerism in our Meetings to speak to the condition of our times and to help bring in the Kingdom.

It was enough for George Fox to "utterly deny all outward wars and strife" and to reject the King's command to kill, but in our time such a posture of decrying and disassociating oneself from the violence of others has hardly met the needs of American Quakers deeply distressed over our implication in the national climate of violence and the continuing bloodshed of Vietnam. Whether or not Friends want to have anything to do with violence, it is having something to do with us. By virtue of our concern to express universal friendship, we increasingly find ourselves attacked by the right, brutalized by the left, and harassed by the government.

Clearly this is no time for an "every-man-for-himself" approach to the crises that beset us, nor will mere corporate statements or minutes of concern be sufficient. Our beloved Society cannot live by words alone. Worship and fellowship are not enough. Unless we can begin to experience and achieve community in meeting the crises of our time together, Friends will come to regard their membership in the Society as a secondary rather than a primary relationship.

The recent flurry over the issue of corporate civil disobedience should not keep us from recognizing our corporate responsibilities for advancing Friends' social testimonies. The time has come to abandon the notion that, while our faith is corporate, our practice—and in particular the practice of our social testimonies—must be a "do-it-yourself" proposition. If we are to continue to address our government with appeals for massive corporate action to resolve problems of domestic and international crisis,

we must ourselves demonstrate some capacity for corporate concern, courage, and action.

Should the total membership of a Yearly Meeting, for example, be expected to assume any significant corporate responsibility for administering and/or funding action programs on Friends' social testimonies? Among the arguments being exchanged on this issue are the following:

It is said that, since we are a *religious* society, only the "religious" dimensions and expressions of our faith and practice are appropriately funded and administered by the Yearly Meeting. Yet Quaker schools have long enjoyed corporate financial support and oversight from Yearly, Quarterly, and Monthly Meetings.

It is said that only aspects of Quakerism serving to unify our Religious Society should be considered administrative and fiscal responsibilities of the Yearly Meeting, but the present theological argument as to whether we are a Christian or a universalist faith divides us as much as anything. Nevertheless, our Monthly and Yearly Meetings assume administrative and fiscal responsibility for religious education and ministry and oversight.

It is said that inasmuch as concerns originate in individuals they must be borne by individuals, and that this is the genius of our Society. But surely "concerns" are meant to be shared. Need the sharing always be done outside the Society?

Finally, it is said that, "we have many members in one body and all members have not the same office." Certainly not all Friends will feel the same callings or the same degree of concern on different issues, but we should all feel ourselves participants in the corporate search after the Light that continues to be revealed.

We must begin liberating Quaker manpower, resources, property, and investments for the greater glory of God and service to our fellow man. And we must understand that as we stretch our Meetings, agencies, and institutions into new areas of experience and encounter—Quaker schools in black neighborhoods, programs for derelicts in our meeting houses, Friends' ambulance corps in riot areas, etc.—we shall need to train and nurture our membership in Friends' peaceable gospel so that we will be prepared to cope with the unusual contingencies of these new ministries.

It goes without saying, of course, that Friends concerned for such corporate renewal of our Religious Society cannot expect to see any quick and easy results. No doubt we shall experience considerable frustration and resistance along the way. Still, we must get on with the job.

There is a very real danger that unless and until our meetings for worship and for business come alive and put the social testimonies and our quest for the Kingdom of God back on the agenda, they are going to continue to degenerate into town meetings for troubled souls. Frustrated in their efforts to obtain corporate deliberation and action on matters of social concern in the meeting for business, some Friends redirect their concern and anguish to the meeting for worship. Likewise, Friends appointed to serve on Peace and Social Concerns Committees of the Meeting often discover that the Meeting as a whole is unwilling to labor with controversial issues, so they either begin functioning as an essentially ad hoc group or else give up on the Meeting and transfer their energies and loyalties to some more vitally involved group.

If there are Friends who despair of their Meeting's capacity for renewal, perhaps they can take some encouragement from our recent experience with the Vietnam relief issue. Here is an example of a concern that has served to renew our Society as it spread, precisely because Friends under its weight did not "leave it to the Service Committee" or feel content to "do their own thing," but carried the matter to their Monthly and Yearly Meetings and corporately labored with it there. As a result, Friends long absent from our midst felt concerned to come to Monthly and Yearly Meetings. Young Friends—many of whom seemed about to give up on the Society—came alive to this concern; through their involvement they helped restore their own faith in Friends. In seeking, sharing, laboring, praying, and (in some cases) acting together, many of us recovered something of our corporate identity and grew in our understanding of what it means to be a member of the Religious Society of Friends.

Imagine what Quaker power could do for American society and mankind if it were cooperatively organized and focussed on particular problems of violence and injustice. Think what it would mean if we could ever coordinate the energy and activity of our Meetings and agencies, so that Friends' direct action, legislative action, national education, local action might all be brought to bear on some particular concern raised and developed according to the good order of Friends. A dream, perhaps. But let us resolve to try what love and God and we can do to breathe new life and concern into our Meetings. And then? God knows!

Ross Flanagan of New York Monthly Meeting serves as field secretary for the Peace and Social Action Program of New York Yearly Meeting.

At New York Yearly Meeting



*Lloyd Bailey, Larry Miller, and George Corwin
"in conference"*



Young Friends in a lighter moment



*George Corwin and young Friends at the
closing session*

(The photographs are by Delbert Replogle)

New York Yearly Meeting

Reported by ADLYN WHEELER

WORDS! Yearly Meeting is an ocean of words! Each year seems to have its favorites: Not so long ago "dialogue" entered our word imagery; this year it has been "confrontation,"—a very challenging word, and surely descriptive of this session of New York Yearly Meeting at Silver Bay (July 26-August 2). Other words that kept churning to the surface were "hope" and "power"—not always used in juxtaposition.

Indeed, one of the first questions to which Friends addressed themselves was that of terminology for days and months. Although the Administrative Committee has abandoned the "plain" form of chronology, Friends at Silver Bay were not ready to proceed with this innovation in Yearly Meeting minutes.

The State of the Society report, presented by Gerald Sutch of Clintondale, was a compilation and analysis of the responses of Monthly Meetings to specific questions formulated by Yearly Meeting Ministry and Counsel. The questions were an attempt to contemplate our society honestly and to determine in what direction our efforts are taking us. The presentation and its discussion from the floor were so disturbing that the clerk was directed to distribute the report to each Monthly Meeting with a request that it be studied carefully. Here was "confrontation" and "hope," for if such study is done in the light of seeking we may have fresh insight into the life and spirit of our meetings and the possibility of renewal.

Study Groups. We had been reminded earlier by Charles Thomas of the Earlham School of Religion (who brought a daily message to our morning worship) of Rufus Jones' admonition: "We need new eyes to see essential reality vividly." The effort of Ministry and Counsel over the past year has been to seek anew, to seek the new dimension in its joint efforts with the Committee on Renewal and in its planning for Yearly Meeting. Fruits of this planning were the 7 P.M. study groups, each of which was an effort to develop a new way of deepening and enriching our spiritual relationships. The curriculum from which we chose comprised "Music Related to Peace," "Claremont Dialogues," "The Healthier Quaker Family," "In the Spirit There Is No Jew Nor Greek," and "The Religious Implications of Art and Science." How diversified have become the pathways to spiritual development in our Society!

Renewal. In this report it is not logical to separate Ministry and Counsel from the Committee on Renewal, although this did occur at Yearly Meeting. Probably it was fortunate that this was the chronological sequence,

because renewal was needed by the time the Committee reported. By then much had occurred which made healing and fresh vision necessary.

The Committee on Renewal is concerned with the need of New York Yearly Meeting and its constituent Monthly Meetings to find new experience of God's power changing our lives, to discover anew the meaning of membership, and to face divisiveness in our Meetings and nurture unity. Francis Hall, in heading a panel of the committee, commented on the fact that the Yearly Meeting is successfully implementing its social concerns and looking forward to new dimensions of spiritual search and awakening to undergird social action. He asked Friends to consider "Renewal" as a theme around which to center the messages and program of the 1969 Yearly Meeting sessions.

Implicit in the concept of renewal is the element of hope. This was the core of Lorton G. Heusel's opening message to the Yearly Meeting.

The Peace and Social Action program's activities across the Yearly Meeting were told of in that program's report. The Vietnam Subcommittee has called its work "Transcending the Walls of War." There also has been a program of training police officers in techniques of non-violence, avoiding police brutality, and preventing conflict situations. A Ford Foundation grant has made this program possible. It is well launched in Buffalo, and similar training programs in cooperation with police schooling will be undertaken in Syracuse, Plainfield, and White Plains.

