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(See page 586)

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ALTHOUGH a man may have no jurisdiction over the fact of his existence, he can hold supreme command over the meaning of existence for him. Thus, no man need fear death; he need fear only that he may die without having known his greatest power—the power of his free will to give his life for others.

—NORMAN COUSINS

FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

High-Level Diplomacy at the U.N.

THE unprecedented visit of the Pope to the United Nations emphasized that the General Assembly rostrum is a unique platform for communicating to the world's people. The Papal address reached a vast audience in almost all parts of the world.

Less spectacular, but important to the continuing diplomacy of the U.N., have been the appearances of heads of state and foreign ministers to plead their nations' causes before the U.N. delegates and the mass-media audiences. During the Twentieth General Assembly several prime ministers and nearly ninety foreign ministers will have been present for periods varying from a few days to several weeks. On the official list are the foreign ministers of the USSR, France, the United Kingdom, and the USA.

Here is an opportunity for unpublicized high-level discussion, both between nations and with the Secretary General. There can be many unheralded "summit" conferences. (The Rusk-Gromyko talks, for instance, have influenced the climate of the Twentieth General Assembly.)

Furthermore, the presence of the foreign ministers can strengthen the work of the Permanent Missions to the United Nations whose diplomats have the opportunity for U.N.-focused consultation with their superiors. A sense of confidence can be established, enabling the delegations to operate with greater certainty of limitations and of powers of initiative. The statesmen should return to their national capitals with a greater sense of the tasks their delegations are facing.

Fortunately, such visits come at most once a year, for they bring tension to the delegations, which must assure "red-carpet" treatment to the high officials. After the first month, the diplomats can settle down to the strenuous routine of the General Assembly's business.

In the work of the Assembly's seven major committees, U.N. diplomats are assisted by another group of visitors: experts drawn from foreign offices and national parliaments. Many of these come to the U.N. year after year to deal with particular issues. When, at the close of the Assembly, they return to their posts, they carry with them the experience of having dealt with global problems in an international forum.

In this network of human relationships which, with varying degrees of effectiveness, transcends the barriers of nationalism, Friends can make a modest contribution. Of approximately 1200 representatives of nations at the Twentieth General Assembly, more than ten percent either share the experience of participation in Quaker Conferences for Diplomats or have taken part in discussions at Quaker House. Though some of them may not today be "V.I.P.'s," ten years from now they may be in positions of influence and of responsibility for decisions crucial to the maintenance of peace and justice.

If things are ever to move upward, someone must be ready to take the first step and to assume the risk of it.

—WILLIAM JAMES

FRIENDS JOURNAL

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

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Editorial Comments

Paul Tillich—1886-1965

Carl F. Wise, author of this guest editorial, is a member of the FRIENDS JOURNAL's Board of Managers and recording clerk of Philadelphia Yearly Meeting's Continuing Committee on Worship and Ministry.

PAUL JOHANNES TILlich was one of the many unintentional gifts of Hitler to our spiritual and intellectual life. "I had the honor," he once said, "to be the first non-Jewish professor to be dismissed from a German university." Union Theological Seminary, Harvard Divinity School, and the University of Chicago Divinity School were the beneficiaries of his exile. The first volume of his major work, *Systematic Theology*, appeared in 1951; the third and last in 1963, when he was seventy-seven years of age. In Paul Tillich the concluding years of life were "golden" indeed.

Although he was outspoken and never lacked the courage of his spiritual or intellectual convictions, he was not an activist but a theologian-philosopher. He founded no hospital at Lambarene; he led no march upon Washington. He fled Germany before imprisonment and death could catch up with him. But the product of his quiet thinking is likely still to pervade men's minds long after many more-publicized actions contemporary with him have become obscure footnotes to history. His influence in his lifetime can be gauged by the frequency and the extent of the quotations from his many books in *Honest to God*. Nor is this likely to be the last book that his stimulus will excite from other men.

Tillich was the product of a movement which began more than a hundred years ago. Although theology had had its insurrections in the previous seventeen hundred years, it had managed pretty well to defend the doctrine that the Bible is the literal, exclusive, and final Word of God. But after Darwin and Sumner, after every secular intellectual discipline had eliminated the authority of the Bible in its own field, the ancient theological assertions became increasingly difficult to maintain. In the theology of Paul Tillich, these assertions are no longer defended.

When he calls Bible narrative *myth*, however, he does not imply *false*. *Myth* is intended to imply merely the limitations under which men labor when they attempt

to express spiritual truths. The Christmas story is a myth when used as a literal description of the birth of Christ in the same sense as *c-a-t* is a myth when used as a literal description of a specific animal. Neither has to be a blueprint of what it represents in order to be an effective conveyor of significance. By religion, Tillich's predecessors usually meant Trinitarian Christianity. Paul Tillich saw that the label a man gives his religion does not necessarily define it. Rather his religion is what for him is ultimate significance—whether it be a nation, social position, political or ecclesiastical power, or the will of God (although the last was often a synonym for one of the others).

The son of a Lutheran pastor and an ordained Lutheran himself, he intended only to buttress the walls of a church that were sagging because they were being undermined by the new knowledge called science. Yet he recognized the need of "a theology of the inanimate." To paraphrase a remark of Churchill's, he did not become a theologian in order to preside at the liquidation of the church. But it is quite possible that future theologians will use Paul Tillich to mark one of theology's major watersheds and that much if not all future discussion will take a consciously pre-Tillich or post-Tillich direction. The so-called "godless" theologians—who for some are a sign of "the sickness of the church"—indicate that others are already started upon the last unorthodox mile that Tillich was unwilling to travel.

The limit of an editorial page precludes any hope of presenting the richness or variety of Paul Tillich's thought, to say nothing of an attempt to evaluate it. However, in spite of the flaws in the method, to present a few quotations may give a taste of his quality.

C.F.W.

Faith is the state of being ultimately concerned. The content matters infinitely for the life of the believer, but it does not matter for the formal definition of faith.

The human heart seeks the infinite because that is where the finite wants to rest.

A god disappears; divinity remains.

Religion, the self-transcendence of life under the dimension of the spirit.

There is no temple in the fulfilled Kingdom of God, for "now at last God has his dwelling among men!"

Christian civilization is not the Kingdom of God, but it is a continuous reminder of it.

Norman Morrison

SHOCK, grief, sympathy, love, and (in a few instances) anger and resentment are to be found in the outpourings of comment that have flooded the JOURNAL office since Norman Morrison's tragic self-immolation outside the Pentagon in protest against American military activities in Vietnam. As to the essential wrongness of our government's increasingly vigorous prosecution of undeclared warfare and violence there is nothing but agreement among these expressions; the occasional reactions of anger and resentment mentioned above are prompted, rather, by the spectacular method of utter finality which Norman Morrison employed in his protest and by fear that his widely publicized action might nurture an adverse public reaction to the Society of Friends and its pacifist testimony.

In general, however, Norman Morrison's sacrifice of his life in support of his beliefs seems to have stirred many to an agonizing reappraisal of their own concerns' implementation. Some even find grounds for hope in the way the press and other mediums of communication have handled this ultimate act of one who had devoted most of his young life to urging upon his fellow men the use of peaceful means in place of war and violence. "Sometimes I feel," writes one Friend, "as if the world is out of joint, and then when I get a crop like the enclosed" (a batch of newspaper clippings dealing with the Morrison affair) "I realize that we have made tremendous progress. The comments on television and in the press were so much more understanding than they would have been five or ten years ago."

Another correspondent, after quoting Whittier's line (in his "Amy Wentworth") about "the awful beauty of self-sacrifice," goes on to ask the trenchant question: "If we say" (as many of Norman Morrison's critics have done) "that it takes more courage to live for peace than to die for peace, *how* are we *living* for peace?"

Below will be found excerpts from a few of the communications the JOURNAL has received. A biographical account of Norman Morrison, written by Anne Morrison, his wife, appears on page 596.

(From Baltimore Friends)

AS friends of Norman Morrison, we have come to appreciate the depths of his commitment to the way of peace. We have recognized the sincerity of his objections to our country's policies in Vietnam and the Dominican Republic. Norman saw these policies as evil.

He found it necessary to protest them, but must have been discouraged that the protests seemed to fall on deaf ears. We believe that Norman's action must have been motivated by a desperate search to find the way to be heard by the American people and by their leaders. We pray that all people will be able to see beyond the act to the essential message.

* * *

Norman's friends have established two funds: the Morrison Family Fund, to take care of the financial needs of his family; and the Norman R. Morrison Memorial Fund for the furtherance of the ideals of peace and understanding for which he lived and died. Checks, drawn specifically to the Fund for which they are intended, should be sent to 5116 North Charles Street, Baltimore, Maryland 21210.

What Kind of Man?

WHAT kind of man was Norman Morrison? He was a devout person, believing firmly in the need for spiritual growth as an integral part of one's total development. He was a man of many concerns, in the best tradition of Friends.

He was concerned about his wife and children, for whom he felt a need to do what he could to create a better world. He was concerned about his neighbors and their welfare, whether physical or spiritual. He was concerned about the Society of Friends. He was concerned about his nation and the world of nations, and had witnessed to his dedication to a world of peace through statements and writing in Friends Meetings and elsewhere and through participation in a number of public marches and vigils.

Even knowing these concerns, can we explain the drastic action which resulted in Norman Morrison's death?

The man who gives his life to save that of another—as he who steps in to receive the bullet or blow from an enemy to save his fellow man's life, or to save the life of a drowning person even at the sure loss of his own—is among the most honored heroes in the pages of history.

From the words of Jesus we have the criterion for the highest sacrifice a human can make: There is no greater love than this, that a man should lay down his life for his friends.

Given Norman's deep concern for the welfare of his fellow men, his horror at the use of violence and war, especially by our nation, his increasing grief over the brutalities being inflicted upon the people of Vietnam, especially by American bombing of villages and the maiming, burning, and killing of countless innocent men, women, and children, his growing feeling that ordinary

forms of protest were becoming ineffective, and his strong commitment to the belief that, as a Christian, he must do all he could to counteract the growing evil—is it not logical to assume that he arrived at the conclusion that drastic action was needed and that to sacrifice his life would be the most compelling witness he could make to the moral consciousness of the world and especially to the people and leaders of America?

Perhaps this was his way to accomplish two things: (1) to show particularly to the Orient and the Vietnamese that there are Americans who grieve deeply at the cruelties being inflicted on them by other Americans; and (2) to try to shock the moral consciousness of America from its lethargy and callousness insofar as violence and war are concerned.

WILLIAM BAGWELL

"Nothing Matters; Everything Matters"

NORMAN MORRISON has moved us deeply. He has sensitized us to the suffering in the world. In Vietnam the raw nerves of mankind have been exposed during a whole generation of war: pillage, burnings, mangled bodies, torture. To be part of a specific section of the human family which is causing much of that senseless suffering, and to feel helpless to stop it or even to comfort those who suffer is too great a burden to carry alone.

