

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 12

JANUARY 1, 1966

NUMBER 1

I T is all too easy in these troubled times to be overwhelmed by sadness at the state of the nations and baffled by the complexity of affairs; to forget what a wonderful world this is—to forget this in spite of the continuing revelation of the marvels of creation, our ever-widening knowledge of the sinews of the universe. We live in an age of wonders—so many wonders and so little sense of wonder. Is not our first “duty” in this beautiful world to delight in it, to appreciate it, to give thanks for it?

—CLIFFORD HAIGH

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FOR ALL THAT HAS BEEN—THANKS!
TO ALL THAT SHALL BE—YES!

—DAG HAMMARSKJÖLD

THERE IS ONE SUPREME VIRTUE A MAN MAY HAVE.
IT IS LOYALTY TO THE ADVENTURE OF LIFE.

—ARTHUR E. MORGAN

LIFE ONLY DEMANDS FROM YOU THE STRENGTH YOU POSSESS.
ONLY ONE FEAT IS POSSIBLE—NOT TO HAVE RUN AWAY.

—DAG HAMMARSKJÖLD

WRESTLING FOR PEACE, FOR COUNTRY, LOVE AND HONOR—
WRESTLING ALONE—IN COMBAT FOR THY SOUL—
THIS BE THY CHEER SHOULD DAWNLIGHT WORST OR BLESS THEE—
ANOTHER CHALLENGE MEETS THEE AT THE GOAL.

—MARTHA DICKINSON

LOOK AHEAD. YOU ARE NOT REQUIRED TO COMPLETE THE TASK;
NEITHER ARE YOU PERMITTED TO LAY IT DOWN.

—THE TALMUD

THIS IS NOT A SITTING-DOWN BUSINESS.

—JOHN WANAMAKER

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30	31	ELSE IT ONLY BREATHES, BUT DOES NOT LIVE.				

—HORACE BUSHNELL

(See page 4)

FRIENDS JOURNAL



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

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SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Sample copies sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Cove for Catching the Tide

JOURNAL readers have asked where and what is "Turtle Bay." As the twentieth General Assembly closes and we sing carols in the garden with our neighbors here, thinking of past and future, it seems a good time to answer. The name, for three hundred years, has been given to the part of New York's Manhattan Island on the East River that now includes the United Nations headquarters, as well as the unique and beautiful block in which Quaker House is located. It derives from the little cove that used to be where is now the green park between the United Nations buildings and the new apartment towers to the north. The Dutch Governor of New Amsterdam granted most of the area to two Englishmen in 1639, and for the next century and a half it was known as Turtle Bay Farm. The cove itself was important to every sailing captain in the days when the treacherous currents of the river controlled the timing of every trip to New England, for here, lacking enough wind, a vessel could anchor and wait for the favorable tide.

In the eighteenth century the area, with mile-post number four of the Boston Post Road at its edge, was a New York suburb with rich farms and gracious mansions. A stream that ran from the hills of what is now Central Park to the tiny bay can still be traced. In last summer's drought, engineers thought of tapping it with a well in the Quaker House garden. In 1846, Edgar Allan Poe took a house on the Bay for the rural quiet and the swimming. The city very quickly overran all this, and just a hundred years ago the U.N. site was one of the "pest spots of the metropolis." At the end of the first World War it was crossed and cut off by the Second and Third Avenue elevated lines, and the riverfront was an unattractive confusion of rotting piers, coalyards, old lofts, and slaughterhouses. Its residential renaissance began with the inspired reclaiming and remodeling of "Turtle Bay Gardens" in 1919. Its stature as man's number one civic center dates from the 1946 decision to build there the permanent home of the U.N.

The fascinating details of this history, beautifully illustrated, can be found in *New York's Turtle Bay Old and New* by Edmund T. Delaney (Barre Publishers, 1965). *The Brownstones of Turtle Bay Gardens* by Mabel Detmold (The East 49th Street Association, Inc., 1964) tells the story of the model block in which is the house now used by the Quaker Program (given to the American Friends Service Committee in 1953). In the garden center of this block is the old willow, still remembering its childhood by the farm stream, which E. B. White (who lived there too) called "this mischievous and marvelous monument" symbolizing the city: "life under difficulties, growth against odds, sap-rising in the midst of concrete, and the steady reaching for the sun." He also wrote, twenty years ago, in his prophetic and dedicated editorials in *The New Yorker*, of Turtle Bay's other monument, the United Nations, and his heart cried out for its same symbolic struggle against odds. As we sing, we pray with him that world organization may become strong enough to buck the tide.

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JANUARY 1, 1966

VOL. 12 — No. 1

Editorial Comments

New Year's Inventory

NEW Year's is traditionally a time for balance sheets, and this is, in a way, a balance sheet.

On the debit side are a vast number of items that sometimes seem almost overwhelming. There is, for instance, the U. S. Department of Defense's setting in motion plans for the construction of a new seventy-million-dollar office building nearly half as big as the massive Pentagon to house ten thousand workers of the burgeoning Defense Department for whom the poor old Pentagon has no space.

There are continued floutings of Negro rights in the South, oft-repeated miscarriages of justice as aftermaths of white attacks upon Negroes and their supporters, disheartening instances of barbarous behavior by Northern whites bent on preventing Negroes from buying or renting homes in their neighborhoods. There are outbursts of violence and crime among Negroes bitter over generations of discrimination.

There are statements by two former Presidential candidates that the Johnson administration is not doing nearly enough to batter North Vietnam into submission, and that U. S. expenditures for domestic programs and nonmilitary foreign aid should be severely slashed so that more funds would be available for bombing purposes. (Not to mention another ex-candidate's saying, in response to an inquiry as to whether Christ would have carried a draft card, that "Christ would not have needed a draft card because he would have been the first to offer his services to his country.")

Plus the insistence by the board of directors of the Citizens' Committee on Public Education in Philadelphia that the board's president resign because he has publicly protested U. S. policy in Vietnam, and the findings by the nationwide "Harris Survey" that one third of the Americans interviewed favor banning all protests against that policy, and the frequent disrupting of peace-oriented meetings by the jeers and catcalls of veterans' groups intent on preventing speakers from being heard. And, for good measure, the body of opinion represented by the lifelong Philadelphian who recently was complaining loudly (in connection with an integrated housing program): "The damn Quakers! Always butting in where they have no business!"

Moreover, there is on all sides glaring evidence of increased dependence on alcohol and narcotics and of pronounced weakening of traditional sexual mores and family stability.

—A formidable array of debits, to be sure, yet no more impressive in sum, perhaps, than the entries on the other side of the ledger.

We are grateful, for instance, for the courage and clearheadedness of the countless young people who are determined to withstand mass pressures and to risk social ostracism in order to listen intently to the promptings of their consciences, to give serious study to the problems of mankind, and (as a freshman at the new Friends World Institute puts it) to "let my little light grow and shine."

We are grateful for the thousands of people of all ages who are willing to court public disapproval by participating (often at great personal risk) in demonstrations opposing militarism and racial injustice. We feel particular appreciation for the large numbers of war veterans who, knowing very well from experience to what they are bearing witness, have been joining in these demonstrations.

We give thanks for those who, like Norman Thomas (as mentioned in the "March on Washington" report elsewhere in this issue), realize that what America needs to save is not her *face*, but her *soul*.

We are gratified by the widespread advances in the field of civil rights for Negroes—advances which (however discouraging the frequent setbacks may be) are truly notable in view of the situation only a few years ago.

We are thankful that different religious denominations now live together in an atmosphere of far greater amity and mutual tolerance than they did in our country's earlier years, if we may judge by the review (see page 12) of *Religious Strife on the Southern Frontier*.

We are grateful for the American Friends Service Committee, the Peace Corps, and the various other service organizations which provide channels through which individuals and groups can express their deepest social concerns.

And, in the FRIENDS JOURNAL's own little realm, we are grateful to the hundreds of editors of Friends Meeting news letters all over the country who keep us apprised of new Quaker enterprises and evidences of vitality.

Last but far from least comes our expression of gratitude to the fifteen hundred FRIENDS JOURNAL Associates whose generous financial aid has made it possible for this magazine to continue publication. Without their support the JOURNAL could not long survive.

After glancing over this strictly incomplete and disorderly tabulation of liabilities and assets, we believe that perhaps the most accurate summation of our feelings would be to express the hope that (if our language may be pardoned) the "damn Quakers" mentioned above may long continue to "butt in where they have no business."

The "Motto Calendars"

The red, white, and blue twelve-page calendars typified by the illustration on the cover are probably familiar to the majority of FRIENDS JOURNAL readers, as well as to many thousands of non-Friends who for years have been "motto calendar" devotees. This account of an unusual and far-reaching Quaker enterprise was written by a member of the family that for the better part of a century has anonymously sponsored the calendars.

MORE than eighty years ago a Philadelphia Quaker manufacturer, whose modesty and dread of personal publicity were conspicuous traits, began private distribution in a few Philadelphia business offices of what has become known as the "motto calendar." The first issue numbered only fifty calendars for the use and (as he hoped) the profit of the men and boys in his counting room. He thought of these calendars (which every year he personally prepared) as his Christian ministry, preferring to issue them completely anonymously and giving them freely to those who were interested in this form of "seed-sowing."