The Peace Squad was active in working with the Poor People's Campaign, both in details of participation in the demonstrations in Washington and in furthering the campaign's objectives. The Peace and Social Action Committee's campaign for funds fell short of its goal, and the Yearly Meeting was asked to assist in the deficit projected for the year.

Report on Work in Vietnam. One of the most moving sessions was that in which Marjorie Nelson described her experience in Vietnam under the American Friends Service Committee in a civilian hospital in Quang Ngai, as well as her sojourn as a prisoner of the Viet Cong. Her recital was eloquent in its simplicity and directness. She reminded us that the war in Vietnam is not over and that Friends must continue their efforts to influence our government to bring it to a conclusion. The Meeting approved the suggestion that a letter be sent to the AFSC expressing appreciation for the presence of Marjorie Nelson at this session and commending its efforts in ministering to the suffering people of Vietnam.

Oakwood School in Poughkeepsie, like many schools and colleges across the country, has just rounded out a troubled year. The Oakwood Board requested the Yearly Meeting to appoint two committees—one to obtain an objective record of the happenings of the past year and report to Representative Meeting; the other to study (in consultation with the school administration and the Board of Managers) the future role of secondary education as it specifically relates to Oakwood School and New York Yearly Meeting and to consider the possibility of including non-Friends on the Board of Managers. Oakwood's new headmaster, John Jennings, was introduced, with his wife.

"Faith and Practice" Revision. A major undertaking of the Yearly Meeting for the past several years has been the preparation of a revised book of *Faith and Practice*. The Yearly Meeting approved this revision, continuing the committee for another year to guide the final editing and publication of the volume. Another completed project this year was the *Yearly Meeting Handbook*, which was adopted.

The Religious Education Committee, with the Yearly Meeting's approval, has found a full-time Religious Education Secretary, James Toothaker. Religious education, in his view, includes the total membership. Such education's object, he stated, is to help our children to grow as Jesus did—"in favor with God and man."

Junior, High-School, and College-Age Friends. Junior Yearly Meeting centered around the theme of "China—Yesterday and Today." Chinese folk songs and instruments were part of the week's learning, and a Fun Fair—full of paper dragons and flying fish—raised money for a concern of the junior group. The high schoolers took a sounding of the adult Yearly Meeting with a questionnaire searching out attitudes of members to their home Meetings. A group of college-age young Friends held meetings of their own each afternoon, but attended adult business sessions. Some of them joined the high schoolers in a "coffee-house" attempt to bridge the minor generation gap between high school and higher education.

A concern for intervisitation is always voiced at Yearly Meeting from various quarters—Religious Education, Mission Board, Friends World Committee, and Advancement Committee. The Yearly Meeting was happy to encourage travel abroad by Curt and Rosalie Regen, who contemplate ten months of travel under the auspices of the Friends World Committee (European Section) and Germany Yearly Meeting. A travel minute for them was approved. Intervisitation this summer has come spontaneously from the High School Section as it sponsored visits by three of its number to young Friends in Illinois Yearly Meeting.

Emergency financial assistance (partly through contributions at Yearly Meeting and partly from unspent accumulation) to Powell House and to the Peace Action program was approved, as were provision of \$5000 for Powell House and \$6000 for the Peace Action Committee in next year's budget and the appointment by Representative Committee of a new committee to consider the Meeting's financial organization.

"Black Power." Attenders and participants included several Negro families, some of whom are members of the Yearly Meeting. Other Negro families were invited (at the suggestion

of Ministry and Counsel in cooperation with the Race Relations Committee) as guests of Monthly Meetings. This was a happy fellowship, and we were grateful for several days of getting to know each other before the address of the Reverend Albert J. Cleage, Jr., pastor of the Central United Church of Christ in Detroit. In planning for Yearly Meeting it had seemed useful to give an opportunity for the whole body to understand the meaning of "Black Power" and its implication and threat to the manner in which we have attempted to approach racial tensions as a joint effort of all racial groups.

Because many of us live in isolated and sheltered communities, flyers had been mailed in advance to the membership, describing the Reverend Mr. Cleage and his concern. To those of us who had not had previous direct exposure, however, the shock of his remarks was shattering. He is a most able and articulate speaker, and there was no mistaking what he was saying: That, because the efforts of the white community to bring about integration and equal sharing since the Supreme Court decision of the mid-1950's had been so feeble and ineffective, a notable portion of the Negro community had abandoned the idea of integration (though not the goal of equality) and was working for an objective of Negro-manned and administered schools, governmental institutions, and economic structure. He set aside any notion of joining hands with white people, and suggested that we concentrate on penetrating into and changing the structure and nature of white power.

Some of our Negro friends protested from the floor, but Mr. Cleage was adamant that, in his view, the Negro must work without white help to build his self-image and to reach a position of power that will insure equality for his fellows.

Many Friends were so stunned by his attitude that it took days of ministry by the vanguard of our Yearly Meeting, together with much personal looking inward, to regain a view of how we might proceed with our long-standing commitment to world brotherhood. There was an almost wistful inquiry: "What can Friends do?" The self-image of Friends as a particular people was broken for the time, and it was hard to pick up the pieces. When they are put together the kaleidoscope probably will have changed. There is an urgency these days about our efforts. We must strengthen the work already done and must look to new avenues of working together with those who will work with us. If we are committed to transcending the walls of violence in Vietnam, it is of equal necessity to prevent the building of violent barriers at home.

In an inspired, untraditional closing message, George Corwin delegated the responsibility for summing up the week at Silver Bay to eight young Friends, including three visiting on behalf of the Young Friends of North America. The eight young people related their feelings and insights as to the business of the Yearly Meeting, its spiritual searching, its strength, and its weaknesses. Through the eyes of these young people—who, as one older Friend said, will not only take our place in Meeting affairs but are already leading us into the heart of Quakerism—we caught their vision of the blessed community. Who of us will forget the Yearly Meeting, after a tumultuous week of new feelings and explorations and of old concerns and strivings, singing together "Joy, joy, joy in my heart"?

The Right to Say "No"

By PETER ELBOW

IT is frequently said that conscientious objection will prove a cop out: "Whew! Now I've got my I-O classification. I've done *my* bit." The fear is that getting C. O. status will salve a man's conscience and so diminish his activity in the peace movement or the larger movement for social reform. So far as I can see, however, conscientious objection is more often a beginning—an opening out into new modes of action and involvement—than a closing off.

Let me suggest why so many men become more involved in action through the process of applying for C. O. classification. Persons can seldom express feelings for which they do not have already available an appropriate vehicle. When you make genuinely available to a person a vehicle for saying No, he is then able to feel the possibility of appropriating it . . . , but *he is then no longer the same person*. Once he is aware of himself in this new posture, new things can begin to happen to him: he is now open to feeling *other* circumstances in which he would say No. . . .

This country may tolerate more dissent than some. Americans, however, also seem to have a strong need for peer approval; few of our citizens feel that they can stand up under the weight of total refusal to their government. This means that most citizens are inhibited from thinking thoughts that would tend to fasten this onus on them. . . .

The same law and government which seem to condemn conscientious objection specifically invite the draft-age man to plead it and sanction his doing so. Men who really refuse military service are favored. But those rarely get far who say in effect, "Please consider excusing me; I can validly be judged a C. O. according to the law." C. O. status is more often granted men who, while maintaining a modicum of decorum and deference, say plainly: "I *cannot* do otherwise. I have no choice. I must refuse."

Countless young American men . . . are uneasy over or even repelled by their country's military activities and have scruples about taking part in them. Many of these men, if they studied or explored the law's provisions for conscientious objection instead of being cowed by them, would find there a vehicle for the strongest sort of No and at the same time discover, beneath their vague uneasiness, something solidier than they had dreamed of. Most counselors have seen how men, in facing their doubts, are set free to feel more deeply, to think more cogently, and to act more courageously.

Peter Elbow serves as draft counselor at the American Friends Service Committee's office in Cambridge. This is an excerpt from his "Who Is a Conscientious Objector?"—copyright 1968, Christian Century Foundation. Reprinted by permission from the August 7th issue of *The Christian Century*.

To "Cool" the Summer

THE summer of 1968 has been one of deep involvement for many Meetings in suburban Philadelphia with residents of Mantua, a ghetto section of the city where the Social Order Committee of Philadelphia Yearly Meeting has been sponsoring workcamps for several years. Last spring the Committee, feeling that the times demand an additional response on behalf of concerned Friends, suggested to individual Meetings in the area that they initiate projects for Mantua children.