The Christian and Quaker tradition has held firmly that man should be willing to sacrifice his life but should not end it by his own hand. Most of us would be in agreement with that tradition. Possibly Norman Morrison was overwhelmed by the residue of unremovable suffering in the world. Possibly he had not found his definite task—God's burdened heart particularizing His burdens. In the final analysis only the individual who is the recipient of the infinite gift of life can decide how to live it and to give it. And only God can know His dealings with the human soul. But we may be sure that the Son of Man who was also the Son of God and wept with uncontrolled abandon as he looked over the city of Jerusalem, sensing the suffering to come upon that city, will understand how a brother may be overwhelmed by the suffering in Vietnam and the hardening of heart in this, our country. Let him who has entered that door of excruciating suffering and survived cast the first stone of judgment and reproach. Let those of us who have been sensitized to the suffering in Vietnam by the act of Norman Morrison give thanks to God and implore God's grace for the living of these times.

"Ponder this paradox in religious experience," wrote Thomas Kelly. "'Nothing matters; everything matters.' . . . It is a key of entrance into suffering. He who knows only one-half of the paradox can never enter that door of mystery and survive."

In the ultimate sense nothing matters except God and holy obedience to Him. Jesus Christ knew this and said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

A paradox. Everything matters. The falling of a sparrow matters. Giving a drink of cold water to one who is thirsty matters. Damaging the mind and spirit of a little child by implanting the belief that he or she is inferior because of the color of skin matters. Burning, maiming, and mangling men, women and children in Vietnam matter. The searing of conscience and hardening of heart toward those who suffer matter.

"And He gives us the royal blindness of faith, and the seeing eye of the sensitized soul, and the grace of unflinching obedience," Thomas Kelly continued. "Then we see that nothing matters, and that everything matters, and that this my task matters for me and for my fellow men and for Eternity. And if we be utterly humble we may be given strength to be obedient even unto death, yea the death of the Cross."

LAWRENCE SCOTT

Ten Questions

FRIENDS have asked:

- How could he do it?
- Why did he do it?
- Was his act rational?
- How rational is our nation's involvement in Vietnam?
- Why did he take his child to the Pentagon?
- Will people think all Friends capable of such an act?
- Can we judge his action?
- Why are some of us deeply disturbed when we think of him?
- Would more substantial protests by us have made his tragic protest unnecessary?
- If we believe the war in Vietnam is wrong what are we prepared to do about it now?*

ANN R. SCHABACKER

In Memoriam, Norman R. Morrison

We do not understand, and yet we do.
We turn away in horror, yet we look.
Distance closes in: statistics leap
before our eyes, burst in interior flame!
Vietnam is now, here in our guilt and shame!
And we, excoriated by the truth we reap,
who closed the war away as in a book,
now for a moment know just what we do.

Listen! Who speaks? Who speaks?
The long, the fatal silence weeps and weeps.

JEANETTE S. MICHENER

Two Drops of Water

By NORMAN R. MORRISON

IS it sufficient to live so that our lives are a satisfaction to ourselves and to those who know us? Many times we speak as if satisfaction in life were our goal. It is interesting that even in our modern English language some of the parallels between the words "satisfaction" and "sacrifice" are still reflected. We still speak of yielding satisfaction to someone to whom we are in debt. In much the same frame of reference, mankind has long made sacrifices to satisfy the gods. Is it, then, fair to say that Albert Schweitzer lived a life of sacrifice so that he could find satisfaction in life?

It has long troubled me that men usually find a way of introducing a reward as an incentive to the good life. "Satisfaction" in its original Latin form meant to do enough to satisfy the requirements. Albert Schweitzer spent the first part of his life satisfying requirements in a number of disciplines, but he was a great spirit because he was constantly finding a way to go beyond the requirements. We can often satisfy our instructors and even our consciences without finding direction or meaning in life. Satisfaction-seeking is a shallow, temporary ambition unworthy of human life, and it tends to remove us from the greater callings of existence.

Many of us strive toward a deeper level. We find ourselves asking profound, basically religious questions. One of the old questions that has haunted me is "What is man?" When I am sufficiently humbled the answer comes back: "Something between the far reaches of the universe and an atom of sand."

In order to gain a perspective on ourselves let us recall the analogy of "two drops of water" used by the German Christian mystic Jacob Boehme in the seventeenth century. Though small, they are members of the vast ocean, and there is no life for them unless they spend it to get back to the ocean through the tiny rivulet of their present existence.

In communion with our Creator all the music that is playing upon the theme of self-interest falls silent. There is a completeness which allows life to be like a new drop of freshly fallen rain, a self-fulfilling junction of the finite and the infinite. Our enemies remain within as well as without, and satisfaction is but one more temporary illusion. Once we accept this premise, it is clear that life will be a strenuous contest. No religion could long endure a hero whose goal was the personal satisfaction of his cause.

Norman Morrison, who was executive secretary of Baltimore Monthly Meeting (Stony Run), brought the manuscript of this meditation (here somewhat abridged) to the JOURNAL office four days before his death on November 2. According to his widow, it was written some time ago, with no thought of posthumous publication.

Day Centers to Aid Both Young and Old

By KARIN ROON

AS former owner of a large textile factory in Germany I would like to report about our experience with children of working mothers. In order to prevent such children from roaming after school without supervision, we started a day center for those between the ages of three and fourteen. (For the ones under three years there was a baby nursery in charge of a trained nurse.)

Every working mother with no relatives at home to look after her children had the right to send them immediately after school to this center, situated on large grounds and staffed with three teachers and a physician. Hence no child had to come home after school to an empty apartment or was forced to run out in the street looking for companionship he could not find at home. We should realize that the shock of empty homes is at the root of the growth of gangs in our big cities.

Teachers at these day centers emphasized the need for special assignments for older boys and girls, who gained a feeling of importance when they were entrusted with such chores as cleaning, assisting with repairs, helping to prepare meals, etc.

If this plan were adopted in the United States it might be wise to combine certain occupations for the aged with the care of school children, thus making it possible for the youngsters to learn various trades or skills. Retired people often complain about being useless. In employing their skills properly we might not only preserve much of the valuable knowledge they have acquired which is so easily lost in this age of automation, but also might restore to them a sense of being wanted and esteemed. In passing on their skills these elderly people could enrich the lives of the children.

This arrangement might re-establish between old and young a human relationship that has almost disappeared since modern living conditions have led to separation of the three-generation family unit. Today most children lack the relationship to their grandparents that was natural when families lived together on farms or in big houses. As a result, much of the accumulated wisdom and experience which was handed on by the elderly no longer benefits the young people of our time. An occupation shared by both young and old might well restore this lost benefit for both.

Moreover, while a boy is learning a skill from an older man the two will talk about many things, and the older man, by listening with understanding, may be able to straighten out much of the tension, nervousness, and

Karin Roon of New York City, a native of Berlin, is a former concert singer who came to the United States in 1939. She is the author of *The New Way to Relax*, a book which has been translated into five languages.

even revengful anger which all too frequently lead young people toward a criminal life. During our experience in Silesia, when, thanks to the day centers, no child was left without the feeling of belonging under a sheltered roof the moment he came out of school, not one case

of true juvenile delinquency was brought to my attention.

The costs involved in such a project should not run too high. Certainly the money needed for purchase of skill-teaching machines or tools would be far less than the costs usually allotted for care of juvenile delinquents.

The Miracle

By NORMAN H. WILSON

BEING here today seems to me one of the miracles of my life, because twenty years ago I was preparing to kill Japanese. Twenty-five years ago I had never met a Japanese. I knew about Japan only through my geography and history books. Before December 6, 1941, I really didn't care about Japan — or any country. I cared about whether my friends liked me; about passing examinations; about showing my parents that I could take care of myself; about getting into the best college available. I liked Benny Goodman, Louis Armstrong, Frank Sinatra, and other heroes of American music. I liked sports — baseball most of all. I thought that when I grew up I would become a professional baseball player.

Then came the attack on Pearl Harbor. The bombs which fell 10,000 kilometers from my school suddenly made most of the things I cared about very unimportant.

On December 7, 1941, I learned a great deal about Japan and the Japanese people. For example, I learned that we could never trust a Japanese. The Japanese were by nature treacherous. They pretended to be courteous, but they were really very cruel people. They had tortured and murdered thousands of Koreans, Manchurians, and Chinese. They even sold their own daughters into slavery. All during high school I believed the American slogan, "You can never trust a Jap." I learned that Americans were better people than the Japanese people. Because the Japanese wanted to conquer the world, it was right that we kill them before they killed us.

I was glad, therefore, when I became a soldier in December, 1944. I was proud of my uniform, my physical strength, and my accuracy with a rifle. I enjoyed the stories my army instructors told me about their success in fighting the Japanese and the Germans. A corporal who taught me to shoot a machine gun had fought the Japanese in the Philippines. In the jungle forests one day a Japanese had thrown a hand grenade at him as he walked along the trail to a village. He quickly picked up the grenade and threw it back in the direction from

which it had come. The Japanese soldier was torn to bits by the same grenade he had thrown. I thought I would like to do something brave like that.

In the summer of 1945, my infantry company was told that we were to be among the first group to invade Japan. We young soldiers were given three months of extra training so that we could prepare for the invasion of Kyushu. I was proud that we had been selected for this invasion, but during this special training I began to doubt whether I could shoot at people. Maybe there was something wrong with all this killing.

In bayonet practice I experienced the first real horror of war. I had been trained to charge with my bayonet at dummies which represented people. One morning when I was leading a group of soldiers through the woods of the army camp I saw a dummy in the clearing just ahead. With a yell I lunged and plunged the bayonet into the dummy's "stomach." The dummy fell to the ground, a large hole puncturing its sawdust body. As I looked at it, I noticed that it had been painted to look like a Japanese soldier, and I found myself saying, "My God, what am I doing?" If we thought Japanese were barbarians, then what was I?

The war ended just as my friends and I were sailing on a troopship toward Japan. In September, 1945, I was sent to join the Army of Occupation in Fukuoka. Here I met the first Japanese I had ever known. In 1941 I had learned quickly not to trust the Japanese; now I learned quickly that the Japanese could be trusted. I learned quickly to love the children. While I was on guard duty they would crowd around, look at me curiously, and say, "Allo!" Day after day I saw many of the same children. When no one was looking, I would play games with them like hopscotch, baseball, and shuttlecock.

One day a mother of a very young child came up to me as I was talking with the children. "Are you a Christian?" she asked.

"Surely," I replied; "most Americans are Christians."