According to a statement about this Friend prepared by his family after his death in 1907, "he felt called to a ministry of quiet service rather than of public preaching, and conceived this original method of sending to offices, schools, and homes a message, the result of his own struggles, which might be a stimulus to practical Christian living. He selected the mottoes himself; it was to him a work for the Master, and he prayed that a blessing might go with every calendar. He rejoiced in each new co-worker who helped in their distribution, and delighted in hearing of the good they did."

Publication of the calendars has been continued by his family. The number printed and distributed in the twenty-five years of his work on them has increased a thousandfold in the ensuing years, and the calendars for 1966 involve at least a million copies, sent to all parts of the world. Although they are no longer given away, the price has always been set to cover only the expenses of printing; it has risen from half a cent per calendar

to the present five cents. The personal interest and careful attention of employees of the Philadelphia firm which handles printing and bulk distribution have been invaluable to the members of the family who each year prepare the calendar.

Today suggested mottoes are most welcome, and there are many suggestions. Messages of praise as well as adverse criticism are relayed to us, and for all of these communications we are grateful and appreciative. This age of nuclear war, automation, and "God is dead" theology is a different one from that of 1884 when Friends perhaps found life simpler and conscience speaking more plainly. Moreover, the motto calendar is no longer unique; especially at Christmas time hundreds of beautiful calendars are prepared by business firms, art museums, and other private organizations for our edification and enjoyment.

Be that as it may, it is still our hope that the motto calendars may continue to bring daily help and inspiration and fresh courage to those who receive them and that they may continue to help spread the simple and practical message of Christianity among people in all walks of life. May a blessing continue to go with every calendar!

Evil Is Too Small

By FRANKLIN ZAHN

Evil is not bad because it is so big
But because it is too small.
It has some love because mortal men give it some,
Some truth because little men endow it thus,
And so exists because men give it small life.

But there is a Life bigger than the one men live,
There is a Truth larger than those they believe,
There is a Love greater than any they know.

The life of mortals bleeds for limited truth
And they die that it and their love may remain.
Or they love too narrowly
And kill truth that love may live;
Or vaunt too high one harsh truth
And so give it life often at love's expense.

For the finite life men live,
The narrow truth they believe,
The limited love they feel,
Cannot all touch each other; they are so small.

But the Life that is bigger is one with Truth,
And the Truth that is larger is one with Love,
And the Love that is greater is one with Life.

From quicksands of partial goodness, Lord,
Lead us to the rock of wholeness.

A Great Dream

By BERNARD H. CANTER

AT THE Friends World Conference, in Oxford, England, in 1952, Elton Trueblood asked whether the present generation of Friends was "guilty of treason to a great dream"?

What was the context of that question? It was that the first generation of Friends had believed firmly that their function was to unite all Christendom by the re-discovery of Christ in the continuous present, while the present generation did not tell out its message, and even made a virtue of its silence and lack of impact. What had been lost, he said, was a sense of mission; that was the treason.

That phrase, "guilty of treason to a great dream," refuses to be forgotten. I have thought about it many times since, wondering, as I experienced year after year the joy and pain (very much mixed) of being a Friend, and of being in the Society of Friends, what was my and our treason. The accusation had gone home, but it had no name. For the name Elton Trueblood had given to it has seemed to me increasingly to be not the name of the illness, but only the name of its most noticeable symptom.

Silence, reticence, lethargy, cannot be dispelled by merely saying "Speak out! Wake up!" One has to go behind the quietness of Friends—a quietness which fell upon them as far back as the eighteenth century, which returned like an undulant fever every so often in later generations, and which infects them now—to find why. An absence of "mission" is most likely to arise from an absence, or unsureness, of message. Are Friends quiet either because no longer is anyone sure that there is anything to say or because there is something to say, but we no longer know just what it is? I think it is more the latter. A man is wise to keep his mouth shut if he is not sure what he means and knows, for if he opened it he would only stammer, and his voice would trail off into silence again.

Many Friends will agree that there is something of this sort wrong with the Society of Friends and with each and every one of us in it. But the answers that Friends will give as to what exactly is wrong will be many and diverse; at that point we shall part and go many different ways. Some will say, for instance, that what has gone from Friends is a real, immediate sense of the presence

of God and a real, immediate experience of his catastrophic changing power, and that that is the trouble. I myself do not think so. I cannot join in such pessimism. I see everywhere around me, among my fellow-Friends, as among all fellow-seekers of whatever name, the moving of God's presence and power; and I find it too (and must say so if I am honest as well as humble) in my own heart. To me, then, that is not the answer.

In order to pin down what I must struggle to say, I must first try to take a bird's-eye view of the Society of Friends and, difficult as it will be, try to see the Society from outside, as if I had never seen it before. I am trying above all to see the Society as it is now, not what it was and has been since the seventeenth century. Nevertheless, a little history must come into it. For *what is now* contains *what was then*; what *is* has been marked forever by what *was*. But let me not become an antiquary, unburying the past and then saying that the present should be identical with this past—that contemporary Quakerism should be "primitive Quakerism revived". No "revival" of what is past is ever the same thing all over again. The "Gothic" architecture of nineteenth-century Europe, at its best very fine, was never the same as the "Gothic" of the twelfth and thirteenth centuries. Nor can Quakerism of the late twentieth century ever be again what Quakerism was in the late seventeenth century. Nor can it ever be again what seventeenth-century Quakers fondly but mistakenly thought *their* Quakerism was: a replica of the early church, or of the disciples in the lifetime of Jesus.

My bird's-eye view tells me that there is a serious contradiction built into the Society of Friends. It has been there from the beginning; at times, since the beginning, it has very nearly torn the Society in pieces. It is here now, unresolved.

What is this contradiction? As I first try to define it, I shall raise a smile, and a comment: "Oh, that's nothing new. We know all about *that*." For I see my contradiction to be connected with the conflict or tension between personal freedom and corporate authority in the Society. Dozens of lectures and addresses have been given about this. They all inform us that the Society was founded to give to every seeker after God the full freedom which he needed, and could not obtain elsewhere, to find God. They then go on to say that all this free seeking and finding came to need governance, checking, and control, and that, through the genius of George Fox, this was achieved, from about 1668 onwards, in the system of business meetings—of Monthly and Quarterly meetings surmounted

Bernard Canter, for fifteen years editor of *The Friend* (London), has just retired from that post. He plans to write the magazine's history. This article is taken from *No Time But This Present*, the book to be published this month by Friends World Committee in preparation for the Friends World Conference in 1967.

by Yearly Meetings. Almost all these lectures and addresses end up by fully approving the system, with its two components of freedom and authority, although some may give a warning that we must always be vigilant to keep the two components carefully in balance.

If we are talking only of "church government"—that is, the practical management of a visible institution, a "church"—then almost all that those lectures and addresses say must be accepted. If you are to run meetings, property, and funds, and if you are to act and speak when required as a whole group, without having a chorus of dissident voices and actions cancelling out what you say and do, then there must be some sort of orderly management which insures that decisions are corporately reached and loyally obeyed. And this is perhaps even more necessary if the members of that institution are freely-seeking people, with a strong tendency to individualism, than if they are people of a particularly obedient kind. I am not quarrelling with this; indeed, I think that the governance of the Society, for the strictly limited purposes of "church government," is wisely and liberally conceived. What I am quarrelling with is the very disturbing tendency of Quaker governance, in all centuries and in our own, to pass beyond the strict limits of its proper functioning and to invade the personal religious freedom of seekers—for the sake of whose freedom the Society was founded.

In saying this I am not mounting an attack upon any Meeting, or an officer of any Meeting, for unwisely or unilaterally exceeding its or his proper functions. Meet-

ings or officers will sometimes, it is true, arbitrarily exceed their functions or act fussily; they would not be human if they did not, now and again. But then the members can always keep a friendly watch and see that this does not happen too often. The vigilance that some of those lectures and addresses speak of can be kept polished, and there is plenty of opportunity for its use, if need be. I am not setting up some fiction of a Quaker "Establishment," to be easily and indignantly knocked down. So far as I have observed, Meetings and officers act with unbelievable discretion almost all the time.

My charge is deeper—not against some imagined "they" or "them" who are supposed to be oppressing "us," but against all Friends, every one of us.

What I am saying is that there is, and has been, an untoward transfer of primary power and responsibility from the individual Friend to his Meeting in the fields in which the individual Friend should have retained the responsibility; and that this transfer has taken place, not by usurpation, but by the cooperation, consent, and even initiative of the individual Friend.

Such a transfer as I have suggested could not, indeed, have taken place without the active or passive assent of all the members. For the arrangements of the Society are such that the "government" and the "people" are one, and the "government" is run by all the "people," all meeting together and becoming, by that meeting, the "government." So if an unwise transfer of responsibility has taken place from one to the other, it is still the same people who wield that responsibility—only in their capacity as "government," not in their capacity as persons. The rather splendid, Rousseau-like character of Quaker arrangements may have masked the truth that the transfer has taken place; it has thrown up a mist of confusion over the fact.