One of these projects that provided an unexpected challenge has already been described in Gertrude Marshall's "The Complexities of Good Will" in the September 1st JOURNAL. Meetings offered a wide variety of programs—usually one-day trips—to such places as Longwood Gardens, Valley Forge, Washington's Crossing, an Indian burial ground, a mushroom plant, museums, parks, picnics, swimming pools, farms (where produce was picked and taken home), and the grounds of country Meetings. One group invited eight "problem" boys for weekly horseback-riding lessons, while some families invited children from Mantua to live with them for a week or longer.

The most ambitious program was undertaken by Valley Meeting at King of Prussia, which provided a daily play program for fifteen children of elementary-school age. They came in two groups, for ten days each, and participated with Meeting children in a wide variety of such day-camp activities as swimming, hiking, boating, fishing, riding on miniature trains, and visiting farms. Over sixty adults and teen-agers helped.

Such an extensive program required fund-raising and obtaining supplies and personnel by Meeting members and neighbors. Invaluable help was given by a member of the Mantua community who drove the children back and forth each day and also contributed to many informal discussions and evaluations of the program. Reverberations from this summer will be felt long after it is over, inasmuch as several Meeting children are keeping in touch with their Mantua friends.

The entire involvement program resulted in confrontations between poor black and middle-class white that were sometimes helpful and sometimes frustrating. Most of the participants on both sides seem to feel that the summer fun was valuable as a learning experience and as a way of gaining greater understanding of cultural and environmental differences.

Carolyn Vlaskamp of Rancocas (N.J.) Meeting, coordinator of these activities (who supplied much of the foregoing information), comments that "we were a bit more able to come to understand one another—even when we continue to disagree!" Elaine K. Coate, who provided the JOURNAL with the details of Valley Meeting's work, wonders "what comes next?"

Black Power's Challenge to Quaker Power

By BARRINGTON DUNBAR

VITAL religious experience can provide the power to overcome the world. Gandhi and his followers experienced this, as did the early Christian church and the early Quakers. Corporate worship deepens the commitment of believers and can help them to stand firm against tyranny and oppression when they are laboring to bring about needed social reforms. For the early Quakers, such activity was the extension of worship beyond the gathered community into a world divided by hatred, fear, and exploitation.

William James described eighteenth-century Quakers as a "people among people"—a gathered sect, a religious group who saw as their mission the creation of a new society. Then and later the meeting for worship must have been a living fellowship where a social reformer like Levi Coffin, in Indiana and Ohio, could come to share his concern for the slaves and to wrestle with Friends to gain their love and understanding and their support in his work of helping slaves escape to freedom through the Underground Railroad.

This close connection between work and worship—between the gathered community of the Meeting and the wider community—seems to be a missing ingredient in the practice of the Quaker Meeting today, which often tends to serve the purpose of a social club where people meet to pursue their common interests in isolation from the rest of the community. We attend meetings to escape the agonies of an unjust society and to find personal refuge among like-minded Friends. Because our hearts are not stirred or our minds made sensitive to the injustices of the communities in which we live, we accommodate ourselves to a whole system of personal and group relationships in our neighborhoods and places of business—a system that has served to reinforce the assumption of white superiority. This way of life denies that there is that of God in every man, the vital message of Quakerism that provides the basis for the "blessed community" in which everyone can achieve freedom from want and fear and can realize his full potential as a human being.

We Friends must re-examine our nonviolent testimony in the light of today's realities. Suffering humanity sees us as another group of white Americans who are deeply implicated in the social-political-legal military system that has contributed to the violence of our times. Most Friends in America belong to the white middle class; even if we do not knowingly participate in efforts to keep nonwhites from having access to opportunity and power, we condone it by our silence. We have accepted the estrangement of nonwhites in ghetto communities as the "American way."

To dispossessed and disadvantaged nonwhites, the nonviolence that Friends profess sounds trite and hollow; it complicates our efforts to communicate with them. Some Friends are like the Pharisee who went to the temple and prayed: "Thank God I am not like other men." "Thank God," we say, "we are not open advocates of violence like Rap Brown or Stokely Carmichael." But these aggrieved young men would say: "For over three hundred years you have been dealing violently with us by denying us the right to participate fully as citizens of the community."

Humility is much needed among Friends, as is the acknowledgment that we share the guilt for the critical and explosive nature of the racial situation in America. Through humility we may gain repentance and learn to respond with love to men like Brown and Carmichael, in spite of the evil things they may say against us. Thus may we help to heal their grievous wounds. To love one's enemy and to turn the other cheek are the zenith of Christian love.

Friends who have experienced love in the fellowship of the "gathered community" can demonstrate to the wider community what love can do in the following ways:

1. We need to nurture the Inner Light—the source of the phenomenal power of eighteenth-century Quakers. "Quaker Power" can be as effective as "Black Power" in speeding up revolutionary changes.
2. We need to listen in love to the black people of America and to submit ourselves to the violence of their words and actions if we are to identify truly with their anguish and despair.
3. We need to understand, to encourage, and to support the thrust of black people to achieve self-identity and power by sharing in the control of institutions in the community that affect their welfare and destiny.
4. We must invest our resources—money and skill—to provide incentives for black people to develop and control economic, political, and social structures in the community.
5. We must support the passage of antipoverty legislation leading to programs that will remedy the deplorable economic and social conditions existing in urban ghettos.
6. We must oppose racial injustice wherever it is practiced: In the neighborhood where we live, in our places of business, and in our contacts with the wider community.

Barrington Dunbar, a social worker, is director of the New York City Youth Board's Adventure Corps for Youth. A native of Guiana, he is a member of New York Monthly Meeting and is active in the work of many Friends' agencies, including Friends World Committee, New York Yearly Meeting, the American Friends Service Committee, Friends World Institute, and the Quaker Committee on Social Rehabilitation.

From a Quaker Parent

By HELEN STEVENSON

THE relationship between a young Friend and the adults in his life is often a challenging one. Sometimes the challenge seems almost overwhelming to the adult who recognizes that "no answer" is a kind of answer when children need guidance, yet finds himself ambivalent toward society's values. Close relationships between people who see the world through different frames of reference are always difficult.

If we have done a good job of teaching our children about John Woolman, George Fox, and other humanitarian and religious leaders, we should have opened for them the whole range of living on the basis of conscience and the Inner Light. If we are doing a good job of helping our children grow to maturity, we are aiming to have them live "in the world, but not of it." This is one of those eternal paradoxes that makes life exciting and meaningful.

The conscientious protest of George Fox in not taking off his hat in the presence of the king, the protests of early Friends in wearing their simple costumes (as opposed to the fashions of the day) and in using the so-called plain language—all of these at our distance in time seem laudatory.

It is difficult for our young people to see how these protests are really different from their own protests against haircutting, war, and precise and accurate use of English. For example, one of the reasons George Fox gave for using the plain language was that it was more honest. As he did not consider any person worth two people, he called no man "you." Today our young people, when writing stories of their contemporaries or of the common man, say: "Why shouldn't we use the language that the people we write about actually use when conversing? Why should we leave out words because they might be offensive to some people? The honest thing is to quote directly." Words have different meanings in different contexts. What was considered profanity in 1900 is today just a part of the general flow of language and is not thought of as profane or sacrilegious by writers or most young people.

On a second level, if they read John Woolman's Journal carefully, they find him giving up the opportunity to become an economically comfortable merchant because he wanted more to spend his time in the development of his own life of the spirit and in encouraging others to do likewise. When we encourage our young people to go to college in order to help prepare them to be contributing members of the workaday world, they can quote John Woolman to us.

Being a Friend makes it more difficult to be a conforming person because the pattern of our group worship is dependent neither upon the insights of one person nor upon ritual, atmosphere, and symbols for God. Instead, the pattern of worship depends upon the assumption that every man present has the potential of receiving Light from God, and upon his ability to convey his vision to the rest of us.

This certainly was an underlying reason for the break which caused the development of early Friends. The seekers were looking for a more direct relationship with God than the church offered; they were looking for the spiritual experience themselves; if necessary, they were ready to suffer considerably to find it.

Today many young people are looking for something other than the success patterns of our times: Some new, exciting, challenging way which may help in this life of the spirit. When they hear of the psychedelic realm experienced through using marijuana, LSD, and such, they are challenged. They wonder, and some experiment.

They attend our meetings for worship hopefully, but unless we are at peace with one another, unless we really have depth in our interrelatedness, unless we have a deep and abiding faith in each other and in God, neither they nor we experience spirituality, because it is not there. Thus it is natural that those who remain spiritually unsatisfied should turn to almost any means in their attempt to gain the spiritual insights that seem necessary in our world today.

When we agree that one should not determine one's dress or one's manner of acting on the basis of what custom demands, when we live in the faith that we should try to be honest and clear in our habits and our relationships, when we believe that our spiritual life and that of others is much more important than gaining the success that is so important in today's world, when we believe that the life of the spirit should be first and that its development must be greatly accelerated if we are to survive, when we believe it is necessary to lose our lives if our lives are to be truly lived—then what have we to say to these young people?