"I'm so glad," she said, "because I'm a Christian too." She then told me about the difficult time Christians had had during the war. They were suspected of being disloyal. The police questioned them often. They were told that they must swear complete loyalty to the emperor

Norman H. Wilson, a member of Scarsdale (N.Y.) Meeting, is peace secretary of the New York Metropolitan regional office of the American Friends Service Committee, having returned recently from two years spent in Tokyo as Quaker International Affairs Representative. This is the substance of a brief talk he gave at Friends Girls School in Tokyo on Pearl Harbor Day a year ago.

and that unless they gave up their Christian belief and church services they would be shot. During the war she had lost all of her possessions except her family and her Christian faith. From her I learned a great deal about Christianity.

After a year of occupation duty in Japan I returned to the United States, where I started attending Quaker meetings because I knew Quakers cared about peace, and so did I. I had seen Fukuoka, Kobe, Nagoya, and other shattered cities. We Americans and Japanese had come close to destroying each other. I knew that we must never let this happen again. We needed to live in peace. I thought Quakers could help to make this peace possible. In 1951 I became a Quaker. I had learned in Japan that there was that of God in every man.

Twenty-three years ago Japan and the Japanese people were my enemy. I was prepared to kill Japanese people; Japanese people were prepared to kill me. What a miracle has happened since then! We have learned to know one another. Your government and my government are close friends. You are looking forward to a peaceful future: to college, a good home, and many friends. You can begin to forget the attack on Pearl Harbor. Most Americans, too, are forgetting. The change is a miracle.

Here in this school you are part of a miracle. The miracle is that this school was rebuilt from the ashes of Tokyo. The miracle is that your teachers have recovered from the great sadness of a world war and are helping find a better way of life. The miracle is that you and

I can continue to work for peace in a world which knows so much about war and so little about peace.

In the next twenty-five years you will see many new miracles: space flights, automatic factories, cures for cancer, the creation of life itself by men in a laboratory. But the greatest miracle of all is the creation of peace between men and between nations. Will you help perform this miracle?

Levi

By LEE M. CARTER

You had achieved success—
A seat in the custom house,
Influence with the politicians.
The priests and scholars scorned you,
But could they endure
The strain of a tax office,
Bidding for contracts, haggling
With tightfisted merchants,
And keeping cash reserves
For payoffs?

Yet you were not content;
Inwardly disturbed,
You felt failure. Often
At night, alone, you envied
Impractical Essenes—
All who had made the great
Refusal, dared say No
To rigid Israel,
Proud, pragmatic Rome.
You were seeking

That figure at the door,
Tall, quiet, turning
His head in your direction.
Suddenly the walls
Cracked, light flooded in;
You saw a clear path
Where a man could walk
As far as God. You heard
Hymns of freedom, trumpets
Of decision.

And not the least delight
Of this release was surely
The discovery, sweet,
Of sealed springs of soul,
Your other self, the poet.
This was deliverance
Most precious, to find the power
To form in living word
The parables and passion
Of the Lord.

FRIENDS have no written creed; they often differ in the way in which they would express their faith; they do not pretend to know all the answers. They are aware of inconsistencies in the beliefs they hold, they cannot explain all the pain and cruelty and suffering in the world. They would not all give the same reply if they were asked about miracles or the resurrection. But they have found by experience that Christ's teaching is relevant to the problems of our modern industrial society, that it does provide guidance for daily action. More than that, while they realize, with humility, how little they understand of space and matter, of time and eternity, of life and death, of suffering and sin, of love and redemption, yet they know, also by experience, that life is not all seeking, not all doubt. Humble seekers after truth and goodness find God in unexpected ways and places, and those who have found can never again be satisfied with a life that ignores Him.

—KATHLEEN LONSDALE

Extracts from a Roman Journal

By DOUGLAS V. STEERE

Rome, October, 1965

WE had Quaker meeting this morning at the Sumners' lovely flat near Mazzini Square. Mrs. Sumner played the hymns that the children called for on her German harpsichord, and after meeting we saw some of her husband's paintings. Katherine Knight, a New Zealand Friend, was hustled off to get a glimpse of the Pope in the torrential rain of the morning, for he shows himself and gives a blessing at high noon on Sunday. The rest of us stayed on for our usual hour of tea and good talk. These meetings in the homes of Rome Friends are like the early Christian "church in the home" that the New Testament describes, and are a special joy.

We made two trips to the other side of the city, one for tickets for my forthcoming trip to England and Holland, and again to meet in the evening with a little group of Roman Catholic men and women concerned for a strong peace statement by the Council. The reports of the members of this group on their personal visits with bishops and the careful thinking which they had done on the issues were deeply impressive. Dorothy Day and nine others are going to begin a quiet period of ten days of fasting and praying during the period when the issues of peace and war are discussed in the Council. This will be done without any publicity but in the hope of touching at the quick the spirit in which the Council moves. I have never seen a more dedicated little band than these Roman Catholics who are devoted to the way of peace.

The German-speaking Observers invited me to speak at the Observers' meeting with the Commission for Promoting Christian Unity on the issue of the church's attitude to war and conscientious objection. I had been drawn to do this anyway, but this invitation gave me a more certain opportunity to get on the speaking list, for now that we are over ninety Observers this is a little more difficult than it used to be.

I left Rome in 85-degree temperature and arrived in London in a drowning rain and an autumn chill. The bed in the warden's sitting room of the Friends International Center, with its many layers of blankets, felt most welcome. The little morning meeting for worship in the Center in London is always packed with visiting Friends on the morning before Meeting for Sufferings, and today was no exception. They keep the windows halfway down no matter what the temperature outside, so that you sit for a quarter of an hour of silence in real British fresh air, and it is a little like an early winter visit to a park bench without your overcoat.

A Kenya Quaker husband and wife who had just left the plane from Nairobi dined with us for their first meal in England. He asked me at the table what I did. I said that I was a tramp and went from country to country. He laughed and said, "In our country we would call you 'a nomadic person,'" and I told him I had never had a better description of my status.

Douglas V. Steere is official observer for the Friends World Committee for Consultation at the Fourth Session of the Vatican Council in Rome. Some earlier extracts from his Roman journal appeared in the FRIENDS JOURNAL of November 1.

On the way back to Rome I had two wonderful hours in Basel with our ninety-six-year-old *doyen* of the Quaker service corps, Gilbert MacMaster, and his wife. Gilbert was in great form and showed me many of his treasured possessions that speak for what he has done for the Society of Friends and for the service of his fellows. He had lived in Germany since the turn of the century, and after the First World War he handled many of the arrangements inside Germany for the child-feeding and was the Quaker "presence" in Germany until he retired in 1930 to Switzerland. His is the witness of a great life lived simply, but in that readiness to be spent for his fellows, that has been such an inspiration to us all. His last word to me as I turned to leave was, "Dooglas, keep clear at the Source!"

* * *

The Mass on the historic morning of the 4th of October was celebrated for the success of the Pope's U.N. Mission. The impression here was that by this visit the Pope had confirmed the more favorable estimates of his stature and his courage, but the Swedish *Dagens Nyheter* gloomily noted that "the terror balance . . . is not changed in the slightest way by what the Pope said." Some discerning ones also noted that in the U.N. speech he both had condemned in one breath the "terrible weapons that science has given you" and in the next had drawn attention to men's wickedness, and therefore "defensive arms will unfortunately be necessary," again leaving the terror balance finally unchallenged by the supreme moral voice of the church. But there can be no doubt whatever that he threw his whole weight upon the strengthening of the juridical and institutional processes of international conflict resolution; and this, at a time when the U.N. has been so shaken, is no small gift to the world situation.

Meanwhile the speaking on the chapter of the schema on the Church in the Modern World which deals with the Construction of Peace had begun. Bishop Echeverria from Ecuador noted that one of the realities of our day is "the explosion of the social conscience. All men have a growing awareness of this social conscience; unfortunately, not always because of the teaching of the church but often because of the teaching of Marxism!"

Cardinal Duval of Algiers demanded a straightforward condemnation of total war, with no distinction of the means employed. He linked this, however, with the necessity of building a new order that will transcend national sovereignty and not neglect the problems of hunger and inequity which grow rather than recede in our present world. Bishop Simons of India linked this to the problem of controlling the population increase and made it clear that he sees no ground for withholding birth control, on the ground of interfering with nature, in a world where the very processes of modern technology and medicine have nplifted man by precisely the method of "interfering with nature" and directing it to the service of man's needs. This kind of voice from India is of high significance in the present situation here.

Abbot Christopher Butler, of Downside Benedictine Abbey near Bath in England, gave one of the most moving speeches of all, I have been told. He began by asking for more than national patriotism from the members of the universal Chris-

tian Church. He asked that the sentence be dropped that declares that "it is not illegitimate to possess 'modern arms' for the sole purpose of deterring an adversary similarly equipped." He went on to add: "No one thinks that the great powers merely 'possess' arms. The fact is that on both sides of the curtain there is a system of preparation for the use of these arms and for their illegitimate use in indiscriminate warfare. It might be said: If we think such preparation is legitimate, we had better say so openly, and not hide behind a reference to the mere possession of arms. . . . It is obvious enough that the intention of waging war unjustly is itself unjust."

On the issue of conscientious objection and the compromising sentence that precedes it in the text, which insists that unless a situation is self-evidently a shattering of the moral law one is to obey the duly constituted authorities, he pointed out that in our day "all men have a moral duty not only or primarily to their own country but to the whole human fellowship. They are called upon, so to speak, to obey a world authority which does not yet exist but is requisite for the common good of mankind. Rather than stressing a 'legal presumption' that can so easily lead to sin, it would be better if we emphasized that duty sometimes compels withholding obedience." He goes on in his text to add: "Glad as I am that the text now refers to conscientious objectors, I dislike the suggestion that such objectors are in some way morally immature. It would be better to speak of, simply, objections based on genuinely conscientious grounds (and we might refer to our Declaration on Religious Liberty). Some conscientious objectors may in fact really be prophets of a truly Christian morality."

He concluded by saying: "Let us take this opportunity of saying clearly that the Church, the People of God, does not seek protection from its enemies in war, and especially not in war of the modern type. We are the Mystical Body, and Christ is our Head. He refused to defend himself and his mission by the swords of his disciples. . . . The weapons of the gospel are not nuclear but spiritual; it wins its victories not by war but by suffering. Let us indeed show all sympathy for statesmen in their immense difficulties; let us gratefully acknowledge their good intentions. But let us add a word of reminder that good ends do not justify immoral means; nor do they justify even a conditional intention of meeting immoral attack with immoral defense. Our help is in the name of the Lord, who made heaven and earth."

About the Cover —

Somewhat like the unearthing of buried treasure is the publication of this etching of the "Main House" at Pendle Hill, for although it was made in 1931, soon after the opening of the Quaker adult study center at Wallingford, Pennsylvania, it has not been published before except in a limited edition from the original plate. The artist, Edwin Tunis (who is also an author), now lives at Reistertown, Maryland.