If we look long enough at those two words, "church government," we may detect something disturbing, even sinister, about them. First, perhaps, a buried memory that George Fox told us to come off from, or come out of, all churches; yet here we are in one. But, second, in the modern use of those words among Friends, how large is the field assigned to "government"! It is much larger than the place allotted, in all but dictator states, to "government" in the political sense. As members of states we assign to "government" a place, and an important place, in our lives; but still a large part of our lives is pursued without the oversight of "government." In a private family, again, there must be some sort of family "government"; but it would be a very bad and unhappy family if the "government" aspect obtruded; there is very much else than "government" to the life of a family. But in the Society of Friends "government" takes a very large place indeed in the life of its members. Almost, it seems

THE great tragedies of history often fascinate men with approaching horror. Paralyzed, they cannot make up their minds to do anything but wait. So they wait, and one day the gorgon devours them. But I should like to convince you that the spell can be broken, that there is only an illusion of impotence, that strength of heart, intelligence, and courage are enough to stop fate and sometimes reverse it.

People are too readily resigned to fatality. They are too ready to believe that, after all, nothing but bloodshed makes history progress and that the stronger always progresses at the expense of the weaker. Such fatality exists, perhaps. But man's task is not to accept it or to bow to its laws. . . . The task of men of culture and faith, in any case, is not to desert historical struggles nor to serve the cruel and inhuman elements in these struggles. It is rather to help man against what is oppressing him, and to struggle for freedom against the fatalities that close in upon it.

—ALBERT CAMUS

at times, it is their whole life, and they are in danger of having no personal life whatsoever, except on the narrow margins of their corporate life.

It is not so much that, in a community in which all the people govern (in addition to earning their living, bringing up a family, and so forth), the governing work takes a very large slice of time out of each of their lives. That is a mere procedural difficulty. It is rather that, for reasons probably peculiar to the Society of Friends, arising from its insistence that every aspect of life is religious, the whole significant part of life has become absorbed into the Meeting and into its "government." And, above all, the *piety* of Friends (to use an old-fashioned but useful term) or their *spiritual life* has become taken over by the Meeting and is now thought of as, in its higher and more significant manifestations, no longer belonging to the individual Friends but to the Meeting—to the "government," not to the "people."

There are innumerable signs of this: little slips of expression which fall from Friends' lips and are hardly noticed. There can be no real religion except it has been born in persons in their aloneness before God. There could be no Society of Friends—it could not have been formed in the first place—except first there had been personal solitary finding. The Society of Friends today would be a sham if there were not behind it, in the lives of very many of its members, a continuous intercourse, all day, all night, every day, every week, every month, every year, with God, which goes on regardless of attendance or nonattendance at any meeting for worship in the world. God is the God of persons, not of groups; his joy is in secret with persons, and their joy is in secret to live with him. All else in the Society of Friends is shop-window stuff.

Yet the whole emphasis of our day is upon the spiritual life of our *Meetings*, not upon the spiritual life of *people*; and the whole assumption is that it is in the Meeting that really significant, really deep, contact with God may alone be found. The Meeting is spoken of as "the powerhouse" to which persons must come if they want the real power; and, not coming, they will be unable to obtain this power. It is the Meeting that is assumed to be living on the heights, while the members are assumed to fumble away the intervals between meetings in relative spiritual poverty. The Meeting, it is always assumed, knows God best every time. Thus a mystique has grown up round the meeting for worship—that it is a kind of Mass or Eucharist, an external act as necessary for receiving the grace of God as the bread and wine are to a Catholic or an Episcopalian. In innumerable ways the Meeting becomes the center of the higher piety, of highest Christian wisdom. Hypnotized by the elevation of corporate worship, no one bothers much any more to look

beneath the surface of the corporate and to learn what is happening in personal discovery, in the privacy of a member's experience, quite apart from the meeting on Sunday morning. In the Society it has become almost indecent to confess to personal religious experience, much less to share it. Somehow there is no longer a place in the Society of Friends for talking about such things.

Here is the heart of the "treason." The Society of Friends is about nothing else but personal experience of the power and presence of God and of what arises spontaneously from that personal experience. All the testimonies, all the relief work, arise from that, are tinged with that, are nothing whatever without that. But corporate domination by the Meeting of the God-finding activities of its members has stifled the expression, and stilled the voice, of this personal finding. Religion, instead of being, in A. N. Whitehead's aphorism, "what a man does with his solitariness," has for Friends very nearly become "what a Friend does with his gregariousness." Thus the vent which the Society should be providing for the communication of personal religious discovery, and for its infection to others, is closed, and the stylized piety of meetings takes its place. The resulting silence of Friends is not because the message is not there, but because the original personal, individual channels through which it once did, and still should, find its way to the surface have been stopped.

No longer, it seems, is the Society of Friends about each one of us meeting God face to face, but about holy Meetings.

Having come off from, or come out of, churches, we Friends have carefully built for ourselves a more totally enclosing and governing church than any we had left, conferring upon it, as our mother church, a piety superior to our own—exactly as a Catholic does.

If there is "treason" in the Society, then, it is the treason of all of us, done willingly if unknowingly. As a result we are all in chains; and the chains we wear are those very chains which the Society was formed to strike off. People who wear chains are usually silent.

In Meeting

By MARY CHANNELL STEVENS

This silence—how deep it is!
 United in one whole, we lose ourselves in Thee.
 How still we are!
 The world moves far away, or we from the world,
 In a stillness that has no beginning or end.
 We are here to worship, to listen to Thee.
 As worldly cares drop from us
 We feel most near to Thee
 And know we are in Thy Presence.

An English Friend Marches on Washington

By JACK SHEPHERD

The March on Washington for peace in Vietnam has been reported from many angles and interpreted according to the biases of many reporters. Here, added to the others, are excerpts from the report of a non-American, who wrote his impressions of the march for The Friend of London. (Jack Shepherd is an English Friend who will be leading a course at Pendle Hill this year.)

"VIETNAM" has become a highly charged word in the American language these last few months. Suddenly, all over the United States, ordinary decent people and their families have been organizing or joining demonstrations of "loyalty," support for "the Administration's policy in Vietnam," and morale-boosts for "our boys in Vietnam."

Viewed objectively, the whole exercise is notable for its absence of common sense and numbness of reason. The various news media, while reporting peace demonstrations in calm objective voices, unbend with gay enthusiasm when touching upon the reaction. And it is acidly amusing, for one who was a combatant and remembers the output of the Ministry of Information in London during the last war, to note how reports of current fighting still manage to make disaster sound acceptable, and "our own" action consistently reasonable, even humane—for American and South-Vietnamese troops always kill "Communists," not human beings.

I was guest at a Quarterly Meeting here at which some seventy deeply concerned Friends were much exercised; and I became aware of something British Friends may not realize. American Friends are subject to an agonizing which, on the whole, we are spared: it costs them a great deal to be what could be construed as unpatriotic.

On November 27 we set off through a cold, wet, gray Pennsylvania dawn. . . . Eventually fifty thousand people were gathered at the foot of the Washington Memorial . . . Dr. Benjamin Spock won a standing ovation, as did Norman Thomas, the Socialist leader, now a very old man, who, with tears in his voice, made the whole point: the gathering before him, which with failing sight he could not see very well, was evidence of life still flickering in the soul of America, and it was her soul that must be saved, not her face.

We were not surprised to find that hardly any of these utterances were passed on by the news media to President or public. The number present was halved in press and television estimates; and speakers were hardly ever mentioned by name, let alone content; and the rest of the news time or space was taken up with a few American Nazis and a motorcycle gang called The Pagans, who

threatened trouble but were suppressed. But this was to be expected.

We got home towards eleven at night, gasping with thirst, but immensely reassured. The remnant is still there. All is not lost.

"Oneness" and "Newness"

By NORMAN KUEBLER

TO be a part of this searching education has left me for the moment numb—full of excitement and eagerness to learn, yet hesitant in my plunge into knowledge, looking for a handle to grasp.

The college is new. The word *new* has in the American vocabulary an almost isolated meaning that is separated from the rest of the language. Women in stores go almost stark raving mad over seeing brightly colored boxes and gaily decorated pink and gold cans with that word *new* sprawled across the label. Certain people come close to the point of ridiculous insaneness when new cars, new televisions, or whatever the gadget is comes out for the first time. However, even with my obviously slanted remarks about the word, it does create a sensation of stirring people and getting attention. I as a student do feel this and feel fortunate to be "new"—something I have not been for nineteen years.

We are students from extremely varied backgrounds. We naturally and rightfully wish to be separate individuals. I hope for myself and for my fellow students, however, that we do not become so individualized that we forget that concept of "oneness" that I believe I came here to find and that I hope others did also. Oh, it's nice to dream of living a life isolated somewhere to think and reason with one's self and with God. But we are a world community—a community that during the next four years we hope to come to know better and to be a greater part of.

I warn myself not to be overly pessimistic and discouraged with what I see now and will see later. As we look around Mitchel Gardens there are houses falling apart, lighting fixtures hanging from the ceilings, faulty plumbing, and so on. But as we look outside of those barbed-wire fences that the Air Force has left us to keep out the Indians and buffaloes that exist on Long Island we find a world of governments that are falling apart, missiles and bombers hanging from the sky, and faulty uses of natural God-given resources. In that short, short

Norman Kuebler, a member of Westbury (L.I.) Meeting and Clerk of Westbury Junior Meeting, is a nineteen-year-old freshman student at the new Friends World Institute, which, under sponsorship of New York Yearly Meeting, opened in September, 1965, in thirteen buildings at a former Air Force base (Mitchel Field) at Westbury, Long Island, N. Y. These are the comments he made at the Institute's dedicatory ceremonies.

period since the Friends World Institute was graciously given the old homes of Air Force personnel to lease, much hard work has gone into making the homes livable.