Perhaps all that I can do—perhaps all that I have a right to do—is to be sure of my values and to be sure that my reason for action is not based on habit or on the preservation of my own self-image. I must be sure that my reasons for action are in the light of my innermost values, checked against the insights of history and of those whose insights I esteem. Once I am fairly clear on this, I can share my insights with others.

Not long ago many of the actions of a student in our school seemed destructive to his relationships with those around him, yet often seemed to have some thought be-

hind them. He finally told his adult counselor. "I guess I'm putting everything on the level of being a conscientious act. I'm not discriminating between things I would like to do and those I truly feel are matters of conscience."

How often must we look to make sure that the points we are insisting on are matters of conscience in the light of the best that we can see! When we differ with those with whom we work, perhaps all we can do is to come to as definite an understanding as we can, then—once we are clear that it is a matter of conscience with them—to bless them and work beside them.

Helen Stevenson, chairman of the Schools Committee for Pacific Yearly Meeting, is head teacher at Argenta Friends School in British Columbia, of which she was one of the founders. This is a slight abridgment of an article by her that was published in the April-May issue of *The Canadian Friend*.

Religious Education and the Queries

ARE parents giving their children all the spiritual guidance they will need for life? Do they have no need for the help and guidance that might be found in First-day School? Are they not in need of the Meeting? Do we as Quakers find orthodox ways and means so distasteful that we cannot employ any of the methods used in the orthodox religions? Can we simply make going to meeting on Sunday morning a way of our family life, and have this time only once a week for the guidance and fellowship and religious experience of sharing with others of our own basic beliefs?

What is going to happen to our children when later, on being questioned as to their religious beliefs, they fumble for an answer—much to their embarrassment—and finally have to admit that they do not have the answers, as do many of their peers? I do not think this is necessarily a lack of doctrines and beliefs set down by the church, as in other religious sects, but more a lack of understanding of the basic thoughts of Quakerism. The queries that Quakerism has set down for the deep thought of each individual are our own set of doctrines, but each person must determine the answers for himself, rather than learn them.

This is the purpose of the First-day School. These are the things we are trying to help each young person to understand. If all parents deeply feel that they are giving their children all the guidance that is needed to help them answer the queries, this is fine, but I think that most children can also learn from the experience of First-day School to help supplement their parents' teachings.

Langley Hill Meeting,
McLean, Va.

SHEILA BACH

Basic Trust

By PHILLIP H. WELLS

IN the summer of 1967 I spent twelve days on the staff of a Quaker Youth Seminar at Vezprem, Hungary. Forty activist, rebellious, concerned young adults from fourteen industrialized countries lived together and probed the problems of society and social change and what their roles might be.

As we talked of the social, economic, and political problems in various countries, four qualities of life were mentioned again and again: *freedom* (or *liberty*), *responsibility*, *solidarity* (or *community*), and *courage*. Although we sometimes found ourselves talking of outward aspects of these, such as prisons, social structures, and protest methods, we knew they were manifestations of the human spirit or of its potentialities.

One member of the seminar was a young man brought up in a Negro ghetto and now working in one of the worst slum areas in America. He obviously enjoyed a great feeling of freedom, responsibility, and solidarity. His personal warmth embraced us all. His courage seemed to come from within, and he acted from that inner strength, knowing he was accepted. Needing no profession or action to justify his existence, he had difficulty understanding people like me who need the support of a vocation or profession.

To understand the difference between this young man and me, we need to look at our origins. The significant difference was not in social class, race, or color. He was brought up with a number of parental figures around him—mother, father, aunts, and uncles who accepted him, wanted him, enjoyed him, and nurtured him. They expected and enjoyed his growth and freedom. They became part of him, and they still accept him.

I grew up in a family mostly segregated from neighbors by rigid, fundamentalist, Puritan pride. In the family, I was the unwanted. My mother was sick, my father was at work or at church, "saving the world." My three older sisters felt I should not have been born. There was no room in the house. My birth made mother sick, and I was a great bother. From the age of four I was frequently admonished to keep not only myself but my younger brother quiet, and to take care of Mother. I had to justify my existence, and I never satisfied them—those important people in my past who became part of me. They still demand "virtue" and justification by work, and they still do not accept me and give me the sense of community and courage that comes so easily for the young Negro.

Fortunately I have found a work and a community which bring me into relationship with people who do

nurture me, need me, and give me courage. But I need this support and this renewal of trust in myself. People will be made free, engaged, responsible, and courageous more by the way they are treated in the earliest moments and years of their lives than by anything that comes later.

Experiments done with monkeys by Dr. Harry F. Harlow at the University of Wisconsin illustrate the importance of these earliest experiences in life. Newborn monkeys were taken from their mothers and cared for and fed from a bottle held in a wire frame. Many died. Those who survived were hopeless schizophrenics or murderers. Terrified of life, they hid and trembled. They had none of the curiosity and courage that monkeys normally have.

Other baby monkeys were given a "mother" of terry cloth wrapped around wire. The babies clung to the terry cloth, cuddled against it, and seemed to find strength so that they could go to the bottle and drink the milk whether the bottle was held by the cloth mother or by a wire frame. They would venture out to look at otherwise frightening objects in the cage. From time to time they would run and cling to the terry-cloth mother and then return to their adventures. If the terry-cloth mother was removed from the cage, they immediately withdrew and became timid little creatures, afraid of their own shadows. If the "mother" was put back they could return, after a few minutes of clinging, to their investigating and play. Gradually they learned to tolerate the absence of the terry-cloth mother for longer and longer periods, although they always needed some reinforcement. They grew up to be normal-appearing monkeys with superficially normal behavior. Their terry-cloth mothers had given them a kind of basic trust that enabled them to cope with the world around them, or at least with the *things* around them; they did *not* know, however, what to do about other monkeys and about sex. This they had missed by not having been raised by a mature female.

Fruit from the Mother Relationship

Some of the important aspects of human personality develop not alone from inborn traits and instincts (although these may be important) and not from training in the usual sense. Curiosity, courage, sensitivity, ability to participate in sex, to love—all seem to develop in some subtle way in the close relationship between mother and child. Father or aunt or uncle can mother a child, too, and can furnish part of the mothering environment.

Without this experience of being mothered we would not have the courage for any relationship to the world about us, to other individuals, or to the great unknowns with which we are confronted. There are many ways we find to renew this memory of basic trust and of oneness. Time spent in the mountains, at the sea, working in the garden, looking at the stars, may help us. Many of our

relationships with others remind us, and renew our trust. Marriage can do this. Having children of our own can refresh our memories. Churches try to renew their members with their architecture, their liturgy, their worship, their community.

I suspect that one of the important ways we can increase freedom, solidarity, responsibility, and courage to face life in the future will be by increasing the attention we pay to child-rearing in its earliest years. We attend to this in various ways. In some primitive societies, such as the Bantu, a child has many mothers and much mothering, and children grow up to be exceedingly hardy and capable of dealing with the world.

In Russia the economic and social independence of women has made a situation in which babies are often placed in a crèche and then later in a boarding school where they are cared for by women (and later men) who particularly love and enjoy children. From some follow-up studies, it appears that these adults have matured well and show evidence of good mothering and nurturing.

In China, under the old regime, the period of infancy, nurturing, permissiveness, and enjoyment of the young was prolonged to the age of seven or eight years, with the production of people who were hardy, resilient, adaptable, and nonalienated—able to relate to other people quickly and meaningfully.

"... before it is too late."

In America, with our family structure collapsing in some ways, good nurturing is the exception rather than the rule. Families are isolated, and one woman who is very busy with a job, social life, and a passive-dependent husband is supposed to do all the nurturing for a child who in other cultures, such as Spain or Italy, would still be getting some nurturing from father, aunts, uncles, and grandparents. More provision for the mothering and nurturing of the very young must be made in the structure of family and community life before it is too late. It is very late now.

I would like to suggest some of the problems requiring basic trust that a small child must master if he is to mature. First, he must come to recognize his separateness from his mother and from the nurturing world about him. He needs air, food, warmth, touching, experiencing, and response from his mother and from the world she represents, but he does not control her or the world. He must learn ways of getting these things.

Second, he must recognize that there are other persons who also have needs. He must share the world with them. They are not just things to be manipulated or used for his satisfaction.

Third, finding that the maternal environment is not always adequate, he becomes angry and envious. In his rage he alienates himself from his sources of good. His

sense of guilt for his destructive anger makes trust and his mother even more distant. Then he must learn forgiveness and the return of the loved one and of trust. We often damage this learning in infants by condemning anger and envy and even the need for loving and caring as immature and bad. A child needs help in being relieved of these guilts. Anger and envy are as natural as breathing. So are forgiveness and renewal of at-oneness.