The Church and World Order

By E. RAYMOND WILSON

FIVE hundred clerical and lay leaders from seventeen denominations gathered in St. Louis October 20-23 for the Sixth World Order Study Conference. They met to wrestle with the church's present role in striving for peace, freedom, and justice in a revolutionary and rapidly changing world. While convened by the International Affairs Commission of the National Council of Churches, the conference spoke for itself and not for the Council. Recommendations for study by the churches were received by the conference, and recommendations for action were amended and adopted, sometimes by majority vote.

The International Affairs Commission has screened these proposals, modifying some, turning down a few, and forwarding most of them to the Council's Division of Christian Life and Work, for further consideration (for example: a strong statement on the right and duty of dissent fashioned by the commission from the recommendations made by three of the five discussion sections). If approved, these proposals will go on to the General Board for possible action in December.

With severe limitation on debate (due to lack of time) the conference acted in its two plenary sessions on an almost bewildering array of complicated and controversial subjects. Following are some highlights of the recommendations:

Membership in the United Nations should be universal, comprehensive, and open to all sovereign states. Member states should set aside staff and units specially trained for peacekeeping purposes, who would be available to the United Nations for peacekeeping operations. They would be supported by a special UN peace and security fund coming from assessments, voluntary contributions, and private sources.

Principal reliance for the enforcement of peace should be placed upon the United Nations. Its organizational capacities to deal expeditiously and effectively with conflict should be increased (so that, for example, unilateral action such as that taken by the United States in the Dominican Republic would not occur).

The conference never did deal squarely with the central issue of the immorality and enormity of modern war; in this respect, it lacked the clarity and decisiveness which characterized the Chicago Conference on Religion and Race. It confronted "the profound and widespread war-suffering of the people of Vietnam, both North and South, with sorrow," but recognized sincere differences on the question of continued fighting.

The conference urged the United States to request the governments of North and South Vietnam and other interested parties, including the National Liberation Front, to begin immediately negotiations for a cease-fire agreement. It also urged the United Nations to convene a peace conference to explore both the bases of a settlement of the long-term issues and the means to give such a settlement effective international guarantees. A halt for an indefinite period to the bombing of

E. Raymond Wilson is executive secretary emeritus of the Friends Committee on National Legislation.

North Vietnam was called for in order to create more favorable circumstances for the commencement of negotiations. Restriction to military targets of aerial bombardment within South Vietnam was advocated. The conference appealed to the United States Government to declare itself in favor of phased withdrawal of all its troops and bases from the Vietnamese territory, if and when these can be replaced with adequate international peacekeeping forces. Congress was asked to appropriate adequate funds for reconstruction and long-range economic development in Southeast Asia, preferably to be made available through an effective international organization.

Consideration of relations with mainland China drew some of the sharpest debate. It was recommended that the United States, under conditions which take into account the welfare, security, and political status of Taiwan, should cease its opposition to the seating of the People's Republic of China in the United Nations and that careful study be given by the United States to regularizing diplomatic communication and to exploring the conditions under which diplomatic recognition might appropriately be extended. Further measures would include initiating unilateral steps toward free travel and granting permission to sell food and other nonstrategic items through commercial channels (as is done in Canada and Great Britain). Every effort should be made to involve the People's Republic of China in international negotiations regarding such issues as disarmament, nonproliferation of nuclear weapons, and a complete nuclear-weapons test ban.

The United States should lift its embargoes on travel to Cuba and on the remittance of funds, food, and material to that country for purposes of social welfare and development on a people-to-people basis.

Encouragement was given to a vastly enlarged food-for-peace program—coupled with population control—designed not only to utilize America's capacity to produce food and fiber but also to encourage agricultural production around the world.

Serious consideration should be given to convening a World Disarmament Conference and to other steps toward safeguarded world disarmament. All developed nations would be urged to devote at least one per cent of their gross national product to economic and social development programs. Outer space would be reserved for peaceful purposes.

Interspersed in the crowded schedule were presentations by outstanding lecturers from England, Europe, Latin America, Africa, and Asia honoring the memory of Dag Hammarskjöld. These were designed to give to the deliberations the perspective of a world view.

The disadvantages of Roberts' Rules of Order as compared with the Quaker procedure of attempted synthesis were evident during the consideration of recommendations, when the conference became deeply ensnarled in parliamentary procedures. Although long on giving advice to the government, the conference was short on defining the responsibility and machinery of the churches for creating the public opinion necessary to advance the goals outlined. The delegates represented a great variety of expert opinion and experience. Hence the reports

and recommendations, although forged with difficulty because of lack of time for extended consideration, reflect goals deserving careful study and appropriate action by the churches.

Friends participating in the conference included Herbert S. Huffman from Friends United Meeting; Esther B. Rhoads, Richard R. Wood, George C. Hardin, and E. Raymond Wilson from Philadelphia Yearly Meeting; and Ben Seaver and Cecil Thomas, representing respectively the Councils of Churches of San Francisco and Albany, California.

Baltimore Ecumenicity

By EMERSON LAMB

LAST spring Stony Run Meeting in Baltimore received an invitation from its Roman Catholic neighbors of the Cathedral of Mary Our Queen to join with them and members of seven other churches in the vicinity (Presbyterian, Methodist, Episcopal, and Lutheran) in planning a series of monthly meetings to be held successively in a church of each of the denominations. Two lay members from each church were to form a preliminary committee, after which the pastors would make the final plans. It was decided that at each meeting a pastor (but not the pastor of the host church) would give a thirty-minute explanation of the beliefs of his denomination, after which there would be an hour's question period, followed by light refreshments provided by the host church.

Stony Run eagerly accepted the invitation and found no difficulty in appointing two members for the preliminary committee, but what to do for a pastor was the problem. Our only recorded minister, Bliss Forbush, felt he was too busy to undertake the assignment. At the next Monthly Meeting for business, therefore, we chose Sam Legg to explain our beliefs and, as the panel to answer questions, Theodore Mattheiss, Yearly Meeting Secretary; Norman Morrison, who at that time was Monthly Meeting Secretary; Harry Scott, Yearly Meeting Clerk; Margaret Sanderson, Monthly Meeting Clerk; and Elizabeth Bartlett, the only birthright Friend in the group and well versed in Quaker history.

The first session took place on October 26th in the large church-school auditorium of Mary Our Queen. Stony Run was the guest church. Sam Legg (a Stony Run member who is on the faculty of Morgan College) gave a comprehensive and moving explanation of our beliefs, mixed with scraps of his customary light humor, and the panel answered well most of the thirty-odd written questions asked by the audience which about filled the large auditorium. As I went out the remarks I heard made by non-Friends were most enthusiastic, the culminating one being made by a member of the next host church: "This meeting," said she, "has been so wonderful we can never live up to that standard."

Glad though we were that our speakers did so much to extract our light from under its customary bushel, it is the generous gesture of our Catholic neighbors in instituting the series and the prospect of increasing cooperation among the churches that is a promising gleam of light in today's dark world.

Emerson Lamb, a retired teacher, is a member of Baltimore Meeting (Stony Run) and of the FRIENDS JOURNAL's board of managers.

Friends World Institute Dedication

AFTER five years of work in New York Yearly Meeting, the Committee on a Friends World College has initiated the first step of this project with thirty-seven students and nine full-time faculty in thirteen buildings at a former Air Force Base (Mitchel Field) at Westbury, Long Island. The Committee was unable to meet New York State requirements of endowment for a college (a half-million dollars) and accordingly opened as "Friends World Institute," with recognition from Antioch, Goddard, and Pacific Oaks Colleges.

The Institute's educational program will take the students to seven different areas around the world during their four years of study. When the first group moves to Latin America on February 1, 1966, forty additional students will be initiated into the program. The Committee is still seeking a satisfactory permanent campus site in the greater New York area, as well as, naturally, additional endowment.



Morris Mitchell, director, and Fred Flynn, a long-time supporter of the venture, chat with Ruby Magee, a teaching fellow who has been a leader in Negro registration in the South

In his remarks at the dedication ceremony in September, Dr. George Nicklin, trustee of the Institute and for five years chairman of the Committee for a Friends World College, said in part: "The practice of education today involves politics, parenthood, and psychoanalysis. A good education is a therapeutic environment, or it can be antitherapeutic."

"The Friends' concept of education involves belief in 'that of God in every man.' This sets up a self-fulfilling prophecy which encourages the best in people. Fortunately we do not have a monopoly of this premise nor of the premise of the importance of great patience. We do persist, and, with compassion, eventually overcome."

"We are participants in the greatest discovery since the wheel: the concept of education. The discovery that data sticks to the bits of protoplasm we call 'people' and, in so doing, catalyzes the creative process is revolutionary. We are here to further that revolution, to enable it to spread man's understanding and compassion for himself and his fellow man."

During October Friends World Institute arranged seminars led by twelve visiting educators, in addition to the full-time faculty, on such topics as housing, health, regionalism, arbitration, socio-economic planning, sexual morality, China and imperialism, race relations, armaments, education, population explosion, poverty, urban sprawl, and the United Nations. During November students and faculty made an extensive study trip to Washington, D. C., through Appalachia and the deep South, observing and discussing such matters as poverty and regional development, the T.V.A., civil rights, cooperatives, and Indian affairs.

Mexico City's Friends Center

A CONVERSATION around the breakfast table among guests from perhaps a dozen countries, the lively biweekly social and folk dancing in which over one hundred *jóvenes* (Mexican young people) may participate, and a quiet exchange of interesting experiences in one of the upstairs *salas* are some of the many usual occurrences at the Casa de los Amigos in Mexico City.

The Casa was founded in 1951 by Mexico City Friends and others who had felt a need to provide a center with a warm and friendly atmosphere for the many Friends and friends of Friends who travel through Mexico. The Meeting was at first unsure whether a group of its small size should assume such a responsibility, but these doubts were quickly dispelled; in a few years, in fact, it became apparent that a facility larger than the initial one would be needed. The home of Mexico's famous artist, the late José Clemente Orozco, was found to be available, and in 1955 it became the location of the present Casa.

The reason for the Casa's growth is that it has become not only a place for visitors but also headquarters for an ever-growing group of students attending universities in Mexico City. International in composition, this group uses the Casa as its business and social headquarters and carries on a lively schedule of weekend projects in various areas of the city.

When continued increase in use of the Center made further expansion seem appropriate, the house next door was purchased, and the two were combined. Construction of a large social room completed the present facilities, which include (in addition to offices which the American Friends Service Committee rents) living and social rooms, a kitchen, and dormitories for men and women. Each dormitory accommodates eight. There are also six private guest rooms, as well as an infirmary near the directors' quarters.