I like to think that this same type of physical and mental work can be applicable to that world outside the barbed-wire fence. The result may not be immediately as apparent as it has been here, but it can and must be done to make the world livable. I am not quite sure whether or not it is the spark of "newness" that has spur-

red people on to renovate Mitchel Gardens. If it is, we must light the fire to create another spark of newness to renovate many of those old and outdated methods being used in today's world community. With all of this I am happy. I am happy to live and to exist. I am happy that I am not alone in my search. I have long known that I have had the guiding hand of God with me, and I now know that in all of you there is the God within to help me also.

On Giving

By ESTHER B. RHOADS

FRRIENDS have many concerns: for peace, for racial equality, for social and economic justice, and for the education of youth. We have concerns for our Meetings and for the spiritual growth of our members and—perhaps most important of all—for the spiritual growth of ourselves. Inward renewal and outward works go hand in hand—each contributing to the other.

As faith without works is dead, so concerns without expression become meaningless. There are many forms of expression: prayer and meditation, service, witnessing in marches, writing to government officials, and supporting worthy group effort by giving money to help.

This giving of financial support is an important expression and one to which all of us should give more thought. Most Friends in nonpastoral Meetings are somewhat relieved of heavy local financial responsibilities because they do not support pastors or have parsonages to keep up. Meeting expenses may seem high, but they are very low compared with expenses of most other churches.

We have as part of our heritage the example of Friends who considered their wealth as a trust to be used for the kingdom of God. I remember knowing one family who lived quite modestly with mended sheets and simple food, always using inconspicuous means of transportation. I learned to my surprise that they lived in this way so that they could give more than 50 percent of their income to their concerns. The local Meeting and school, Yearly Meeting Committees, and the Bible Society were substantially helped, while they assumed the full support of a Quaker missionary in Japan and a YWCA secretary in India. Among our members today are many, unknown to most of us, who think of what they have, not as a blessing for themselves, but as a means of expressing their concern.

There is a lovely story of an old Quaker who loved horses and succeeded in acquiring an exceptionally beau-

tiful pair. Before and after meeting Friends gathered around to admire the horses and to congratulate him on his purchase. But after several weeks he came to meeting with his old mare and rather shabby buggy. Friends, after meeting, hastened to find out what had become of the beautiful pair. Our Friend looked down somewhat shamefacedly and replied "I found I was taking them into meeting, so I sold them."

This story, too, is part of our heritage—the giving up of things which do not contribute to spiritual renewal. Giving up is perhaps the first step toward giving to. Each of us has special desires which cost money that could be better used to help bring our concerns to fulfillment.

For those of us who have served with the American Friends Service Committee in relief work there is a very special joy in distributing supplies which have involved real personal sacrifice. It is much easier to handle government surplus in uniform bags or cans, but the beautiful layettes made by loving mothers, new material or clothing contributed by those who wish to show their feeling of brotherhood, and the various kits made up by children are more than just things. They carry the love of those who care. It is good to know that foundations and friends of Friends respect and contribute generously to the Service Committee, but our own Quaker giving must form the solid core of all our activities.

Jesus admired the wholehearted sacrificial giving of the widow's mite, the generous abandon of the woman with the precious ointment. He loved the rich young man but called upon him to show the same willingness to sacrifice and to give with abandon.

We live in a complicated world of taxes and social pressures. Each of us has to decide for himself how his wealth is to be used, but, as we come to the beginning of a new year and take stock of the past one, may we each take time to think deeply about our concerns and whether the expression we have made is really equal to the depth of our concerns! Perhaps we will find that the outward expression of giving brings inward renewal and deeper, more intelligent concern.

Esther Rhoads, a member of Germantown Monthly Meeting in Philadelphia, was associated for many years with the work in Japan of the American Friends Service Committee and the Japan Committee of Philadelphia Yearly Meeting. She also has served with the AFSC in northern Africa.

A Pilot Project for Sixth Graders

By WILLIAM T. VANDEVER, JR.

THERE were some real doubts in my mind as I drove a bus full of noisy sixth graders across the bridge into Trenton. "What have I got us into now?" I kept thinking.

Fourteen members of my class at Plymouth Meeting Friends School had volunteered to go on a Saturday-morning work project at Mercer Street Friends Center in South Trenton, New Jersey. Together with Fred Fuges, youth worker at William Penn Center in Fallsington (Pa.), I had planned this trip as a pilot project. Neither of us ever had heard of sixth graders being welcomed to work camps, but we thought we would give it a try. The Friends Council on Education had sponsored a midwinter conference for elementary and middle school teachers in which new ways were sought to involve children meaningfully in service situations which they could handle. Out of this conference had grown our idea for a small work project, combined with the possibility of the pupils' exposure to and dialogue with their contemporaries from a depressed urban area.

Now we had arrived at the Center, so now there was no turning back. We disembarked—Fred and I and our fourteen eager charges—and with some apprehension approached the door.

I had thought that I knew my students fairly well, but I never would have predicted the enthusiasm and intelligent adaptability which they quickly showed in their work. The morning passed rapidly as everyone knuckled down to the tasks which Fred had planned for them. One team cleaned and rearranged the basement storage room, and a second crew tackled the difficult job of mending a ripped wrestling mat. Several neighborhood children wandered in and soon fell into the work with equal interest. By lunch-time our work was finished; I could hardly believe that it had been accomplished without the horseplay I had rather expected. Possibly the fact that the boys and girls never before had sewed through heavy materials with upholstery needles had something to do with this: they were learning a new skill which might be useful to them some day. Also, we had impressed upon them the idea that this was probably a new concept—using sixth graders in a work project. They could succeed, we had told them, if they would make an all-out effort, and it now appeared that this challenge was working out well.

Part of our lunch break was spent with a teen-ager from the Center whom Fred had persuaded to talk with

the group about life in the area. We were extremely fortunate in having for this purpose Pamela Hendryx, a bright, vivacious girl who could really communicate with the youngsters. She maintained with them a fascinating and informative dialogue which suddenly changed direction with an invitation to take a guided tour of her neighborhood. The students jumped at the chance, and thus began the most remarkable and unforgettable part of our day.

My few doubts at the beginning of the project were nothing compared to what they were now! An organized walk through such a section as this can be a potentially threatening situation, for no one likes to be observed in his natural habitat by a group of outsiders on tour. Fred and I were aware of this, and we did not like the idea of marching through the area, for we had no way of knowing how the residents or our group would react. The students, seeming to sense this, crowded close to Pamela as she led us up and down the worst streets in South Trenton. With her as our leader we felt more secure; since she knew the people of the neighborhood the situation was less awkward.

After crossing the bridge into the city earlier in the day, one of the students had said, "This is a slum? It doesn't look so bad to me!" It had been raining and the residents of that blighted area were inside, out of the weather. But now the sun was shining and they appeared on steps and corners. Pamela pointed out the condemned houses where a few people still lived, and a shy girl peeping out from behind a torn curtain gave us a shattering glimpse of despair trapped in squalor. In single file we walked down a garbage-filled alley, where one of the boys gasped, "Why, that dog is more dirt than dog!" After we had crossed a rubble-covered lot, Pamela pointed out her own street. The children were amazed that she could live in such a ramshackle neighborhood and yet be so critical of it. At the same time, she was proud of the efforts which a few people had made to repair and paint their houses. Continually she emphasized the idea that slums are perpetuated by the people who live in them. Unless they first admit to themselves that they are in fact living in a "slum" and want to change this way of life, urban redevelopment programs will succeed only in creating new slums. The point was well made—and well taken.

On the way back to school, the boys and girls picked up again their normal thread of merriment. For suburban-oriented sixth graders this had been four intense hours of exposure to a pretty serious slice of life. For most

William T. Vandever, Jr., is teacher of the sixth grade at Plymouth Meeting (Pa.) Friends School.

of them it was the first direct encounter with people who must live under conditions where so much work needs to be done. Afterward we did not talk much about our experience. I generally dislike asking students to grind out dissertations concerning their field trips. There are some things that should stand alone in the mind and not be picked apart by schoolwork. But one boy, who was really reached by our project, made this comment: "I will remember the slum. I learned not to laugh about it."

Lines of Passage

By HOWARD E. MITCHELL, JR.

Standing as a child
On the periphery of ages,
Being able, at times,
When passing on a high point,
To look behind
And see
The parade past
And perhaps,
When lifted up by those of greater strength,
To glance forward;
Looking back and seeing the great
New Year's Day Parade of history:
The balloons and painted faces,
The clowns and heroes,
The musicians who give accompaniment,
The grotesque masked
And the grotesque unmasked;
A parade of banners,
The familiar that should be foreign
And the foreign that should be recognized—
One sees the elements of falsehood which support
The platforms of our pride
And the truth which only humility can uphold.
They are all crossed
In the mixed reality of human passage.
There is the multitude
Who stood on either side
For all the length of time,
Who cheered when told
And hissed when coaxed
And moved when bored,
Or given permission,
Who still crowd the sidelines,
And ever will.