Fourth, he must learn that there are many things—life and death, good and evil—that no one knows the answers to. It takes great courage, based on the kind of trust and belonging I have talked about, to face the fact that we just don't know. Simple schemes and formulas are invented to avoid the anxiety of not knowing—many religious and "scientific" dogmas are in this category. It takes basic trust to face the darkness, violence, and destructiveness in each of us and our not always knowing how to cope with it.

Only in the nurturing in all infants of basic trust, or the sense of oneness, and in the renewal of this sense by helping children through these very difficult learning processes, can we produce persons with a sufficient basic trust or faith to sustain the spirit of freedom, responsibility, courage, and solidarity required for really living in the present world. These qualities are all facets of Christian love.

The need for repeated renewal in adults requires better and more acceptable ways than we now have. Attempts to fill this need have been made by explorations into various forms of therapy (including drugs) and many types of group experience. Much of the success of these methods depends more on the initial experience of oneness or basic trust in early life than on the particular technique used. Friends Meetings are for the renewal of basic trust in adults. Perhaps we need to explore ways of making them more effective.

* * *

After I presented these ideas at the Quaker Youth Seminar there was some discussion. Several people raised the question of whether it was justifiable to bring children into such an evil world. The young Negro said it was a wonderful world; he enjoyed living in it, and he wanted others to enjoy it with him. Speaking with his whole being, he made my point clear. His loving and accepting upbringing was a foundation to be trusted automatically and surely.

Phillip Wells of Pacific Ackworth Meeting in Temple City, California, a former clerk of Pacific Yearly Meeting, was instrumental in starting not only the Yearly Meeting but also Pacific Ackworth Friends School, Pacific Oaks College and Nursery School, and what is now the Pacific Southwest Regional Office of the American Friends Service Committee. Formerly a family physician, he is now a psychiatrist. "It is impossible," writes his secretary, "to separate Phillip Wells, the physician, from Phillip Wells, the Quaker."

Unity Within the Meeting

"Are love and unity maintained among you? Do you manifest a forgiving spirit and a care for the reputation of others? When differences arise, are endeavors made to settle them speedily and in a spirit of meekness and love? The following answer to this familiar Quaker Query has been approved by Falls Meeting, Fallsington, Pa.

"UNITY," says the *American College Dictionary*, "is . . . freedom from diversity or variety; oneness of mind or feeling as among a number of persons; concord, harmony or agreement; a relation of all the parts constituting a harmonious whole and producing a single general effect."

If this definition is true, then there is no unity in our Meeting.

Are we not living in an age that glorifies conflict? Conflict may be useful if we work through our conflict until we reach unity of thought and agreement. We seem to think of conflict as useful because it stirs us up and lifts us out of our lethargy. We seem to enjoy the battle of ideas, but so long as we enjoy the excitement of trying to put our idea over with more force than anyone else, we seem to feel we have won. But have we? What about the harm done to the sensitive soul who goes home to sleepless nights and hurts too deep to resolve, who feels he can no longer be a part of a group where a few dominate or overpower the calm judgment of quiet reflection.

Far too many of our group have drifted away, never to return, because we were insensitive to their needs. We have failed to search for them and to learn why they dropped out. We have failed to say that they are missed and that we care. Instead, too often we brush their hurt aside as childish, immature. They should have been strong enough to rise above their feelings. After all, we didn't intend to hurt anybody; and anyway, our ideas were right. . . .

We are supposed to be a religious society, a fellowship of believers, not a social fellowship, but a united society of religious people because we come together in living worship which changes us within until we can become truly united. . . . A little more tact, a little more caring, a little more listening will bring about a spirit which will produce a unity of thought.

Love and unity grow out of the worship of God in spirit and in truth. . . . If the presence of God comes first in our lives, then we measure what we do by His standards. Jesus . . . called his disciples to "Leave all and follow me." Perhaps our lives are confused because we have not left all. . . .

If we are doing what God requires of us, then we are accountable to no one but Him. It is not for us to judge what God requires of another.

Book Reviews

REFLECTIONS ON PROTEST: *Student Presence in Political Conflict*. Edited by BRUCE DOUGLASS. John Knox Press, Richmond, Va. 188 pages. \$1.25 (paperback)

Bruce Douglass of the World Student Christian Federation in Geneva has collected ten case studies and five general articles for inclusion in this student-oriented book. The result is something like many menus students have to face: long on starch and short on protein.

The point of view which the general articles have most in common is that the chief need in movements is more rationality. It is difficult to argue against rationality, but one is tempted to do so after reading the articles, especially that of William Lee Miller (the Yale social ethics professor), who seems to wish everyone could be a theologian. I prefer George Fox's wish that everyone could be a saint. The meatiest article among these five is Kenneth E. Boulding's "Reflections on Protest."

The case studies are a very mixed bag. One article describes "political" action by students in England with no evidence whatever that the action was in fact political. One describes the Christian-Marxist dialogue in Prague, which is interesting but has little to do with either students or protest. The piece on the Japanese Christian mission to the United States to help us to see the folly and immorality of our policy in Vietnam also has little relevance to the theme; it was nothing students could organize. On the other hand, the article on Brazil's Student Christian Movement and its response to the military coup d'état is informative, and the one on white Methodist students trying to organize in the black ghetto illuminates some of the problems that Friends also have.

GEORGE LAKEY

WRITINGS IN TIME OF WAR. By PIERRE TEILHARD DE CHARDIN. Harper & Row, N. Y. 315 pages. \$5.95

Those who know *The Phenomenon of Man* will recognize the Teilhard of this book but may be a little astonished at the intensity of his mysticism. They should not be, however, for this is the Teilhard of the period when he took his vows of poverty, chastity, and obedience, the last of which was to irk him more and more as he was refused not only permission to publish but even to accept professorships in France. Now that his greatness is universally recognized, everything he wrote is dredged up, including a piece he himself had partially destroyed by crossing it out in pencil.

It is doubtful how much lasting service is done a great man by this resurrection of essays some of which were written only as an interior dialogue within his own religious order. The germ of everything in *The Phenomenon of Man* is already here, including Teilhard's devotion to science (he speaks of the "sacred duty of research"). To see how his thought developed is fascinating, but it is also a little disturbing to note what violent illogicalities he was then willing to tolerate in the interest of orthodoxy. For example, he wanted to believe that daily life can be influenced by faith alone, but he finally had to conclude that not the specific act but only the totality of events could be so influenced, and then maybe only in heaven, for "fortune will not necessarily yield . . . in the way we wish, but in the

way that must be." In other words, faith must blindly believe not only that it will move events but also that it has.

Somewhat astonishing is his praise of virginity, which is unquestionably his own chastity as well as Mary's. What is astonishing is its intensity, especially as illustrated by one of the essays, "The Eternal Feminine," which is as passionate as *Song of Songs*, although much less anatomical and somewhat less in literary value. But again the characteristic inconsistency of his orthodoxy creeps in, for in the eternal feminine he praises equally the virgin and her who bears children. In the conclusion, divinity almost becomes a chaste earth-mother.

It is certainly open to doubt how many of these pieces Teilhard himself would have permitted belatedly to see the light now that the Church is willing to allow the publication of everything he wrote. Regardless, there is enough here to reward anyone who admires *The Phenomenon of Man*.

CARL F. WISE

YOU AND THE NEW MORALITY. By JAMES A. PIKE. Harper & Row, N. Y., 147 pages. \$3.95

The controversial bishop presents us in this book with seventy-four cases illustrating the dilemmas of men and women of our time as they attempt to apply Christian principles to contemporary living. Many of these deal with sexual problems of married and unmarried people. While describing and evaluating the cases Pike throws the searchlight of his analytical reasoning upon a human scene that no longer has any of the linear directness which the Ten Commandments or the teachings of the New Testament seem to imply.

Some of his cases appear cast in a forced naïveté or irrelevance, as for example the story of a Mr. Eastburn whose wallet has not been thoroughly enough rifled by a thug and who considers running after him to offer him an undiscovered balance of money; or the case of the couple divided over the question whether to eat snails or oysters. Apart from such cases Pike arrives at the sound counsel to rate persons above things, to seek fulfillment and service as the style of life, to give serious consideration to our moral code, and to be aware of pertinent factors to be weighed on the scales of our judgment.

This is a thought-provoking book written for the concerned and sophisticated reader. The interesting case material might well serve discussion groups, whereas the analytical sections are likely to prompt a search for a less sophisticated approach—if such is still possible.