The large room that once was Orozco's studio, with windows twenty-five feet high, is the meeting place for Mexico City Friends Meeting. Also held there are meetings, lectures, and seminars on a wide variety of topics. A good library is available for use of guests and of the many daily visitors. Relationships are maintained with institutions concerned with the exchange of ideas.

The Casa seeks to keep a warm, homelike atmosphere where visitors may find useful opportunities to know others better and to understand more fully cultures differing from their own.

JOHN C. SMITH, Co-Director

Friends and Their Friends

"Can one inherit a religion, or a philosophy, or a way of life?" asks a non-Friend, a subscriber to the FRIENDS JOURNAL. "I always get a curious feeling when one of your 'letters to the editor' begins with 'I happen to be a birthright member.' Can one inherit the selfless spirit that marks the *true* Quaker?"

"It seems to me that all these Friends who claim birthright privilege, after they have reached a mature age, should be obliged to take inventory and test themselves as to their worthiness to belong *in spirit and deed* to a society whose true members I have always referred to as the *practical idealists*."

The Peace Committee of London Yearly Meeting has been asking Monthly Meetings to become corporate members of the United Nations Association. This was suggested as one practical step toward encouraging more general support of the United Nations, particularly in this International Cooperation Year. Eighty-six Meetings have now been added to the forty-four already holding such corporate UNA membership.

Pendle Hill's Annual Midwinter Institute will be held at the Wallingford, Pa., study center from December 30 through January 2. For details, see "Coming Events," page 595.

"**Quakers in Fiction**" is the subject of a special exhibit that will remain on display in the Treasure Room of the Haverford (Pa.) College Library until the end of December. Despite the exhibit's title, it deals with fiction by Quakers, as well as with that *about* them. Among the highlights are Jessamyn West's *Friendly Persuasion*, Weir Mitchell's *Hugh Wynne*, and Theodore Dreiser's *The Bulwark*.

Stay-away members of Friends' Meetings who make an occasional rare visit to the meeting house may wish to be warned of a disconcerting experience told about in *Presbyterian Life*. It seems that after a certain normal absentee and his wife had taken their unaccustomed places in a church pew he began shifting around nervously and fumbling at both sides so conspicuously that his wife whispered "What's the matter?"

Looking startled, he stopped fumbling, then whispered back: "I was trying to fasten the seat belt."

Summit (N. J.) Meeting has launched a drive to raise funds for its projected meeting house in neighboring Chatham. The Meeting, which has been renting space in the Summit YWCA, has purchased a 3.6 acre tract of land for its building. Construction is expected to start in 1966.

Summit Meeting was established in 1942 when the war curtailed travel of Summit members to meeting at Montclair. The group first met in the original Summit YWCA, but when that building burned in 1946, Central Presbyterian Church of Summit provided a meeting place for Friends until the present YWCA was completed. Starting with fifteen families, the Meeting has grown to over sixty families and draws its membership from communities within a twelve-mile radius of Summit.

Penalties of Progress. Almost any home-owner or householder will sympathize with the problems of Wellesley (Mass.) Meeting, which a short time ago acquired a former private-school property for its meeting house. The Long-Range Planning and the House and Grounds Committees, says the Meeting's *Newsletter*, met recently to sort out work to be done and to delegate responsibilities. These include improving the driveway, "tearing down the eyesore in the discussion room," arranging with a neighboring conservatory about a joint parking lot, finding a plasterer, working out a pigeon-hole arrangement for committee mail, buying a filing cabinet, sorting out which keys fit which doors, figuring out how to get a larger meeting room, and planning interior decorating, furnishing, adequate lighting, and suitable seats.

Small wonder that this account concludes with the line: "Plans are under way for a work camp at the meeting house"!

That U.S. intervention in Vietnam is unconstitutional is the contention of the Lawyers Committee on American Policy Toward Vietnam, a group of prominent lawyers who also claim that the war in Vietnam violates the U.N. Charter and other treaties. Their arguments are presented in a 26-page legal brief (or Memorandum of Law) mailed recently to 178,421 lawyers, law professors, and deans of law schools. The Committee's headquarters are at 38 Park Row, New York City 10038.

The Friends Peace Booth at the Bloomsburg (Pa.) Fair (an activity of the Millville-Muncy Quarterly Meeting Peace Committee) attracted approximately 900 people who either took literature, played the question-and-answer game, or both. Many others paused to read the Quaker signs that covered the walls of the booth. One man asked if this was the John Birch Society; after some conversation, he said he thought many people agreed with pacifist ideas but few had the nerve to say so publicly. As was true last year, young people were the best and most interested customers at the exhibit.

Rachel R. Cadbury, Moorestown (N.J.) Friend widely known for her pamphlets and articles on Quakerism, is the author of *A Guide for the Study of Faith and Practice*, latest publication of the Religious Education Committee of Friends General Conference.

Based on Philadelphia Yearly Meeting's *Faith and Practice* (which is used as a book of discipline by a number of other Yearly Meetings as well), the 117-page booklet is intended as a resource for Friends, inquirers, and study groups seeking answers to the question "What do Quakers believe?" Its twenty-four chapters—each with bibliography and questions for discussion—deal with such topics as Quaker history, the Inward Light, the Bible, religion and science, worship, business, and committees, as well as with Friends' testimonies as these are related to family life and to social issues.

The booklet may be obtained for \$1.00 from Friends General Conference, 1520 Race Street, Philadelphia 19102.

Grimsley Taylor Hobbs, recently appointed president of Guilford College in Greensboro, North Carolina, to succeed Clyde A. Milner, is the grandson of the college's first president, Louis Lyndon Hobbs. A Guilford alumnus, he was formerly professor of philosophy at Earlham College, Richmond, Indiana. To round out his Quaker educational background, he is a 1941 graduate of George School and holds an M.A. degree from Haverford College.

When Newtown (Pa.) Friends School was broken into this fall, a teen-age boy from the community who knew the offenders persuaded them to return the items of value that they had stolen. Through this boy's efforts, the transgressors met with the school principal and offered to get jobs to pay for the damage they had done.

Grants to two youth programs of the American Friends Service Committee, made by the U. S. Office of Economic Opportunity, will result in great expansion in terms of staff and number of participants.

In Chicago, the Preadolescent Enrichment Program will aid children from varied backgrounds through "intensive groups," interracial in make-up, which will meet for trips to cultural events and for participation in creative activities and service projects.

The Educational Assistance Project in Denver will work closely with students from nearby universities who, after a period of training, will be involved in cultural enrichment programs for junior-high-age children, working with them in a one-to-one relationship (one student to each child).

Television cameras run by remote control are recording the words and actions of a class in communication at Antioch College, Yellow Springs, Ohio. Later the students will watch and analyze a tape of their discussion, looking for factors that impede progress and for those that might make the session more productive.

What might be revealed if this technique could be applied to a Friends' monthly meeting for business, a committee meeting, or a First-day School discussion group?

Fred Etcheverrey of Santa Monica (Calif.) Meeting, whose three-year prison sentence for refusing military service was reported in the FRIENDS JOURNAL some months ago, has had his conviction set aside. His right to exemption from military service on grounds of conscientious objection was originally denied presumably because of his highly individual description of the Supreme Being. The United States District Court's decision (based upon the Seeger case as decided by the Supreme Court) stated, in part, that "before a conscientious objector's classification may be denied upon the ground that an applicant's belief is based upon sociological, political, or philosophical views or a mere personal moral code, those factors must be the sole basis of a claim for classification. If such views were entirely disregarded, petitioner's religious views are such as entitle him to the exemption."

Friends Seminary in New York City has been undergoing extensive renovation. According to *The Quaker Bulletin* of New York-Westbury Quarterly Meeting: "In addition to the new building (which was in use for the school year 1964-65) the school now has a shop, an art studio, a large, attractive kindergarten, and a large, beautifully furnished library in the north wing of the old building." (Friends Seminary is located on Rutherford Place at Sixteenth Street.)

Howard Page Wood, M.D., of Haverford (Pa.) Meeting, has been appointed as a psychiatric consultant to the Counselling Service of Philadelphia Yearly Meeting's Family Relations Committee. Assistant psychiatrist and consultant to the Alcohol Research Clinic at Lankenau Hospital and assistant professor of Clinical Psychiatry at the University of Pennsylvania Medical School, Dr. Wood has served in recent years as a member of the Family Relations Committee.

Martha L. Deed, a sojourning member of Cambridge (Mass.) Meeting, is the author of "Steps Toward a Quaker Testimony on Racial Equality," a thoroughly researched historical article to which the National Council of Churches devotes the entire September-October issue of its bimonthly *Interracial News Service*. Single copies (thirty cents each) and information about bulk rates may be obtained from the Council's Commission on Religion and Race, 475 Riverside Drive, New York City 10027.

Fishing rights of small Indian tribes in the Seattle region are being championed by American Friends Service Committee staff members in that area. Special off-reservation fishing rights guaranteed to the tribes have been increasingly disputed of late by sports fishermen. In defiance of court orders, the Indians have conducted "fish-ins," and there has been some violence. The AFSC feels that news coverage of these incidents has not given an honest picture of the situation.

"The Courage to Do the Pure Deed," Helene Ullmann's Richard L. Cary Lecture given at Germany Yearly Meeting in August, has been published in Germany as a 48-page pamphlet, *Der Mut zur Reinen Tat*. (Leonhard Friedrich, Bad Pyrmont, Bismarckstr. 37, West Germany. Price: DM 2.50.)

A biography of the author's husband, the late Richard K. Ullmann, it makes fascinating reading as a spiritual document of our time. Ullmann, who died in 1963, is highly regarded in England and on the Continent as a leading Quaker thinker. His wife's account of his life, at once modest and proud, is recommended reading for Friends and certainly should be considered for translation into English.

W. H.

It is not too late to send your request to the FRIENDS JOURNAL for Christmas gift subscriptions at special rates. Just use order blank on back cover.

Conference on Religion and Social Action

Planned as part of the preparation for consideration of "Friends' Response to Violence" at Philadelphia Yearly Meeting next spring, the afternoon-and-evening conference on "The Religious Basis of Social Action," sponsored by the Yearly Meeting's Continuing Committee on Worship and Ministry, drew at least 150 people to the Fourth and Arch Streets Meeting House in Philadelphia on November 6th.

Introduced by James F. Walker, Clerk of the Continuing Committee, the three speakers—C. Peter Slater, Assistant Professor of Religion at Haverford College; Barbara Graves of the American Friends Service Committee's VISA Program; and Carl F. Wise, Recording Clerk of the Continuing Committee—all discussed religious bases of action.