Then finally that urge and desire of childhood
To become part of the parade,
To be silly or brave
But, all the same, to be part
With those who chose the life of
Making your own rules and holding them.
To be in it all

Howard E. Mitchell, Jr., a 1965 graduate of Friends' Select School, Philadelphia, is a freshman at Harvard University.

And not to miss anything of the fullness,
And not just to watch.
The wanting to be there
By yourself
And part of it
All,
At once.
To be seen doing something
And to know that you are doing something.
To be seen as yourself
And as part of the movement,
To feel the flush of motion.

But children must be told that
Parades are just to look at,
That the fighting and the dancing,
The speeches and the foolishness,
Drunken mummers and hazy pickets
Are just for show,
And it's all an act
Which is for grownups anyhow.
But what they don't say,
What they can't tell—
Because uncertainty
And fear
And vanity
And self-seeking
Block recognition—
Is the thing that frightens the weak
And makes them resent its attraction.
What they omit is that
Once you join this parade,
You're in it.
You can't go home for dinner
Or for your nap
Because it is life—It is truly living.

Deed of Life

By JOHN ROEMER

Excerpted from a special issue of the BALTIMORE YOUNG FRIENDS NEWSLETTER published in response to questions raised by young Friends as to the reasons for Norman Morrison's self-immolation on November 2nd. Norman Morrison was executive secretary of Baltimore Monthly Meeting (Stony Run). John Roemer was his close personal friend.

THE question is raised: Was Norman Morrison "normal"? In one sense the answer is a resounding "yes." Norman was not a wild-eyed fanatic, a gloomy moralist, or an eccentric. He loved life, displaying immense concern for his family, enjoying his hobby of working around the house, engaging in hockey and softball games, relishing a walk in the country; he was hardly the stereotype of the obsessive radical.

But in a deeper sense Norman was not normal, as no outstanding human being is normal. Norman Morrison really loved people, not in terms of polite liberal abstractions but in a direct, personal way. He was genuinely interested in even

the most trivial aspect of other people's needs, and the conversation of others was of authentic importance to him. He made the concerns of others his own in an easy, natural fashion, with a great deal of gentleness and humor; here was no lugubriously intense "do-gooder" nor master of winning public relations. In a society in which war is considered normal, in which elected officials are supported by the populace for ordering bomber raids that slaughter thousands of innocents and soldiers alike, in which the minority political party criticizes this policy for not bombing more targets, in which more than fifty percent of the individual's tax dollar is spent on war, in which Congress appropriates more money for weapons than the army wants and every year slashes funds for alleviating world hunger and misery, in which Christmas is celebrated in practically every household by giving toy weapons to little boys, in which we have the capacity to overkill the world twelve times—in such a society Norman Morrison's attitude was not "normal"; he declared "Halt!" with every means at his disposal. Should a religiously dedicated man follow the example of Jesus or drop napalm on peasants? Would Jesus be more likely to do as Norman did, or to take sniper training? If it is normal to die in battle while attempting to slaughter others but abnormal to die protesting that slaughter, then Norman Morrison was not normal.

Norman Morrison's action was the coherent response of a profoundly loving and religious man to intolerable evil. He has left enduring warmth in the lives of those who knew him because he enriched their lives immeasurably through his personal relations to them in daily contacts. Norman has left also the legacy of his heroic witness; we must weigh our weak and faltering efforts for love against his dedication and against the abysmal evils that face us. Norman must remain with us in spirit as we ask: How can we understand and confront violence? How are we willing to balance the personal happiness of ourselves and our families against the terror and suffering which envelop the Vietnamese and all others in conflict? What does our religion demand of us in a society in which complete dedication to love is not normal?

The greatest disservice that can be done to Norman Morrison is not in ignorance to dismiss him as a fanatic or an eccentric, or in sincere and intelligent consideration to disagree with his witness. The tragic mistake would be to understand and treasure his memory without changing our lives. Living commitment has been demanded of us, and we must find the way to establish the kingdom of love to which Norman Morrison dedicated his life.

South Central Yearly Meeting, 1965

THE gathering of South Central Yearly Meeting, held November 25-28, 1965, at the Sorooptimist Club Camp at Argyle (near Dallas), Texas, drew 161 participants—the largest number yet. A chartered bus travelling over 500 miles brought twelve Friends from New Orleans and fifteen from Baton Rouge. All the other Monthly and Preparative Meetings in Texas, Arkansas, and Oklahoma were well represented, as were our several new worship groups. Somehow this fifth annual

Thanksgiving gathering seemed to be the most challenging and satisfying that we have had.

Dan Wilson of Pendle Hill was especially moving in his two addresses: "The Pendle Hill Idea" and "The Meeting as Community." Ed Snyder of the Friends Committee on National Legislation and Herbert Hadley of the Friends World Committee told of the work and goals of these organizations. Mervin Palmer (accompanied by his wife, Esther) represented Friends General Conference. These visitors, plus the large number of AFSC staff members from the South Central Region, added much to our gatherings.

A statement of concern over the Vietnam conflict, coming to us from one of our Texas Monthly Meetings, occupied a large part of our considerations, and the Yearly Meeting not only produced a statement about it for public distribution but also appointed a committee of three (Mel Zuck of Houston, Kenneth Carroll of Dallas, and William Byerly of Oklahoma City) to "wait upon the President of the United States" to express our concern on the Vietnam situation. A telegram was sent to the President asking for an appointment; this request will be renewed periodically.

Most of the organizational aspect of a new Yearly Meeting's growth is now past, so that a much greater portion of our time than in former years was spent in worship, addresses, discussions, and business of a different type. We did, however, establish a Peace and Social Order Committee for the Yearly Meeting, having had a committee working on this for some time. Seven representatives to the 1967 World Conference of Friends were appointed, and the Yearly Meeting agreed to pay their registration fees.

Officers appointed for 1966 are: Clerk, Cyril Harvey, and Assistant Clerk, Jane Lemann, both of New Orleans; and Recording Clerk, Rosalind S. Abernathy of Little Rock. The 1966 Yearly Meeting will again be held at Thanksgiving time and at the same place.

KENNETH CARROLL, Clerk

Book Reviews

RELIGIOUS STRIFE ON THE SOUTHERN FRONTIER.

By WALTER BROWNLOW POSEY. Louisiana State University Press, 1965. 112 pages. \$4.00

In the new ecumenical milieu in which our American churches are living, it is somewhat shocking to remember the cantankerous rivalries of our frontier period, when slander, smear, and other techniques that we have seen used in twentieth-century politics were used freely by the churches. Dr. Posey's book deals with antebellum varieties of rivalry, illustrated with copious quotations from Southern religious periodicals, pamphlets, and books. Methodists and Baptists shouted each other down on such questions as "sprinkling" versus "plenary immersion," Presbyterians scored Methodist and Baptist emotionalism and obscurantism, most of the old-line churches skirmished with newcomers such as the Disciples and "Christians" (now represented in the White House), and most Protestants were solidly and blindly anti-Catholic. Among the most vicious of the Methodist polemicists was "Parson" Brownlow of Tennessee, whose anti-Presbyterian and "anti-Popery" volumes are museum exhibits of their kind.

Individuals who dared to break through inherited clichés of prejudice to practice brotherhood were few and far between. One wonders after reading this "lest we forget" book what lessons this chapter in American church history may offer us for interpreting the virulence of the right wing of the present wave of "Third Force" sectarianism, which, like its frontier predecessors, has too often been obscurantist, anti-Catholic, and chip-on-the-shoulder defensive.

DON YODER

SECRETS: By PAUL TOURNIER. John Knox Press, Richmond, Va., 1965. 63 pages. \$2.00

This is a wise and gentle book, lightened by spiritual insights, supported by everyday case histories. In his winning style, Paul Tournier in a brief text explores the field of secrecy as it relates to the formation of the individual. Beginning with the example of the child who will tell a lie, if compelled, to protect an inner area, he moves through other experiences where the secret has its importance—psychotherapy, marriage, relationship with God. To respect another's right to have a sacred area within is to respect individuality. People of all ages must be allowed to have their secrets, and the mother, doctor, friend, or married partner who is the least curious is apt to have the most shared. "In order to give one's self," Tournier says, "it is first necessary to possess one's self."

He speaks with deep feeling of the creative process and its absolute requirement of secrecy, but the last section is, perhaps, the most meaningful of all. Dr. Tournier, who is both a psychiatrist and a dedicated Christian, speaks of God's secrets as the third stage in the formation of the individual, and he dwells with knowing emphasis upon the need for cultivation of the art of meditation. He says that "Meditation is the secret and patient waiting for God's secrets which He may whisper to us."

This thought-provoking book carries with it a warm quality of reassurance.

ELIZABETH YATES

D-DAYS AT DAYTON: REFLECTIONS ON THE SCOPES TRIAL. Edited by JERRY R. TOMPKINS. Louisiana State University Press, Baton Rouge, 1965. 173 pages. \$5.00

In 1925, John T. Scopes, a 25-year-old high school biology teacher in Dayton, Tennessee, pleaded guilty to the charge of teaching the theory of evolution of man, in violation of recent state legislation. He was tried, convicted, and sentenced to pay a fine of a hundred dollars.