WILLIAM HUBBEN

TREAT ME COOL, LORD. By CARL F. BURKE. Association Press, N. Y. 128 pages. \$1.75 (paperback)

Carl F. Burke, at present chaplain of the Eire County jail, has been a pastor to young people in trouble for many years: in jails, in detention homes for boys and girls, in summer camps for the disadvantaged. Early in his experience he learned that efforts to interest children of the streets in the use of traditional prayers and litanies were destined to failure. Not only the language but many of the concepts on which the prayers were based were entirely foreign to these youngsters. How can a boy be expected to thank God for the beauty of his surroundings

when all he has known is city pavement covered by broken glass and dirtied by derelict winos?

Proceeding on the assumption that prayer grows out of deep human need, and that these boys and girls need to pray, Carl Burke has helped them over the years as individuals and in small groups to develop their own creative prayers and to rewrite litanies and psalms in the language of the streets. The results are sometimes startling ("Dear Lord, we thank you for giving us one hell of a good time today") and occasionally ludicrous, as when "The Prodigal Son's Return" becomes "Throwing a Party for Junior." On the whole, however, the sincerity of the young authors comes through, and with it a touching glimpse of the inner misery these boys and girls know daily. While Quakers probably would not feel the same need to lead delinquents to religious expressions as basically conventional as these are despite the language, we are grateful for Burke's effort to meet his young parishioners where they are, and to respect their own statements of their situation.

S. ALLEN BACON

WHY BLACK POWER? By JOSEPH R. BARNDT. Friendship Press, N. Y. 122 pages. 95 cents (paperback)

This hard-hitting and convincing booklet about the ghetto is an effort by the author—formerly a campus pastor at UCLA in Berkeley—to find the meaning of experiences that culminated in his intense involvement in Chicago's black slums. He feels that the central problem of the ghetto (where conditions are steadily growing worse) is powerlessness; its result is physical and emotional paralysis. The cause of this terrible powerlessness, he feels sure, is "white power," which must be countered in politics, in economic life, and in all phases of community life by "black power." "The average resident of the low-income minority ghetto," he writes, "has been almost totally unaffected by the achievements of the civil rights movement. . . . The church is not simply being deceived—it is one of the deceivers."

J. THEODORE PETERS

WITH PIPE, PADDLE, AND SONG: A Story of the French-Canadian Voyageurs circa 1750. By ELIZABETH YATES. Dutton, N. Y. 256 pages. \$4.95

Most of us have a vague knowledge of the French-Canadian voyageurs who paddled their long canoes far into the western wilderness and brought back furs traded from the Indians, but we have been ignorant of what made them most engaging and interesting: their gaiety, their "glorious jauntiness," their extraordinary gift of song, and their dependence on it for rhythm and endurance in paddling. It was a further surprise to this reviewer to learn that the songs which they sang came down from medieval troubadours.

Elizabeth Yates, the New Hampshire Quaker author whose books are so varied as to subject, so uniform as to excellence, has written an absorbing romance for adults and young adults about a voyageur of 1750 who went into the dangers of the wilderness and found there himself and the meaning of his life. Sixteen-year-old Guillaume Puissant had first to prove himself the experienced voyageur he claimed to be; he had then to resolve the conflicting pressures of the two sides of his in-

heritance (Cree Indian and French aristocrat), as well as to learn to understand his French father's words, "Le seul péché c'est de trahir l'amour," and to discover the validity of his own intuition that if one waits for the best it will surely come.

The story—full of vivid details of the life of the voyageurs and of the country through which they made their difficult and zestful way—is told with spirit, beauty, and a kind of elegance. It sings with the voices of the voyageurs. (An appendix adds the words and the music of a dozen of their songs.)

ELIZABETH GRAY VINING

BEGGAR TO KING—All the Occupations of Biblical Times. By WALTER DUCKAT, Doubleday & Co., Garden City, N. Y. 327 pages. \$5.95

"The function of occupations in the evolution of civilization is far more significant than is commonly known," not only culturally but psychologically. This conviction led Walter Duckat, Jewish professor, writer, and at present director of vocational guidance for the Federation Employment and Guidance Service of New York City, to the research in the Bible, the Talmud, and many archeological sources which produced this mine of information. More than two hundred occupations are listed in alphabetical order, with description and source references.

One may open the book at almost any page and discover a fascinating story—perhaps of a dancer, hairdresser, mining engineer, weather forecaster, librarian, or wrestler. Four appendices deal with the general socio-economic aspects of business and labor in ancient times. "There is scarcely a phase of business that is not adumbrated in the Bible: finance, accounting, banking, agriculture, mining, export and import, inflation, price gouging, dishonest merchandising." Many readers will be surprised to learn that "virtually all temples in antiquity served not only as places of worship, but as centers of commerce. . . . The Jerusalem temple was also a financial center."

This is a valuable book, not only for the Bible student but also for the general reader. It reveals a wealth of information about people that helps to make the Biblical text come alive.

AMELIA W. SWAYNE

PILGRIMS OF PEACE AND OTHER POEMS. By BONNIE DAY. Coach House Press. 39 pages. Price unmarked

In her own foreword to this collection of her poems, Bonnie Day writes: "Contemporary in theme but conventional in form, most of the poems are about people beset with perplexities of our own perilous time." The poems are made with an admirable economy of craftsmanship—no word out of place, no overstatement, thought and feeling always disciplined, rhythmic sense sure. Occasionally an echo of Emily Dickinson's voice drifts between the lines: "She locked her heart within her mind/ So it would feel no pain,/ Then making doubly sure, she locked/ her mind within her brain."

If the psychic temperature at which the making of this book took place sometimes seems a little lower than the point where the pulse quickens and the breath comes short, that is the price that is often paid when the social conscience of the poet demands to be heard as insistently as in Bonnie Day's work.

WINIFRED RAWLINS

Friends and Their Friends

Blue Lake, sacred to the Taos Indians of New Mexico, is part of Carson National Forest. It was included in some 130,000 acres of tribal land taken over fifty years ago from the Taos Pueblo without consultation or compensation. Friends are urged by Washington Friend Walter Boardman to write to members of the Senate Committee on Interior and Insular Affairs to restore 48,000 of these acres to their traditional owners—a restoration already approved by the House of Representatives on the grounds that the original U. S. action in incorporating this land in a national forest was unjust.

"The black farmer is isolated and appallingly uninformed about Federal farm programs, and therefore does not participate in or benefit from them," states a report from the Southern Rural Research Project (P. O. Box 956, Selma, Alabama). A detailed questionnaire reveals that, although the average black farmer works long hours, his family is poorly nourished and lacks many necessities of modern life. He finds food stamps expensive and the offices where they are distributed difficult to reach. According to this report, Federal farm-program offices (whose help is essential if the poor rural farmer is to survive) often ignore Negro farmers or deal with them inadequately, so that "many are left with no alternative but migration to the Northern ghettos."

"Crisis in America" is a 59-page guide for groups wishing to understand and to help solve such problems of our society as racial conflict, poverty, and violence. A number of very specific "action suggestions" are listed, and there is an extensive bibliography. The church is seen as the agency best qualified to organize the "action/study task forces" proposed by the authors, who say: "Having the power, we have the responsibility to serve man as our service to God." *Crisis in America* is available at 25 cents from Friendship Press, 475 Riverside Drive, New York, N. Y. 10027.

Graduate students planning careers in the field of religious education for adults are encouraged to apply by February 15, 1969 for fellowships available for study at Indiana University for the academic year 1969-70. Applications and further information about these stipends (made possible by a grant from Lilly Endowment, Inc.) may be obtained from the Bureau of Studies in Adult Education, Indiana University, 309 South Highland Avenue, Bloomington 47401.

"Sex Without Babies," a book about voluntary sterilization as a method of birth control, has been published for the Association for Voluntary Sterilization by the Whitmore Publishing Company of Philadelphia (229 pages, \$5). The author, H. Curtis Wood, Jr., an obstetrician and gynecologist who is a member of Germantown (Philadelphia) Meeting, has served as chief of staff of the Philadelphia Planned Parenthood Clinics and as president of the Philadelphia and Pennsylvania Planned Parenthood Associations.

First-day school teachers who would like to attend meeting for worship and others who prefer an early hour might appreciate a schedule similar to the new one recently adopted by Sandy Spring (Md.) Meeting. A meeting for worship is held from 9:30 until 10:20, followed by assembly for First-day school; a second period of worship begins at 11:00, as do First-day school classes. Sandy Spring's committees in charge hope that this plan will also appeal to those who feel a deeper communion with the Spirit in a smaller group.