Carl Wise spoke for the scientifically minded who feel or seek a religious basis for their lives although they are compelled to examine the evidence critically and to keep modifying their faith in the light of the evidence. Barbara Graves interestingly described the motivations of some of the VISA volunteers. Peter Slater said there may be many religious bases for social action. He cited Paul Tillich's definition of religion as that which concerns one ultimately; this emphasizes personal involvement—the "existential" aspect of life.

Following the introductory talks, three discussion groups, guided by Howard Comfort, Lawrence Scott, and Dan Wilson, explored the ideas presented and sought to apply them to various social issues which tend to arouse tense emotions.

Summaries of the three discussions, presented after supper, seemed to indicate interest in the development of a theory of conflict which, recognizing that conflicts are inevitable, seeks to channel them into orderly processes of solution. For this the Quaker doctrine of the Inward Light is both compelling reason and essential means. Its corollary obligation to respect and to be considerate of human persons is both a motivating force and an important aid in reaching mutually satisfactory solutions of conflicts.

RICHARD R. WOOD

Fall YFNA Committee Meetings

The weekend of October 29-31 saw nearly sixty Young Friends converge on the campus of Friends Boarding School at Barnesville, Ohio, for the fall committee meetings of the Young Friends of North America. Attenders came great distances for the opportunity of fellowship and to discuss and act upon the concerns arisen from the national conference in August.

Of pressing concern was the position of the United States in the Vietnam crisis. How can Young Friends be directly useful or make their communities more aware of the situation? Among the suggestions for action were the following: organize and participate in study groups on constructive alternatives to the present stalemate in Vietnam, raise money for American Friends Service Committee refugee work in Vietnam, and write letters and make visits to Congressmen. Most important, perhaps, was the suggestion that Young Friends be informed and able to discuss the issues intelligently, being willing to defend their right to disagree with government policy when necessary without being charged with treason.

The Quaker role in race relations, an ever-present concern,

was discussed. Young Friends are planning for this coming summer race-relations caravans whose main concern will be to present for discussion in Quaker communities the deeply felt concerns and testimonies of many. It is hoped that the caravan groups can be integrated. Any interested Negro Young Friends should get in touch with Y. F. N. A. at the address given below.

The committee meetings drafted and sent to President Johnson and Prime Minister Wilson letters supporting our government's and Great Britain's stand on Rhodesian independence. The feeling of the group was that true democracy for all the people of Rhodesia could never be accomplished under the present white minority rule.

Plans for the summer of 1967 include a caravan traveling through North Carolina, Tennessee, and Georgia (staying with Friends en route) and another traveling with Friends in the Wilmington (Ohio) area. These and other activities are planned to coincide with the Friends World Conference in the hope that visiting Young Friends from other countries will participate. Young adult couples are needed as chaperones.

Plans are going forward for the African-American Young Friends Retreat to be held this coming December 28-31 at the Friends Boarding School, Barnesville, Ohio, as are plans for the Y. F. N. A. conference in the summer of 1967.

Y. F. N. A. extends an invitation to any Young Friend on this continent who is interested in becoming an active and useful member of the world community. For further information on Y. F. N. A. or on conferences and caravans write to Y. F. N. A., Box 447, Earlham College, Richmond, Indiana 47375.

WAUNETA PEACOCK

Conscientious Objectors Increase

The Central Committee for Conscientious Objectors (2006 Walnut Street, Philadelphia) handled more requests for advice during August than in any prior month of its seventeen years of existence. In addition to 513 inquiries from draftees and potential draftees, there were also appeals from over eighty men in the armed forces and reserves who sought help from CCCO in their efforts to obtain discharges as conscientious objectors or to discover what would be the result of refusal to go to Vietnam. Although the number of young men turning to CCCO for help has risen steadily since 1960, the increased monthly draft quotas, combined with escalation of the war in Vietnam, have brought in almost as many requests during the past three months as in all of 1960.

Arlo Tatum, the Committee's executive secretary, explains that legal distinction is made between those who object specifically to the war in Vietnam and those who declare conscientious objection to "war in any form." The first group is not recognized by law, but the distinction is a difficult one, for many youths who begin by strongly opposing the action in Vietnam then start to examine for the first time the question of war in general and end up as conscientious objectors.

Organizations such as the War Resisters League, Catholic Peace Fellowship, and several regional offices of the American Friends Service Committee are also reporting difficulty in meeting the large number of current requests for information on the draft and conscientious objection.

"No Time but This Present"

So wrote George Fox in a letter to his parents: "Ye have no time but this present time; therefore prize your time for your Souls' sake." The book by this title, planned for Friends everywhere as preparation, mental and spiritual, for the Fourth Friends World Conference in 1967, is much more than the term "study book" implies. It is an inspiring, provocative compilation of the views of twenty-five Friends, from all over the world, on five major topics:

1. "The Nurture of the Spiritual Life," by Bernard Canter, Edward R. Swart, Paul A. Lacey, D. Emil Fuchs, O. Theodor Benfey.
2. "The Ecumenical Challenge," by Maurice A. Creasey, T. Canby Jones, Maurice Webb, Douglas V. Steere, Calvin Keene.
3. "The Sense of Community in the Meeting of Peoples," by Wilmer A. Cooper, Ormerod Greenwood, Ranjit M Chetsingh, Harold Loukes, Christopher J. Holdsworth.
4. "The Sense of Community in the Meeting of Friends," by David H. Scull, Walter Martin, Dorothy Brown, Richard Stenhouse, Charlotte Meacham.
5. "Peace Making and Peace Keeping," by William R. Huntington, Roland L. Warren, Walter and Maisie Birmingham, Kenneth E. Boulding, Horst Bruckner, Lawrence Scott.

Blanche W. Shaffer, general secretary of Friends World Committee, in her introduction to the book states that the authors of the essays have been encouraged to express with complete freedom their personal views. The Committee rejoices, she says, in the "angular accents" of some of the papers and sees them providing the stimulus for fruitful study sessions that will enlarge the participants' view of world Quakerism.

No Time but This Present, a paperback of approximately 270 pages, will be available by January 1, 1966, from Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102. The price is \$1.50 for single copies, with discount for quantity orders.

Directory of Friends Meetings

A new edition of the *Directory of Friends Meetings in the U. S. A. and Canada* is now available. It includes helpful information on the location and time of each meeting for worship and the name and address of the clerk or correspondent. Addresses for Yearly Meetings around the world and for Friends' groups in the Caribbean and in Central and South America may also be found. There is a full list of Friends' schools and colleges. A new addition is a list of Friends' homes for the aging across the United States.

Increased printing and postage costs are reflected in the price of the directory, which is now 75 cents per copy, postpaid; ten percent discount is given for orders of ten or more. It may be obtained from the Friends World Committee offices at 152-A North Fifteenth Street, Philadelphia, 19102, and 203 South East Street, Plainfield, Indiana, 46168. Copies are also available through Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana, and Friends Book Store, 302 Arch Street, Philadelphia, 19106.

Book Reviews

ULTIMATE CONCERN: *Tillich in Dialogue*. By D. MACKENZIE BROWN. Harper & Row, N. Y., 1965. 234 pages. \$3.95

This book presents Paul Tillich under interrogation (rather than "in dialogue," as the subtitle has it), extemporaneously answering questions put to him by eighteen students in a University of California seminar whose presiding professor speaks of Tillich as "the most influential theologian of the twentieth century."

"Ultimate concern," the title phrase, "like the German phrase it translates, is intentionally ambiguous." This ambiguity does not lie in the familiar word "concern"; it lies in the adjective "ultimate." On the one hand the word can designate *the degree or quality of your concern*. A man's ultimate concern is the concern which for him is paramount. (Tillich's term is "unconditional.") Individuals differ in what they take as their paramount concern. But, whatever it is, a man's wholesale commitment to it constitutes his religion, albeit, as often as not, an idolatrous one.

On the other hand, "ultimate" may be used to designate *the object with which you can be concerned*. Under this aspect, ultimate concern is concern for the ultimate. This ultimate—a metaphysical entity that was elaborated especially by the philosopher Schelling, Tillich's "great teacher"—is "the God above the God of theism." It is beyond existence and nonexistence, . . . beyond essence and existence." It is not something "higher" nor even "the highest," for these are comparative terms; it is "the ground and the top at the same time." Since this metaphysical abstraction is the object for which you are to have paramount concern if you are to be properly religious, according to Tillich, it is surprising that no one in the seminar asked him for an elucidation of the method by which its reality or conceptual validity can be established.

To anyone who feels obliged to read a book by Tillich, this one, giving his answers to students on a variety of topics, and presenting his main ideas more or less informally, is to be recommended.

ROWLAND GRAY-SMITH

DEATH, GRIEF, AND MOURNING. By GEOFFREY GORER. Doubleday, N. Y., 1965. 200 pages. \$4.50

In an autobiographical introduction, Geoffrey Gorer (an anthropologist) contrasts his early memories of the heavy mourning clothes which all women in England wore in 1910 at the death of a sovereign or of a relative with the lack of structured ritual after the recent death of his own brother. A bereaved person is now expected to keep busy and to take up his normal life; any sign of grief or mourning is considered morbid and unhealthy. Death has come to be treated as was sex in Victorian England—something necessary, but not to be discussed before the children. This denial of emotion breeds callousness, according to Geoffrey Gorer; if natural death is a taboo subject, then interest grows in violent deaths, crime stories, and horror comics.

Almost every society through the ages, he points out, has set up some ritual for mourners, and usually some time limits. In England now, orthodox Jews, Irish Catholics, and, to a les-

ser degree, the Church of Scotland are the only groups which have the emotional support of a socially accepted time for mourning. Grief must be worked through, and when this can be done with the support of one's social group it is psychologically more healthy.

The author disclaims any religious beliefs, yet his whole thesis points to necessity for the type of support that most of us would expect to be found in religion or in a church group. Probably too few of us understand the bereaved person's need to talk of his grief until he can come to terms with it.

I found myself contrasting this interesting study with the vivid accounts of Catherine Marshall (*To Live Again*) and Emily Gardner Neal (*In the Midst of Life*), who shared so fully their sense of loss and who depended upon their religion for a way out of grief and mourning.

MARY M. ROGERS

THE ANGUISH OF THE JEWS: *Twenty-three Centuries of Anti-Semitism.* By EDWARD H. FLANNERY. Macmillan, New York, 1965. 332 pages. \$6.95

The fourth session of the Vatican Council is expected to deal, at long last, with the Jewish question. The present book, written by an eminent Catholic priest and scholar, supplies the reader with the age-old tragic story of anti-Semitism from pagan times to Hitler's cruelties and contemporary politer forms.

The sad role of Christendom in this spectacle of continued hate is all the more shocking to those who believe that the religious continuity between the two faiths, as well as the verbal affirmations of the Christian community, should have produced a relationship entirely different from the actual history of anti-Semitism. That the causes of tensions are theological as well as economic and racial is well known; the author does not gloss over the too many incidents of persecution in which his own church has been tragically involved. He also is aware of the influence of various subconscious and irrational forces.