The "monkey trial" was reported throughout the world. Scopes' counsel included then-famous criminal lawyer Clarence Darrow. The prosecution was aided by William Jennings Bryan, three times candidate for President of the United States. Defense arguments were centered upon the reasonableness of the theory of evolution. The prosecution rested its case upon the fact that Scopes had violated the statute.

The theory of evolution may be logical, but for a Tennessee teacher to say so in the classroom is still a crime. Scopes has recently retired from a successful career as a geologist, after graduate study in the field.

The story of the trial is told engagingly in *D-Days at Dayton*, edited by Jerry R. Tompkins, a Presbyterian minister in Monticello, Arkansas, who has obtained a statement from

Scopes about the 1925 fiasco, as well as contributions from eminent scientists and lawyers connected with the trial.

One chapter consists of H. L. Mencken's verbatim report of the trial published in *The Baltimore Sun* and the national press. Others include current statements by leading scientists and theologians on the theory of evolution.

D-Days at Dayton will be of nostalgic interest to anyone who personally remembers the amazing antics during the hot summer of 1925. Younger readers will recognize the tale as another example of the eternal conflict between knowledge and prejudice.

C. RUFUS ROREM

VOICES OF PROTEST AND HOPE. An anthology compiled by ELISABETH D. DODDS. Friendship Press, N.Y.C., 1965. 176 pages. Paperback, \$1.95

Since the compiler begins her introduction with a quotation from A. A. Milne's poem about a "very small snail," it seems appropriate to describe this book by quoting from an ode to a snail by a poet represented in the collection—Marianne Moore: "If 'compression is the first grace of style,' / you have it. Contractility is a virtue. . . ." Compactness is not the book's only virtue, however. Remarkably free of third-hand or third-rate material of the sort that mars many anthologies, it contains excerpts from an eclectic range of some 150 twentieth-century writers. (Several excellent *New Yorker* cartoons are also included.) Strictly speaking, it is more scrapbook than anthology, for many of the selections are mere snippets—some of them too fragmentary to do justice to their authors.

Milne's snail is cited in illustration not of a virtue but of a failure—the failure of the church, as it tries to make itself heard "in the hullabaloo of our times," to listen to "men and women who live, think, and work, for the most part, outside [its] context. . . ." (Among the "outsiders" anthologized are, incongruously, Catholics John F. Kennedy and Graham Greene, Anglicans T. S. Eliot and Christopher Fry, and Quakers Jessamyn West and Kenneth Boulding!) Structured, Quaker-Query-like, upon the church's General Confession, the collection is intended to stimulate listening to these "voices of protest and hope." A study guide is also available.

E.A.N.

THE CHURCH SECRETARY. By KATIE LEA MYERS. Seabury Press, N. Y., 1965. 128 pages. \$3.50

The wife of C. Kilmer Myers, Suffragan Bishop of Michigan, and the mother of three adopted children, Katie Lea Myers has written from her long experience as a church secretary. Her little book might be helpful to clerks, committee chairmen, and members of Quaker Meetings, as well as to Meeting secretaries, in getting a better view of the forest where their vision may now be blocked by the trees.

The book includes sections on providing ministry in daily life and at times of death and illness, responding to the elderly and the anxious, dealing with grievances, and avoiding personal overinvolvement in church groups. Also of practical value are the suggestions for handling multiple routine duties such as correspondence, filing, record-keeping, etc. There is a "suggestions for reading" list at the end.

MAURINE PARKER

Friends and Their Friends

Clifford Haigh, author of the quotation published on the cover of this issue of the JOURNAL, is the incoming editor of *The Friend* of London, succeeding Bernard Canter, who is retiring on January 1st for reasons of health. Clifford Haigh, a journalist for many years with several British daily newspapers (including *The Times* of London) has been *The Friend's* assistant editor for the last four years.

An "adults only" work camp and two family work camps in January have become almost a tradition of the Social Order Committee of Philadelphia Yearly Meeting since their inception a few years ago. This year's camps will be held on the weekends of January 7-9 (adults only) and January 14-16 and 21-23 (families). Ross Flanagan of the New York Yearly Meeting Peace Center will be present at the adult work camp for discussion of Friends' response to violence and aggression. At the family camps a program including worship, work, fun, and fellowship is planned.

For further information write to David S. Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia 19102 (phone LO 8-4111).

The Quaker Committee on Social Rehabilitation urgently needs women's clothing in good condition to aid clients discharged from Manhattan General Hospital's detoxification wards and from the Brooklyn and New York Houses of Detention. The committee's address is 130 Christopher Street, New York City. Also needed are books and luggage.

Changing Climate in Spain. A footnote to the increasing activities of Barcelona Friends described in the FRIENDS JOURNAL of 11-1-'65 is found in the report of an encouraging climate of progress for all Spanish Protestants made from first-hand observations by C. Stanley Lowell, editor of *Church and State*, the monthly publication of Americans United for Separation of Church and State. "Franco still lives; Spain is the same," he writes, "... but there is more to it than appearance." Non-Catholic religions have continued to grow. Protestant seminaries and schools exist, although without official sanction. They could be closed at any time, but in the present relaxed atmosphere this is unlikely.

Fox, Whittier, Woolman, Penn, and Gurney are the names newly given to five residence halls at Malone College, Canton, Ohio, a Quaker institution. Identifying plaques on each building will include appropriate quotations from writings of the Friendly notables for whom they are named.

(A member of the FRIENDS JOURNAL's staff, upon seeing this announcement, observed that a fair proportion of Quaker worthies had been of female persuasion, and inquired why the women's residence halls, at the very least, could not have been called, perhaps, "Fry," "Fisher," "Mott," or "Dyer.")

New headmaster at Abington Friends School, Jenkintown, Pennsylvania, will be Adelbert Mason, at present vice principal of George School. He will succeed Howard W. Bartram, who has resigned after sixteen years of service during which the school (which had been for girls only since 1933) began its current program of expansion and gradually expanding coeducation. The newly built wing at Abington Meeting, providing classrooms for increased enrollment, will be ready for spring occupancy.

Adelbert Mason, who will assume his new duties in August, came to George School in 1955 from Oakwood School at Poughkeepsie, New York. A member of Newtown (Pa.) Meeting and of the Friends Council on Education, he has served as George School's admissions director, chairman of its foreign-language department, and assistant director of a million-dollar capital funds campaign.

Abington is, incidentally, the oldest Friends school in the United States to have operated continuously on the same site.

Margaret E. Jones of Moorestown (N.J.) Meeting has taken over the chairmanship of the Wider Quaker Fellowship, replacing Dean Freiday. In his final letter to members of the Fellowship, Dean Freiday says that the new chairman, "who has had a long history of Quaker service in Europe, . . . will bring a humble soul, a depth of dedication, and an understanding heart to this ministry which requires more time than I can give."

"Southern Africa Quaker Newsletter" has temporarily suspended publication because Rhodesian Friends, who publish it on behalf of South Africa Yearly Meeting, do not wish to accept the recently imposed government censorship of its articles and reports.

School desegregation under the Civil Rights Acts will not be successful unless sweeping changes in the Act's Title VI are made, states a report issued recently by the American Friends Service Committee and the Legal Defense and Educational Fund of the National Association for Advancement of Colored People. Among actions which the 59-page study recommends to the U.S. Department of Health, Education and Welfare are the undertaking of an extensive educational program to inform Negroes of their rights, the seeking of cooperation from the Justice Department in halting harassment and intimidation of Negroes who wish to attend desegregated schools, and the requiring of faculty and staff inclusion in school districts' desegregation plans.

The report is based on the experience of last summer's School Desegregation Task Force, cosponsored by the two groups. Active in approximately one hundred communities in seven states, the Task Force helped in the enrolling of about four thousand Negro children in previously all-white schools, according to Jean Fairfax, AFSC staff member who directed the project.

The Green Circle program of Philadelphia Yearly Meeting's Race Relations Committee provides a focus for Friends' influence in public schools in northeast Philadelphia to which Negro children are now being taken by buses as part of an integration plan. Gladys Rawlins, secretary of the committee (a member of Central Philadelphia Meeting), recently led a Green Circle demonstration-discussion at a meeting of school officials and Home and School Council representatives. In contrast to the tension and picketing at one of the schools during the previous week, there were enthusiastic reactions to the Green Circle demonstration of the effectiveness of a loving approach in achieving harmonious race relations.

New York City's Board of Education has invited Gladys Rawlins to train teachers to present the Green Circle program in more than four hundred elementary schools, while in Philadelphia there are over sixty schools on the waiting list for such presentations. (Incidentally, the leading article in the Sunday magazine section of *The Philadelphia Inquirer* on December 12, 1965, was devoted to a description of the Friends' Green Circle program.)

Stephen J. Thorne, known to many American Friends as the recording clerk of London Yearly Meeting for nearly thirty years, is retiring for reasons of illness from his exacting office, which in England (unlike the USA) is a full-time, paid position. Stephen Thorne has been most active in the long and complex process of revising the Yearly Meeting's Discipline—a process that began in 1959 and probably will not be completed until 1967.

"Bethlehem Revisited," Douglas Steere's Christmas sermon given on his return from the third session of the Vatican Council, has just been published as Pendle Hill Pamphlet 144, obtainable at 45 cents from Pendle Hill, Wallingford, Pa. In it the author invites his readers to enter the inner Bethlehem of the spirit and there to find an answer to the restless hunger and loneliness of modern living.