Admirers of the late Mary K. Blackmar of Solebury (Pa.) Meeting may be interested in *American Story*, the recently-published joint autobiography of her daughter and son-in-law, Beatrice Blackmar Gould and Bruce Gould, who for almost thirty years were the highly successful editors of the *Ladies Home Journal*. It was Bruce Gould who, shortly before Mary Blackmar's death at the age of ninety, collaborated with her in *Conversations on the Edge of Eternity* (Morrow, 1965)—a book that has been notably popular among Friends. Mary Blackmar does not appear often in the pages of *American Story*, but when she *does* appear it is almost always with some reference to her gallantry, enthusiasm, ingenuity, or deep religious feeling. (Harper & Row, \$6.95)

Draft boards are more likely to give favorable consideration to a young man's request for conscientious-objector status if he is a registered member of a Friends' Meeting than if he is not, according to the *Newsletter* of State College (Pa.) Meeting, in reporting the case of an eighteen-year-old attender whose mother was a Friend and who always had considered himself one also. However, when he attempted to secure proof of membership from his mother's Meeting to present to the draft board, he found that he never had been registered. Since a number of Meetings leave it to minors to make their own decisions on membership instead of registering them automatically when they are born or when their parents join, this problem may arise elsewhere.

"Our greatest moment of achievement," says a letter from a Friend in the Pacific Northwest, "came at our last two Quarterly Meetings when young people outnumbered adults and when one youth told a visitor from another religious group: 'Our adults encourage us in what we do.'"

Are peace vigils a new phenomenon? It seems that such demonstrations, as well as the wars they seek to end, are far from new, to judge by a poster reproduced recently in *The Friend* (London). It invites Christians of all denominations to participate in a "Meeting for United Prayer" (held by direction of the Meeting for Sufferings) at Devonshire House in London "on Sixth Day, the 3rd of First Month, 1902," to "unite in prayer that God may remove from the hearts of men everything which prevents the speedy termination of the war in South Africa."

Friends in Florida's Miami Area are involved in presenting a lecture series, "Toward a Nonviolent Society," on September 17, October 15, November 5, and December 10 at the Peace Center of Miami, 3356 Virginia Street, under the sponsorship of the American Friends Service Committee and the Women's International League for Peace and Freedom. Speakers listed include Dr. Don Calhoun, Dr. James Tedeschi, and Dr. Harry Beller.

Because its insurance agency opposed open housing, Downers Grove (Ill.) Meeting recently transferred its insurance policy to a firm that does not practice racial discrimination, according to the newsletter of Illinois Yearly Meeting.

"For what reason does the Meeting operate a school?" This question, circulated in 1967 by the Education Committee of Philadelphia Yearly Meeting to the committees of all its constituent schools, was referred by Haverford (Pa.) Friends School to Haverford Monthly Meeting, eliciting, in addition to a to-be-expected statement about a child's right to the fullest development of his personality, the comment that "since the student body of our school includes many children who are not Friends, it has been recognized for a long time that the school represents a most effective mode of outreach to the non-Friends of our community." (In which connection it may be noted that last year only fourteen percent of the pupils were Friends, while exactly half of the faculty members were.)

Friends traveling in the Midwest would be most welcome as visitors to the new Friends group at Mankato and St. Peter, Minnesota. Their meeting place varies, so prospective attenders should obtain information from Clarence Perisho, 804 Belgrade Avenue, North Mankato (phone: 507-388-5645).

Forty-one high school students from all parts of the United States have left this country to spend their junior year in France, Germany, or England under the auspices of the American Friends Service Committee's School Affiliation Service. In August a similar-sized group of SAS-sponsored exchange students from Europe arrived in the United States to begin a comparable experience in American schools.

What can be done with our bodies when we have ceased to be their tenants is the subject of a practical-information sheet printed and distributed at two cents a copy by the New Jersey Friends Council. Listed in this leaflet, in addition to memorial societies in the New Jersey and eastern Pennsylvania areas that keep last-rite expenses at a minimum, are ear banks, eye banks, and medical schools to which persons with humanitarian propensities may will their physical remains to be used as spare parts in transplant surgery or as subjects for research. The Friends Council's address is Quaker House, 33 Remsen Avenue, New Brunswick, N. J. 08901.

Apartments for occupancy by "unsupported mothers" have just been completed in Hull, England, by a work party representing the Hull Quaker Housing Association.

"I find myself committed to America," stated draft resister Steven Goldberg of Milwaukee when asked at a recent "ecumenical service of conscience" why he did not go to Canada, reports *The Churchman*, Protestant Episcopal publication.

A 1955 issue of Mt. Toby's Meeting's Newsletter may become a collector's item. Put out in honor of the 200th anniversary of Greenfield (Mass.) by a commercial firm that knew little about Quakers, its illustrations included one of three happy-looking youths wearing Army, Navy, and Air Force caps, dubbed in to illustrate an article reporting a Friend's return from Korea. (Mt. Toby Meeting is at Leverett, Massachusetts.)

As We Were. "Some men are optimistic, and those engaged in the whiskey business seem to be permanently so." Thus spoke a reporter in the *Friends Intelligencer* of Eleventh Month 27, 1920, unearthed by an accumulation-reducing reader. However, while this 47-year-old issue of one of the JOURNAL's ancestors expressed optimism that the "legalized whiskey traffic is as dead in this country as the traffic in slavery," and one contributor softly bemoaned the desuetude of the plain language, Friends in 1920 had not lost touch with reality. They were looking suspiciously at the General Staff's survey of Army posts with its view to universal military training, and they were declaring that Negro emancipation "must go further than to change the Negro from a status of a thing to that of a person. It must clothe him with the full relations of manhood."

Some commentary seems startlingly contemporary. At the (London) Friends World Conference that summer, Friends had "seen the promised land," as well as "the lower levels with their confusing details." And the leading article declared that while "doors of opportunity are opening wide before us . . . the courage, devotion, enthusiasm, and self-sacrifice of the early Friends are what we need," for "the Society of Friends is not a growing body. It ought to be but is not. . . . The Society of Friends will never flourish unless our people become more willing to work for it."

Friends Non-Profit Housing, Inc., sponsored by the Friends Meeting of Washington, has contracted to purchase land in the area of Silver Spring, Maryland, on which to construct apartments for lower-middle-income families.

Conference Report Available

Friends General Conference has issued an 18-page report of the working conference on "Renewal and Revolution," held in Cape May, New Jersey, June 21-28. The report includes the formal actions taken by the working conference; advices, queries, minutes, and recommendations arising from interest groups; actions taken by Friends General Conference Central Committee; and a two-page appendix giving information on the called meeting for worship, petition, and witness that was held June 28th in Washington, D. C.

Copies of the report can be obtained without charge from Friends General Conference, 1520 Race Street, Philadelphia 19102. It does not duplicate the addresses and other reports carried in the August 1st issue of the FRIENDS JOURNAL.

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.

Soul Power vs. Bullet Power

I believe that war and poverty spring from disregard for human life and dignity, and that it is essential to make this point clear when witnessing against war and poverty. This was my reason for joining the group placed under arrest at the Capitol on June 28.

Commitment based on the gift of love—Soul Power—is given by God through Christ if it is asked for. The people from the Poor People's Campaign whom I met in jail had this commitment. One, who had given up her job and come up on the Mule Train in spite of her family's lack of understanding, was prepared to go to jail again and again if necessary. A lady from the Midwest Caravan told how mounted police attacked her group in Detroit. After she was released from jail, she took her children home and returned to the Campaign. Another, blind from birth, was a white woman from the South who had been harassed by the Ku Klux Klan. She experienced the heavy gassing of Resurrection City and had just been arrested for the second time in a week.

If we are going to have Soul Power in this country instead of bullet power we need a new set of values for our national life, not just a reordering of priorities.

Philadelphia

JOAN NICHOLSON

On Meeting House Steps

Surely "Meeting House Architects: Please Note!" in the July 15th JOURNAL provides food for thought when new meeting houses are contemplated. However, most country meeting houses were built in the horse-and-buggy era, thus accommodating to the period. While many city meeting houses do have steps, usually one can find an entrance with only one step to the inside.

Malvern, Pa.

NANA EVANS CUTLER

For a World Language

Somewhat belatedly, I wish to support the article by Brian W. G. Phillips in your issue of June 15, urging that Friends take an active interest in Esperanto, the international auxiliary language. As a fluent Esperantist of many years' standing, I can certify that the language is extremely easy to learn and that it serves entirely satisfactorily every purpose to which a language can be put. Its adoption by such international bodies as the United Nations and its teaching in public schools throughout the world would not only save the immense costs now involved in translations, interpreters, and the printing of documents, addresses, etc., in many tongues, but, by bringing the peoples of the earth into more ready contact with each other, would help greatly to lessen international tensions and to promote mutual understanding and good will. Certainly Friends, with our long tradition as workers for peace, should lend their aid to the wider use of this language. And by all means there should be a course in it at Friends World College.

Moylan, Pa.