This excellent book ought to be in Meeting libraries and might well become a guide for discussion or study groups.

WILLIAM HUBBEN

ARCHAEOLOGY IN BIBLICAL RESEARCH. By WALTER G. WILLIAMS. Abingdon Press, Nashville, 1965. 223 pages. \$4.75

This is a useful and delightful book for amateur Bible students. (More advanced scholars should also welcome it.) The author, who teaches Old Testament literature and religion in the Iliff School of Theology in Denver, has had experience in archaeological excavation and has traveled widely and perceptively in Bible lands.

After a brief and interesting summary of the development and present methods of archaeology, the book describes contributions made by this science to understanding of the Bible. The discovery and study of Biblical sites aid in the appreciation of the events that occurred there. The mass of literary material—mostly clay tablets and stone stelae—helps to explain the language of the Bible and to show the similarities, as well as the differences, between the beliefs and practices of the Hebrews and those of their neighbors. Knowledge thus obtained of states until a century ago known only by references in the Bible brings awareness of the problems the Hebrews

had to face in trying to maintain their national independence and their distinctive religion.

Professor Williams regards religious experience as part of man's environment, as deserving of study as are the geographical, historical, and economic factors that have influenced him. *Archaeology in Biblical Research* serves to increase understanding of the religious experience out of which the Judeo-Christian tradition emerged.

RICHARD R. WOOD

THE TOPICAL BIBLE CONCORDANCE. Edited and with additional material by D. M. MILLER. Fleming H. Revell Company, Westwood, N. J., 1964. 128 pages. \$1.50

In attempting to describe this little gem of a book the reviewer cannot improve on the following comments from the Reverend W. Graham Scroggie's introduction:

"This is not just another ordinary Bible Concordance, for with such works we are well supplied. . . . *The Topical Bible Concordance* omits the most of what they supply, and supplies . . . what they do not . . . [i.e.,] ready access to what the Bible says on some 313 themes . . . classified in subjects.

" . . . A florist will supply you with many kinds of seed, but it is for you so to arrange the seeds in your soil as to make beds of flowers. All that we need to know about God, Christ, the Holy Spirit, Man, Sin, Salvation, and many another theme is in the Bible, but the doctrines of these subjects can be known only by the mobilizing and systematizing of them, for God will not do for us what He has given us the power to do for ourselves.

"The subjects in this book are set out in alphabetical order, [with] a useful index. . . . Of course this publication is very far from being complete, but it is a most useful addition to the busy worker's library. It has long been out of print, and so its reissue should be widely welcomed, and its portable form is an additional advantage."

Agreed! In a brief sampling this "busy worker" found, however, that *The TBC* was more apt to lead to helpful clues than to specific Bible passages. But—to quote again (this time from an Editor's Note)—"In order to save space, reference is often made to a *single verse*, although the matter referred to may be contained in several verses . . . ; therefore, *let reference be made to the context.*" Since this method tempts the reader into delightful and rewarding exploration, it would present no disadvantage had we but world enough and time.

E. A. N.

CONQUEST BY SUFFERING: *The Process and Prospects of Nonviolent Resistance.* By HARVEY SEIFERT. Westminster, Philadelphia, 1965. 207 pages. \$4.50

The list of basic books on nonviolence is not a long one. It may number less than ten, depending upon who makes up the list. This situation is all the more unfortunate since so little consensus prevails, even about the meaning of the word.

Although not a basic book, Harvey Seifert's *Conquest by Suffering* is a useful study of the method. He draws upon four major areas of experience: Quaker resistance to religious persecution in New England, the woman suffrage movement, the Gandhian campaign for national independence, and the civil rights struggle. Most of the book deals with two areas of

inquiry: common-sense analysis of practical issues, and religious analysis of ethical dilemmas.

While the author illustrates well the strength and creativity of nonviolence in action, he also emphasizes the limits of any method, including nonviolence, for achieving change, considering as well the context, the time, the number and commitment of the people involved, technical skill in other aspects of action (organization, tactics, leadership), and, most important, the substantive merits of an issue.

The book is least persuasive in prescribing ways of dealing with power structures: "to combine pressure and goodwill." The author's basic model of nonviolent action is not clear. Nevertheless, we can welcome this volume in a field which calls for thought and analysis on the part of people from many viewpoints and disciplines.

CHARLES C. WALKER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Norman Morrison

Perhaps some Friends who have been receiving a taxable income so great that they are forced to finance the federal government's slaughter of the innocents in Vietnam will feel moved by the sacrifice of the Baltimore Quaker, Norman Morrison, to contribute part of that income to a fund for the support of the surviving widow and children of that Friend. They will not, of course, hope in this way to repay him for his service to his country or the people of Vietnam, but merely to witness to the depth of their concern which they share with him and to their desire to act practically in this witness.

New York City

JOHN H. DAVENPORT

The suicide of Norman Morrison is an agonizing experience to me as a Quaker and as a worker in the nonviolent movement. I ask myself the question: is Morrison's act an expression of Quakerism and of nonviolent resistance? And, although I am convinced of his great sincerity, I have to say *No* for two reasons. First: Friends search for divine guidance by "waiting upon the Lord" in meeting for worship, a corporate religious experience shared with the loving community. Second: Nonviolent resistance is open; there is never secrecy. We make it known to all when, where, and why we are demonstrating. We never try to shock. Morrison prepared his action secretly. This is contrary to the essential principle of non-violent resistance.

New York City

EDMUND P. HILLPERN

Will Schweitzer's Ideas Die with Him?

Educators are distressed by modern youth's trend toward loss of respect for law, manners, and morals. The modern young have knowledge of scientific facts, a hatred of hypocrisy, an awareness of imminent death in an affluent society. Their greatest need is a sense of their intrinsic, individual value in an ethical society. Who will inspire them with this necessity if some religions can not, if prosperity can not, if democracy can not, if colleges will not? Isn't it time for educators to satisfy the spiritual hunger and eager intelligence of the young?

Yet colleges refuse to teach the radiant, modern *Philosophy*

of Civilization by Albert Schweitzer inside the sacred portals of philosophy departments, rejecting it with such comments as "Not in line with the established curriculum" (!) "Dr. B. doesn't like Schweitzer's criticism of Indian thought" (the negative aspect of indifference to this earth and human needs). "Oh, he's only interested in ethics." (Wasn't Kant?) "He's nothing but a humanitarian." (Is humanism taught?) "It's just a nature philosophy." (Wasn't Rousseau's?) "But Karl Marx and Sartre deal with reality." (Schweitzer looks at universe, earth, all life. Aren't they real?) "It's too hard to teach." (By lifting from the text Schweitzer's glowing, profound concept of reality, one finds that—unlike the materialistic Sartre's existentialism and Marx's communism—Schweitzer reveals *two aspects of reality*: the knowledge of reality and the living ethic enclosed.)

Of course, Schweitzer's fearless thinking exposes so many fallacies, half-truths, and "clay feet" that educators (religious or lay) who reject him probably do so because of devotion to their fallen idols.

What does he ask of us? Only to revive civilization. How? By daring to think honestly. About what? About our relation to universe, earth and living creatures, and "the nature of the good." He clearly reveals that the greatest civilizations disintegrated, not because they "ran down," but because they lacked world-inclusive, positive, ethical philosophy that *penetrated the masses*. He offers us freely and fully his great philosophy for the twentieth century.

We prefer to disintegrate? Why?

La Jolla, Calif.

MARY LOUISE O'HARA

"If Quakerism Is to Survive"

I am glad you reprinted Thomas Brown's editorial (JOURNAL, August 15), for I doubt if we have adequately considered how far our advancing education undermines the religious practices inherited from our ancestors. Carl Jung has stated unequivocally that the cultivation of our intellects tends to obstruct access to deeper levels of the mind—the subconscious, intuitive wisdom which, integrated with intellect, provides the balanced common sense that keeps our feet on solid ground when breaking new trails. I believe, with Thomas Brown, that the "genuine commitment to life lived under the direct guidance of God" is an increasingly rare attainment of modern Quakers. To regain this vital sense of the Living Presence may be our most urgent task today.

I cannot, however, share his faith that the remedy lies in further education. Early Quakers "experienced" God's presence, "heard" Him speak to them—a subjective fact (though science may scoff) that led them to work veritable miracles. The traditional rule for such attainment is to still mind and body and listen with rapt expectancy. Yet, overconfident in the effectiveness of reason, trained and habituated to think our way to every goal, we probably cannot trust to such blind faith. We feel the emptiness of meetings—and life—without the sense of a loving Heavenly Father close at hand to watch over us and give us direction. But, never having experienced personally the vital joy, strength, and assurance our forefathers felt in their vivid awareness of this Presence, we feel only vaguely alone, without faith in ourselves, in others, or in God.

Reason has "debunked" the literal notion of a Heavenly Father and has assumed that this somehow also has discredited the unfathomable, all-encompassing Reality which this symbol served merely to represent more meaningfully. Yet the "laws of Nature and of Nature's God," undergirded by the faith through which Quakers once moved mountains and withstood floods, have in no wise changed. They offer the same sustenance; it is only that our faith in such mysteries has been overwhelmed by a flood of "factual" knowledge.

Our heady intellect, bent on material progress and lacking the Divine Love to refine its aims and chasten its passions, has achieved astounding results—but with disastrous side effects. What we have been clever enough to discover we are not good enough to handle. We have not only robbed existence of vital meaning, but have pressed appallingly close to the brink of destroying existence altogether. It may, indeed, take some such cataclysmic disaster to make us face squarely up to our human helplessness before the cosmic forces we have dislocated and to turn back in humble desperation to the God of our Fathers.

Woodmere, N. Y.

CHARLES T. JACKSON

"The Sense of the Meeting"

Any attempt to replace the "sense of the Meeting" (Editorial, JOURNAL, October 1) with voting will mean little in a Meeting that lacks that "sense." Voting as a speedier and more convenient approach than Friends' method of arriving at decisions "in substantial unity" is considered democratic; but is voting superior to the "sense" of a religious (and also Christian) body?

Voting leads to factionalism and "horse trading." I shudder at the thought of having to vote one day in favor of any Friend's concern so he will vote in favor of *my* concern. At the same time I am looking forward to the day when political decisions will be arrived at "in substantial unity," expressing the "sense of the meeting" of representatives in government—local, state, national, or international.

Maybe a Meeting that lacks "sense" and cannot find "substantial unity" within its own limits should turn for help to a few Friends of the next larger Meeting: Preparative Meeting to Monthly Meeting, Monthly Meeting to Quarterly Meeting, etc.

Passaic, N. J.