Poems of peace from many ages and lands are featured in the 1966 Peace Calendar of the War Resisters League (5 Beekman Street, New York 10038). The volume also contains a preface by Louis Untermeyer and a directory of peace periodicals and organizations. Copies are \$1.50 each, \$7.00 for five, postpaid.

A National Conference on Self-Help Housing was held from December 6th to 9th at Airlie House, Warrenton, Virginia, under the sponsorship of the American Friends Service Committee. The seventy-five participants represented three groups from all sections of the country: men and women who have built homes cooperatively, private agencies that sponsor such projects, and public agencies that encourage and finance the work. Self-help housing is a field in which the Service Committee has long been interested.

Recommendations drawn from the conference's workshop sessions will be published by the AFSC.

Elmore Jackson, former director of the Quaker U.N. Program who for the past five years has been with the U.S. Department of State as Special Assistant to the Assistant Secretary for International Organization Affairs, has resigned from that post to become vice president of the United Nations Association of the U.S.A., with major responsibility for developing a new program of policy studies. This brings him and his wife, Elisabeth, back to New York City, where they are members of New York Monthly Meeting.

Friends House at Sandy Spring, Maryland, a retirement community under the care of the Baltimore Yearly Meetings, already has reservations for more than two thirds of its planned units, although it will not be opened until the fall of 1966. Apartments and cottages will be located on a partially wooded tract of land close to the meeting house and adjacent to Sandy Spring Friends School.

Henry J. Cadbury will give a series of ten lectures during the winter term (January 10-March 19) at Pendle Hill. With "Faith and Practice of the Early Christians" as his topic, he will explore the life and thought of the primitive church as seen in the early chapters of Acts and in other books of the New Testament.

Beginning on January 10th, the series will be presented at eight o'clock each Monday evening through March 14th. Further information about the lectures, which are open to the public without charge, may be obtained from Lloyd Lewis, Pendle Hill, Wallingford, Pa.

The annual meeting of Friends Historical Association on November 29, 1965, was held in Philosophical Hall of the American Philosophical Society on Independence Square, Philadelphia—a historic building which many of the hundred or more in attendance had not visited before. After the business session and the characteristically humorous and perceptive introductory remarks of Anna Brinton, the association's president, Whitfield J. Bell, a Friend currently on the research staff of the Philosophical Society, told something of the part Quakers had played in that organization since its founding in 1743.

The evening's principal speaker was Barbara H. Jones of Central Philadelphia Meeting, who presented a fascinating array of highlights from the journals of Deborah Logan, highly articulate eighteenth-and-nineteenth-century Philadelphia Quaker matron into whose life Barbara Jones has conducted extensive researches. Since Deborah Logan and her husband, George Logan, physician-politician grandson of James Logan, William Penn's secretary, knew and entertained at their home almost everyone who was anyone in the early years of the United States, this re-creation of her period was a truly interesting one.

The chairman of the Historical Association's membership committee, Eleanore Price Mather of Moylan, Pa., invited applications for membership from anyone desirous of joining this group.

"ABC's About Vietnam" a new leaflet issued by the Friends Peace Committee, summarizes the history of the Vietnamese war, with comments about and suggestions for registering protest against U.S. policy and other factors seen by the FPC as unrealistic or immoral. It is available free of charge from the committee at 1520 Race Street, Philadelphia 2.

Obtainable from the same source is "Can a Catholic Be a Conscientious Objector?"—a folder published by the Catholic Peace Fellowship.

The Counseling Service of the Family Relations Committee of Philadelphia Yearly Meeting is adding a midcity location. Through arrangement with the Committee on the Aging, one of the Family Relations counselors, Annemargaret Osterkamp, will use the Committee's new office at 152 North 15th Street on Wednesday evenings. Appointments to consult her may be made by calling WI 7-0855 and asking for the Counseling Service.

This service, provided for members of Philadelphia Yearly Meeting and their families, affords skilled professional advice to those who are troubled in their relations with others and wish help in working out their problems. Fees are set in accordance with ability to pay. The service is also available to Overseers or members of Worship and Ministry committees who wish advice in helping members of their Meetings. Names and addresses of counselors and their telephone numbers may be found in the advertising section of each issue of the FRIENDS JOURNAL.

"Friends' Response to Conflict and Violence in Mississippi," a report by Lawrence Scott on the 1964-65 Church Rebuilding Project sponsored by Philadelphia and New York Yearly Meetings, is available upon request from the Philadelphia Yearly Meeting Office, 1515 Cherry Street. The four-page leaflet includes several photographs and a summary of the project's aims and accomplishments, with a section devoted especially to construction of the recently dedicated Valley View Community Center.

Current actions and reactions on the draft are reported in the latest newsletter of the Central Committee for Conscientious Objectors (2006 Walnut Street, Philadelphia 3). Policemen are more frequently asking nowadays to see draft cards, although the law (in spite of what appears on the cards themselves) does *not* require that they be carried on one's person at all times. Nor do students have any legal obligation to return within ten days, or at all, the official-looking questionnaires recently sent to them by the U.S. Army asking what assignment they would prefer.

On the other hand, students at Bates College, Lewiston, Maine, are placing in the campus newspaper at their own expense an advertisement of CCCO's counseling service, while at State College, Manhattan, Kansas, students did a brisk business at an anti-war literature table which they set up not long ago next to a Marine Corps recruiting stand.

The 1966 Rufus Jones Lecture (sponsored by the Religious Education Committee of Friends General Conference) will be delivered by Gordon L. Lippitt, director of the Center for Behavioral Sciences at George Washington University, at 7:30 p.m. on February 4th at the Race Street Meeting House, Philadelphia.

Formerly a YMCA secretary, a psychology teacher, and a director of religious education in a Methodist church, Gordon Lippitt has helped to develop leadership training programs of the National Council of Churches and has served as consultant to various industrial, educational, and governmental organizations. His lecture will deal especially with communication and dialogue.

As preparatory reading for those planning to attend, the Religious Education Committee recommends the pamphlet *Friends for the Next 300 Years* by Robert L. James, Jr., available from Friends General Conference, 1520 Race Street, Philadelphia 2, for twenty-five cents.

Quaker Statements on Vietnam

The flood of statements on Vietnam that is pouring into the FRIENDS JOURNAL office from Meetings and individuals all over the country is indicative of mounting concern on this controversial issue. Those mentioned here are only a few among many.

Friends from Texas, Oklahoma, Louisiana, and Arkansas, gathered at South Central Yearly Meeting, as well as Friends at Albany and Quaker Street Meetings in New York, have circulated expressions of adverse opinion on the conflict in Southeast Asia. In Chicago the 57th Street Meeting affirms its support of "acts of conscience in opposition to the war in Vietnam," adding that

Friends cannot acquiesce in our country's using its vast resources of men and materials to bring about death and destruction in any part of the world. We call upon the President to renounce the doctrine of America as world policeman; to fulfill our obligations under the United Nations charter by cooperating with the pleas of the U.N. for a cease-fire and for negotiations among all participants; and to put America's power and wealth to work alleviating human suffering throughout the globe. The dream of swords beaten into plowshares and spears into pruning hooks will come about only when men realize that the Lord's work must be done by their hands.

In the Pennsylvania State Legislature Francis Worley, Friend from York Springs who is a member of the Commonwealth's House of Representatives, has introduced a resolution calling on President Johnson to end the bombing in North Vietnam and to achieve peace by "utilizing the negotiation procedures and facilities of the United Nations."

From the Quaker Street minute comes the suggestion to Friends that "It is our place—indeed, our duty—to make clear to the public that *war is an admission of failure*. There may be justification for national pride in acts of sacrifice and bravery on the part of individual soldiers, but there can be only national shame for allowing the conditions which led to conflict. Our nation's leaders state that this 'ugly war' (and what war is not 'ugly?') is the least unattractive of possible alternatives. . . . Are our leaders really convinced that the present suffering will prevent more widespread suffering in the future?"

Letters to the Editor

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

Wanted: Descriptions of the "Indescribable"

May I describe an important need of Friends which perhaps many among your readers may be able to supply?

The Society of Friends needs descriptions of what can happen to people in meeting for worship. We need to know one another's high moments and low moments, too—the shape of the aspirations and insights, doubts and frustrations which often occupy our minds. We all need to know, too, how the doubts, in time, may become less oppressive or may dissipate themselves in a new dimension of faith.

Among your readers, I am sure, are people who are gifted in describing these indescribable events. May I propose that any who are so led agree to keep a journal of these inward ebbs and flows? Out of this exercise there might come some passage which they would be willing to offer to the Friends General Conference Religious Life Committee, of which I am chairman. Poems, articles, autobiography which would be of help to other Friends of any age we are eager to see printed. We hope to be able, in time, to compose an anthology of religious writing: a leaflet, a pamphlet, or, more optimistically, even a book. We are sure that there occur in people's lives many significant events which might be a source of encouragement and insight to others if only some means could be provided to make them more widely known. If a person is shy of bursting into print, we will accept articles, etc., anonymously presented.