RAYMOND T. BYE

On Noncompliance with the Draft

Sam Legg has a timely message for all Quakers when he says in his "Appeal to Friends" in the July 15th JOURNAL (dealing with the Selective Service Law) that "The time has come, I believe, when Quakers must announce publicly that they advocate nonregistration and noncompliance with an immoral law." There should be no alternatives.

Patzcuaro, Mexico

HUGO VAN ARX

The Problem of Investments

Two more positive investments for David Garvin (June 1st JOURNAL) are the Meetinghouse Fund of Friends General Conference and the Mutual Real Estate Investment Trust (30 East 42nd St., N. Y.), which enables individuals to invest in integrated housing projects.

David Garvin's concern is relevant to more than just individual Friends. The last General Assembly of the Presbyterian Church voted that 30 per cent of all the denomination's trust funds should be invested in low-cost housing projects in city slums—a total of more than nine million dollars. Have any Friends' Meetings been willing to risk that large a percentage of their funds in such positive ways?

Tokyo, Japan

BOB BLOOD

Possible Solution to Investment Problems

A letter in the FRIENDS JOURNAL of June 1 asks for suggestions as to investments that are sound, do not support the war establishment, and if possible tend to develop society in positive ways. One such investment available is for support of the convalescing and nursing section that is to be added to Friends House in Sandy Spring, Maryland—a residence for persons aged 62 or over. Notes are now being issued in convenient denominations (as low as \$250, and upwards in multiples thereof), bearing 5½ per cent interest payable semiannually, and with a term of twenty years. Application can be made to the manager, William R. Martin.

There may be many similar investments in connection with schools, medical facilities, meeting-house building, welfare projects for children or the disadvantaged, etc. Freedom from the military taint may be found in investments in industries that directly serve people, such as food industries or cooperative projects, and perhaps in some building and loan companies. Local banks sometimes can give information about loans for individual home-building, purchase of farm land, education of children, and the like.

Sandy Spring, Md.

MARY ELIZABETH PIDGEON

On Meetings for Worship in Friends' Schools

There have been several articles in the FRIENDS JOURNAL concerning the lack of growth in the Religious Society of Friends and more recently two by Douglas Heath on whether attendance at meeting for worship should be required of Friends' school students. I believe there is a connection between these concerns.

What makes a Quaker school different from any other? The only constant Quaker tradition is the meeting for worship. No student is forced to attend meeting—he can go to a non-Quaker or a public school. As long as the school is under the care of a Monthly Meeting then that Meeting should be part of the students' life. (An exception might be

a school considered Quaker because those running it and most of the faculty are Friends.)

Meeting for worship should be as much a part of the curriculum as any of the required subjects. What is more important to Friends than to try to help students learn of a way to seek (and maybe to find) that of God within them? When our Westwood (Los Angeles) Friends applied for Monthly Meeting status I was reminded of a quotation from the Germantown Friends School *Bulletin*: "The seeds planted Thursday mornings at meeting probably provided the beginning root of this Meeting." As one who was required to attend and who probably complained about meeting as much as any student, I can tell you that the time you realize how important school meetings really were is when you no longer are required to attend and do not know of a meeting locally.

Friends do not proselytize, but we now feel comfortable advertising in local papers, telephone books, etc. Would it be considered too aggressive to have Friends' schools ask students who have been out of school five years or longer if they miss meeting for worship and would like to know the location of the nearest Meeting? Any replies could be forwarded to the closest Meeting, which could follow up on them; a postcard telling of the Meeting's location could be sent to the alumnus expressing interest. There would be some expense involved, but schools send out bulletins, newsletters, and numerous requests for funds. Isn't the Quaker message as important as a Quaker education?

Los Angeles

PAT FOREMAN

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

SUPLEE—On August 4, a daughter, PAMELA PAXSON SUPLEE, to Glenn S. and Terry C. Suplee of Gladwynne, Pa. The paternal great-grandmother, Susan S. Suplee, is a member of Goshen (Pa.) Meeting.

SALIVE—On July 16, in Ann Arbor, Mich., a daughter, MELISSA SALIVE, to Harold and Barbara Salive. The mother is a member of Ann Arbor Meeting.

MARRIAGES

ELKINTON-MACNEALE—On August 24, in the Presbyterian Church of Wyoming, Cincinnati, Ohio, ELEANOR MACNEALE, daughter of Neil, Jr. and Margaret P. Macneale of Cincinnati, and THOMAS DUNHAM ELKINTON, son of David C. and Marian D. Elkinton of Moylan, Pa. The groom and his parents are members of Media (Pa.) Meeting.

FREEMAN-FELTON—On August 17, at the Friends Meeting of Washington, MARCIA ELAINE FELTON, daughter of Walter W. and Leah Felton, and ROLAND LEEON FREEMAN, son of Dorothy Freeman of Farrell, Pa., and the late Albert P. Freeman. The bride and her parents are members of the Friends Meeting of Washington.

DEATHS

MASON—On August 9, JAMES G. MASON, at his home in Oxford, Pa., aged 71, husband of Catherine Frorer Mason. Surviving, in addition to his wife, is a son, George; a daughter, Janet M. Miller; three grandchildren; three step-children: J. Howard Mendenhall, Susanna M. Lukens, and Catharine M. Brown; and twelve step-grandchildren.

Ira De Augustine Reid

Ira D. Reid, professor emeritus of Sociology at Haverford College in Pennsylvania, died August 15 at Bryn Mawr Hospital after a long illness at the age of 67. Former chairman of the department of sociology and anthropology at Haverford College, he had retired in 1966. He had previously taught at New York and Atlanta Universities and had been a director of research for the National Urban League. A noted sociologist, he was author of "Negro Immigrant," "In a Minor Key," "Adult Education Among Negroes," "Negro Membership in American Labor Unions," "Urban Negro Worker in the U. S., 1925-1935," and "Sharecroppers All" (with Arthur Raper).

A member of Haverford Meeting, Ira Reid had been an overseer of William Penn Charter School and a member of the board of the American Friends Service Committee, as well as a participant in a number of civic and charitable organizations. He is survived by his wife, the former Anne M. Cooke; a daughter, Enid H. Odo, of Los Angeles (also a member of Haverford Meeting); a brother, Herbert; and a grandson.

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

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.

21—Merion (Pa.) Meeting Annual Bazaar 10:30 A.M. to 4 P.M.

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." Also participating: George Bliss of Friends Committee on National Legislation; Cecil E. Hinshaw of the American Friends Service Committee; and Ercil and Maxine Beane of Marshalltown, Iowa, and British Friends Leonard and Eleanor Bird, all representing Friends World Committee. Young Friends will participate in the regular conference. Friends from Nebraska Yearly Meeting and all others interested are welcome.

28—Philadelphia Quarterly Meeting at Chestnut Hill Meeting. Worship and Ministry, 10:15 A.M.; lunch, 11:45; business, 1:15 P.M. Report and discussion of urban affairs.

28—Shrewsbury and Plainfield Half-yearly Meeting at Manasquan (N. J.) Meeting, Route 35 at Manasquan Circle. Ministry and Counsel, 10 A.M.; business, 2 P.M. Talk by Dan Seeger, executive secretary, American Friends Service Committee's New York office, 7:30.

29—Haddonfield Quarterly Meeting at Westfield Meeting, River-ton, N. J.

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. Speaker: Ross Flanagan, Field Secretary, New York Yearly Meeting Peace and Social Action Program.

OCTOBER

5—Buckingham Meeting Fair, Lahaska, Pa., 10:30 A.M. to 3:30 P.M. Luncheon served until 2. Entertainment for children. Items for sale.

6—Central Philadelphia Conference Class, 15th and Race Streets, 11:45 A.M. Talk by Henry J. Cadbury: "Biblical Approaches to Religious Thought: Narrative."

13—Central Philadelphia Conference Class, 11:45 A.M. Talk by Henry J. Cadbury: "Biblical Approaches to Religious Thought: Personal."

MEETING ANNOUNCEMENTS

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.

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).

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 Robins, 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.

Illinois

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

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

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

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

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

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

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-5577.

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.

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 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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. Auburn Blvd. Phone 962-6722.

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

Minnesota

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

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; PA 1-0915.

Nebraska

LINCOLN — 3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

RENO — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

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

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

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, 11 a.m., 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.

RANCOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

SEAVILLE — Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (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.

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

New York

ALBANY — Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

BUFFALO — Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

ELMIRA—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

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. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

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

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

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

North Carolina

ASHEVILLE—Meeting, 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 Vall 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.

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.

LANSDOWNE—Lansdowne & 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 — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

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

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

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

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

NORRISTOWN—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m. University City Worship Group, 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.

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

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

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

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

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

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

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

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.

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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