THURSTON C. HUGHES

Correction: Mantua/Haverford Center Work Camps

Your news note on "the twenty-sixth year of weekend work camps" (JOURNAL, 11/15) has Dave Richie and the Haverford Center scattered over too large an area. We are located entirely in Mantua, which is a nickname for a worthy section of West Philadelphia with a population of 17,000.

The Haverford Center, where I am a community worker, is part of the Lutheran Social Mission Society. We are all pleased at being very nonsuburban.

Any furniture and help to the Mantua Development Association Center will be appreciated. It should be sent to the northeast corner of 32nd Street and Haverford Avenue, Philadelphia.

Philadelphia, Pa.

AUSTIN WATTLES

Has your FRIENDS JOURNAL been late in reaching you?

If so, please take this up with your local postmaster. A number of complaints have been received from subscribers, but, according to the Philadelphia postmaster, the problem seems to be with local delivery rather than with shipment from Philadelphia.

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.

DECEMBER

4-5—Northwest Quarterly Meeting of New England Yearly Meeting, New England Motor Inn, 220 North Bennington Road, Bennington, Vt. For further information: Robert Condon at that address.

5—Haverford Quarterly Meeting, Haverford (Pa.) Meeting House, 855 Buck Lane. Worship and Ministry, 10 a.m. Lunch, 12:30 (reservations to Mrs. Allen M. Terrell, Mulberry Lane, Haverford). Afternoon program, 1:15. Speaker: Woodruff J. Emlen, member of AFSC mission to Vietnam. Topic: "My Experiences in Vietnam." Children's activities to be arranged.

7—Philadelphia Quarterly Meeting, Race Street Meeting House, (west of Fifteenth Street), Philadelphia. Worship and Ministry, 2:30 p.m. Quarterly Meeting, 4 p.m. Supper at Friends' Select School, 6 p.m. (Reservations: Evelyn Kley, 4345 Baltimore Avenue, Philadelphia 19104. Cancellations: EV 6-2850.) At 7 p.m. William P. Davidson of Haverford College will speak on "Moral Obligations and Public Witness." Parking at Friends' Select School.

18—Sixth Annual Nazareth-to-Bethlehem (Pa.) Peace Pilgrimage, sponsored by Lehigh Valley Meeting, near Bethlehem. The ten-mile walk starts at 12 noon at Nazareth Center Square. Cars provided for those unable to finish on foot. For information write Lewis Dreisbach, R.D. 4, Easton, Pa., or phone Bethlehem 865-2046 or Easton 258-7313.

30-January 2—Annual Midwinter Institute, Pendle Hill, Wallingford, Pa. Topic: "The Gathered Meeting as the Basis for Social Action." Evening lectures, 8 p.m. (open to the public without charge): December 30, Samuel Levering; December 31, Anna Brington; January 1, Henry J. Cadbury. Morning and afternoon sessions (open only to full-time participants); general and small-group discussions of "Quakerism in My Community," "Quakerism in My Home," and "Quakerism in the World." Room and board for full period: \$17.25, including \$5 advance registration fee, which should be sent to Pendle Hill, Room 1, Wallingford, Pa. 19086.

Announcements

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

BIRTH

PICKERING—On October 19, a son, GLENN KREWSON PICKERING, to William D. and Katherine K. Pickering, members of Harrisburg (Pa.) Meeting.

MARRIAGES

BADGER-WEBSTER—On September 18, at Bryn Mawr, Pa., HELEN FRENCH WEBSTER, daughter of Helen B. and Edward L. Webster of Bala-Cynwyd, Pa., and JOHN RAINEY BADGER, son of Mrs. Stephen Mills Badger of Swarthmore, Pa. The bride and her parents are members of Haverford (Pa.) Meeting.

STOWASSER-POWELL—On October 16, at Haverford (Pa.) Meeting, LOIS LAMBERT and HARALD STOWASSER. The bride is a member of Haverford Meeting.

WALTON-POST—On September 18, at Germantown Meeting, Philadelphia, BARBARA POST, daughter of Richard and Helen Shilcock Post, and EDMUND LEWIS WALTON, JR., son of Edmund L. and Iris White Walton of Salisbury, Md. The bride and her parents are members of Germantown Meeting.

DEATHS

ANDREWS—On October 10, in Albany, N. Y., after a long illness, MARY MEEKER ANDREWS, wife of Burton Andrews. A member of Albany Meeting, she formerly had been dean of students at George School (Pa.) and in more recent years was a frequent attendee at Powell House in Old Chatham, N. Y.

HARRIS—On November 14, at Riddle Hospital near Media, Pa., ROSWELL C. HARRIS, aged 91, a member of Radnor Meeting, Ithaca, Pa. He is survived by a sister, Nina Harris Reller of Richmond, Ind., and a daughter, Dorothy G. Harris of Swarthmore, Pa. Interment was at Richmond, Ind., his birthplace.

MACCLELLAND—On November 1, EMMA CHANDLER MACCLELLAND, aged 72, of West Chester, Pa., a member of Reading (Pa.) Meeting. Surviving are a daughter, Phebe Ripka, a son, John, and two grandchildren.

PAULSEN—On September 14, ERNST PAULSEN, M.D., aged 71, husband of Irene Paulsen. A member of San Francisco (Calif.) Meeting's Committee on Ministry and Counsel, he also was the Meeting's representative to the Friends Committee on National Legislation. Surviving, in addition to his wife, are a son, Edward; two daughters, Judith and Livia; and two grandsons.

A native of Vienna, Austria, Ernst Paulsen came to the United States in 1938, after refusing to take a Nazi loyalty oath. He became a Friend in 1953.

STERNER—On November 8, LEWIS G. STERNER, husband of Margaret Worrall Sterner. He was a member of Byberry Meeting, Philadelphia.

WADDINGTON—On August 20, after a brief illness, J. ELMER WADDINGTON, aged 77, of Salem, N. J., husband of Elizabeth Fogg Waddington. He was for many years chairman of the trustees of Salem Meeting. Surviving, in addition to his wife, are six children of his marriage to the late Mabel Borton Waddington: Elmer and Henry, of Salem; Edwin, of Portland, Oregon; Ruth Davis and Louise Weaver of Salem; and Helen Teberg of Springfield, Virginia. There are twenty-one grandchildren.

Norman R. Morrison

Norman Robert Morrison was born December 29, 1933, in Erie, Pa. In 1956 he was graduated with a B.A. degree in religion and social studies from the College of Wooster, Ohio. He was graduated with a B.D. degree from Western Theological Seminary (now Pittsburgh Theological Seminary) in 1959. His middle year of seminary was taken at New College, University of Edinburgh, Scotland, 1957-8.

From early childhood, Norman Morrison had the intention of making the ministry his profession. He enrolled in a Presbyterian seminary, intending to become a minister of the Presbyterian Church. While in seminary in Edinburgh he became increasingly interested in the Society of Friends, attending Friends Meeting in Edinburgh frequently with his wife, Anne. His relationship with Friends became stronger as they traveled in Europe in 1958, visiting Quaker centers and viewing the effects of Quaker relief and rehabilitation work in post-war France and Germany.

In 1959 Norman and Anne Morrison joined Pittsburgh (Pa.) Meeting. For the next two years he was employed as director of the Charlotte (N.C.) Friends Center. He was deeply concerned for human equality and participated in civil rights demonstrations while in Charlotte.

In 1962 he became executive secretary of Baltimore Monthly Meeting (Stony Run). During the past few years his commitment to the search for world peace became deeper. He expressed increasing concern for the dangers of war and its possible escalation into global nuclear holocaust.

In Baltimore he was actively engaged in meetings and study seminars on political affairs, race relations, and the problems of achieving peace. He often expressed his thoughts and convictions on these issues through correspondence and visits with congressmen and government officials. He participated in peaceful anti-war and anti-Vietnam-involvement demonstrations and vigils in Baltimore and Washington. At the time of his death he was actively involved in planning a Baltimore conference on the subject of China. He believed that the People's Republic of China should be admitted to the United Nations.

Norman Morrison was convinced that the control and ultimate elimination of war is an imperative of this century. He considered war itself—and the hatred and passions it inspires—the real enemy of the peoples of Vietnam and the United States. On November 2, 1965, he gave his life as witness to this belief.

ANNE MORRISON

MEETING ADVERTISEMENTS

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

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

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

California

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

CARMEL — Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th St.

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.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

PALO ALTO—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

SACRAMENTO — 2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

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. Ph. 377-4138.

SANTA BARBARA—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

SANTA MONICA—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

WHITTIER—218 W. 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. Sadie Walton, 442-5468.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

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: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

Delaware

CAMDEN—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

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

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

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

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

District of Columbia

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

Florida

DAYTONA BEACH—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

FORT LAUDERDALE AREA—Call Harry Porter at 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m. Phone 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 a.m. Miriam Toepel, Clerk. TU 8-6829.

ORLANDO-WINTER PARK—Meeting, 11 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.

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. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

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

Illinois

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

DOWNERS GROVE—(suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone WOODLAND 8-2040.

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

Iowa

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m.; classes, 11 a.m.

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

Louisiana

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

Maine

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

Maryland

BALTIMORE—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:30 a.m. ID 5-3773.

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

SANDY SPRING—Meeting House Rd., at Route 108. First-day School, 10:30 a.m.; worship, 11 a.m.

Massachusetts

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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

SOUTH YARMOUTH, CAPE COD—Worship and First-day School, 10 a.m.

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, Malinda Warner, 1515 Marlborough, phone 662-4923.

DETROIT—Meeting, Sundays, 11 a.m., Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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.; phone PA 1-0915.

Nebraska

LINCOLN—Meeting for worship, 10:00 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 1127 Evans Avenue. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire, Meeting for worship and First-day school, D.C.U. Lounge, College Hall, 10:45 a.m. Avery Harrington, Clerk.

MONADNOCK—Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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

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

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

MONTCLAIR—289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

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.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

CLINTON—Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan
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137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
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PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, 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.

North Carolina

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

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

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

Ohio

E. CINCINNATI—Meeting for worship only, 10 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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

NEW CLEVELAND—Meeting, First-day School, 10:30 a.m., Alta House, 12510 Mayfield. Steven Deutsch, Clerk, 371-3979.

N. COLUMBUS—Unprogrammed meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513-382-3172.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

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

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

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

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

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

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.

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

LANDSOWNE—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

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

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

MUNCY at Pennsdales—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & 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, 3718 Baring Street, 11 a.m.

PITTSBURGH—Worship, 10:30 a.m.; adult class, 11:45 a.m. 1353 Shady Avenue.

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

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

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

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

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

Tennessee

KNOXVILLE—First-day School, 10 a.m.; worship, 11 a.m. D. W. Newton, 568-0876.

MEMPHIS—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

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. Eugene Ivash, Clerk, GL 3-4916.

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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

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

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MElrose 2-7006.

Wisconsin

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

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