Westtown School, J. BERNARD HAVILAND, *Chairman*
Westtown, Pa. Religious Life Committee,
Friends General Conference

"The Two Commandments and Tomorrow"

I write to express appreciation of Chard Smith's "The Two Commandments and Tomorrow" in the mid-November issue of the JOURNAL. Recently I happened in on a workshop of the youth of the National Coordinating Committee against the Vietnam War, and was impressed anew with the serious intensity with which these youngsters were grappling with some of life's problems and their part in them. Our Meeting (Flushing) seems strongly if not equally divided between those of the First Commandment persuasion and those of the Second, though in discussion we nominally agree that the two Commandments belong together as Jesus gave them. I feel that Chard Smith's discussion was very helpful.

Woodmere, N. Y. CHARLES T. JACKSON

"A Neighborhood Awakens"

Not to be unkind to the generous-spirited Margaret Bacon, I yet must say that her article called "A Neighborhood Awakens" (JOURNAL, September 5) left me with a distinct feeling of fantasy. I have been a spectator and participant in events at the American Friends Service Committee's East Harlem Projects House since September, 1963, and though I would wish Margaret Bacon's enthusiastic assessment to be true, I feel she has garnered bits and pieces and formed a picture essentially false. This is not the way East 111th Street is. This is

not the way the Projects House is. This is not the achievement of the Service Committee or the Friends Neighborhood Group. Work in East Harlem has not been anything like a total success, as Margaret Bacon implies.

The pain and misery of East Harlem remain. The scars are still visible. There are still slums. There are still drug addicts. There are still people being warped and distorted by being brought up in a ghetto.

New York City

ROBERT HOWARD LORENZ

"The Shape of Things to Come?"

I was impressed by the editorial of November 1, 1965, and quite shaken to know that Philadelphia papers have been so abusive in their reporting [of pacifist demonstrations]. We have noticed this sort of prejudice in other news media—TV newsreels which always show the more "far-out" variety of anti-Vietnam demonstrators, taking care to interview the one or two who say they approve of communism, etc., or who seem to have no constructive alternatives to propose to the present policy, while presenting shots of demonstrators who support the government as sober, neat-looking, conscientious, and obviously God-fearing patriots, without a beard or an oddball among them.

Friends may indeed be entering upon an era of no longer being regarded as rather quaint but most admirable "good people," but instead as dangerous trouble-makers and even subversives. I think any of us lately who have been at all publicly active in these controversial areas have had some experience of this, but, as your editorial suggests, this may well increase beyond the point of being amusing or irritating to that of being genuinely harassing and painful. I don't look forward to it, but I think it may be good for us as a Society.

Watertown, N. Y.

CAROLYN W. MALLISON

Violation of Law by U.S. Vietnam Action

If the citizens of our great country really want to open their minds to the truth of whether or not we are indeed flouting the rule of law in Vietnam, let them read the "Memorandum of Law of Lawyers' Committee on American Policy Toward Vietnam." (38 Park Row, N. Y. Inserted in Congressional Record October 23, 1965, by Senators Wayne Morse and Ernest Gruening.) This memorandum states with documented facts that our American policy in Vietnam violates the United Nations Charter, the Geneva Accords, the Southeast Asia Collective Defense Treaty (SEATO), and the U.S. Constitution.

Chevy Chase, Md.

MIRIAM LEVIN

Oaths No Longer Required

Friends may be interested in learning that the rules of practice in trademark cases in the United States Patent Office are being amended to accept written declarations in lieu of the oaths otherwise required. Provision is made that the same paper contain in close proximity to the signature of the declarant the warning that the statements are made with the knowledge that wilful false statements and the like so made are punishable by fine, imprisonment, or both. My source is the November 16, 1965, issue of the Official Gazette of the Patent Office.

Chicago

CHESTER KOLMODIN

Announcements

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

BIRTHS

BASS—On September 23, 1965, a son, ROBERT FARRELL BASS, third child of Norman and Martha McKean Bass. The mother and maternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting.

HOFFMAN—On November 15, 1965, in Palo Alto, Calif., LAURA ELLEN HOFFMAN, second child and first daughter of John and Mary Elsbree Hoffman. The father is a member of Lansdowne (Pa.) Meeting. The mother and maternal grandparents, Wayland and Miriam Elsbree of Wallingford, Pa., are members of Swarthmore (Pa.) Meeting. The paternal grandmother was the late Pearl Hoffman of Lansdowne (Pa.) Meeting.

MARRIAGE

POST-REKATE—On November 27, 1965, at Elma (N.Y.) Methodist Church, SUZANNE REKATE, daughter of Dr. Albert C. and Elizabeth Foster Rekate of Elma, and RICHARD WILLIS POST, son of Richard and Helen Shilcock Post. The groom and his parents are members of Germantown Meeting, Philadelphia.

DEATHS

SWIFT—On December 7, 1965, suddenly, in Richmond, Ind., CATHERINE BALDERSTON SWIFT, aged 72. A lifelong Friend and an active member of Clear Creek Meeting (Richmond), she was born in Germantown, Philadelphia, and lived for many years in Wilmington, Del., during which time she was active on the Westtown School Committee. In later years she was associated with Earlham College. Surviving are four children and thirteen grandchildren.

WARNER—On November 16, 1965, ESTELLA M. WARNER, aged 86, of West Grove, Pa., wife of the late J. Yardley Warner. A member of West Grove Meeting, she is survived by two daughters, Ellen W. Connell and Margaret Warner, both of West Grove; three grandchildren; and nine great-grandchildren.

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.

JANUARY

7-9—Adult work camp in Philadelphia, co-sponsored by Philadelphia Yearly Meeting's Social Order Committee and Program on Friends' Response to Conflict, Aggression and Violence. Resource leader: Ross Flanagan, director of New York Peace Center. For further information: David Richie or Ann R. Schabacker, Philadelphia Yearly Meeting, 1515 Cherry Street (LO 8-4111).

10—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. First in series of ten Monday-evening lectures on "Faith and Practice of the Early Christians." (See news note, page 15).

14-16—Family work camp, Social Order Committee of Philadelphia Yearly Meeting. For details: David S. Richie, 1515 Cherry Street, Philadelphia 2. (LO 8-4111).

15—Western Quarterly Meeting, West Grove (Pa.) Meeting House, Route 1. Worship and Ministry, 9 a.m. Meeting for Worship, 10 a.m. Lunch, served by host Meeting, 1 p.m. Afternoon program, 1:45 p.m. Topic: "Friends Response to Conflict, Aggression, and Violence." Discussion groups; guest resource leaders.

17—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. All invited.

20—At 15 Rutherford Place Meeting House, New York City, 7:30 p.m., Maurice Friedman, author of *The Covenant of Peace* (recently reissued Pendle Hill Pamphlet), will speak on "Conscientious Objection—Why?" Dinner with Maurice Friedman, 6 p.m., The Pennington, 215 East Fifteenth Street. Phone OR 3-7080 for reservations.

21-23—Family work camp, Social Order Committee of Philadelphia Yearly Meeting. For details: David S. Richie, 1515 Cherry Street, Philadelphia 2 (LO 8-4111).

23—Concert by Singing City, Race Street Meeting House, west of Fifteenth Street, Philadelphia, 4 p.m. Sponsored by Philadelphia and Haverford Quarterly Meetings for benefit of Friends Neighborhood Guild and Singing City. Donation: adults, \$1.00; those eighteen and under, 50 cents. (Elaine Brown will conduct.)

24—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. All invited.

26—Annual luncheon, United Church Women of Greater Philadelphia Council of Churches, 12:30, ballroom, Benjamin Franklin Hotel, Chestnut Street at Ninth. Speaker Donald Barnhouse, TV commentator. Topic: "The Layman's Role in the Church of Today." Reservations (with check for \$3.50 each) should be sent by January 19 to United Church Women, c/o Mrs. E. Ray Salmons, 2804 Edgmont Avenue, Chester, Pa. 19013. For further information call LO 3-7854 (Philadelphia) weekdays between 9 and 4:30.

31—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill. (Series will continue February 7 through March 14.)

Note: Until June 1, Crosswicks (N.J.) Preparative Meeting will hold meeting for worship (adults and children) at 9:30 a.m. on Sundays instead of at 11. First-day School will follow.

Would You Care to Be an Associate Publisher?

Without the financial aid given by Associates the FRIENDS JOURNAL could not continue to be published. More Associates are needed to meet rising publication costs. Please see (and consider) the coupon on page 23.

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 Elfbrandt, 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.

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 8-6629.

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.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15. Meeting for worship 11:00 a.m. DE 2-5772.

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

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

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 Mariborough, 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. Willard Reynolds, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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., YWCA, 1301 Valley Road. 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, 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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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

ASHEVILLE—Meeting, Sunday, 11 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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

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

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

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

N. COLUMBUS—Unprogrammed meeting, 10 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 Sunnyside 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.

LANSLOWNE—Meeting for worship, 11 a.m.; First-day 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 Pennsdale—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, 588-0876.

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 ME1rose 2-7006.

Wisconsin

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

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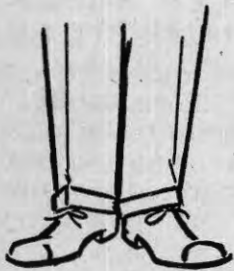
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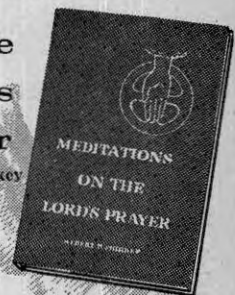
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