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(See page 519)

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*W*HAT is the meaning of human life? Or, for that matter, of the life of any creature? To know an answer to this question means to be religious. You ask: Does it make any sense, then, to pose this question? I answer: The man who regards his own life and that of his fellow creatures as meaningless is not merely unhappy, but hardly fit for life.

—ALBERT EINSTEIN

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Contents

| | |
|--|-----|
| Penicillin or Poison? | 506 |
| Our Commitment— <i>Mary Molner</i> | 506 |
| Room or House— <i>Herta Rosenblatt</i> | 506 |
| Editorial Comments | 507 |
| "The Essentials"— <i>Paul Trench</i> | 508 |
| New Neighbors— <i>Hans Knight</i> | 509 |
| A Door of Hope— <i>Ebba Zeilinn</i> | 511 |
| Renewal, Urban or Spiritual— <i>A Letter from the Past</i> | 512 |
| Pacific Yearly Meeting— <i>Madge T. Seaver</i> | 513 |
| Lake Erie Yearly Meeting— <i>Bob Blood</i> | 514 |
| Illinois Yearly Meeting— <i>Francis D. Hole and Doris Peters</i> | 515 |
| Indiana Yearly Meeting— <i>Margaret W. Webster</i> | 516 |
| Quaker Action Group— <i>Lawrence Scott</i> | 516 |
| Quiet, Insistent Vigil for Peace— <i>E.L.C.</i> | 517 |
| International Young Friends Summer | 517 |
| Quakerism's Underground Prophet— <i>R. W. Tucker</i> | 518 |
| Friends and Their Friends | 519 |
| Letters to the Editor | 522 |
| Coming Events | 523 |
| Announcements | 524 |

Penicillin or Poison?

"The Quakers certainly have good religious grounds for their attempted acts of mercy," writes James Laird in his column in the *Detroit Free Press*, commenting on U.S. Government opposition to the relief destined for North Vietnam by "A Quaker Action Group" (see page 516) and the Canadian Friends Service Committee (see October 1st JOURNAL, page 482). "Jesus of Nazareth exhorted his disciples to 'love your enemies,'" continues Dr. Laird. "The Apostle Paul wrote 'If your enemy is hungry, feed him; if he is thirsty, give him drink.'"

"All of which may make good sense religiously, but militarily, from the government's view, it is a lousy way to fight a war. It doesn't make sense to bomb your enemy and then send him bandages for his wounds. Send him poison, yes, but don't send him penicillin; so the military mind would argue with good reason from its perspective. It is unreasonable to give aid and comfort to the enemy even from humanitarian motives.

"And if medical supplies were passed out in North Vietnam designated as coming from American Quakers, it would be tangible proof that there were those in the great land to the west who were not sympathetic with their country's action. This would never do.

"Still, in the long years ahead it will be the compassion shown by the Quakers and not the belligerence shown by the government that will heal the world."

Our Commitment

By **MARY MOLNER**

Look, Ma, no
childhood in Vietnam.
Johnny Sun and Judy Than
take their childhood where they can.

If there is no food to eat,
Soldiers give a candy treat.
If there is no book to read,
Let them read footprints that bleed.

If there is no mother's love,
She's been sent to God above
by hunger or a hand grenade
while Pride is marching on parade.

Room or House

By **HERTA ROSENBLATT**

Room or house, temple or garden,
Evil enters through shuttered windows
And barred doors—
But a song
Must find the door open!

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Editorial Comments

Editing the Inner Light

IT was a curious combination. First came the reading of a paperback edition of Voltaire's *Candide* in one of those blessed periods of freedom from stern duty that a hospital stay gives. Then, only a few minutes after the last page had been turned, there arrived the little group of representatives from Saint Martin's in-the-Fields who travel conscientiously through the wards of London's Charing Cross Hospital every Sunday to conduct short religious services for the patients.

Voltaire, as everyone knows, took a dim view of the human race in general and of established religious organizations in particular. Yet how innocently well-intentioned those emissaries from Britain's Established Church did seem—how almost touching in their obvious belief that they had something of real value to bring to those who were imprisoned in bed! As a matter of fact, they *did* have something important to bring. It may well be that the peripatetic clergyman's brief discourse did not convert any lost or straying sheep, but the group's admirable singing was a welcome change from the normal noises of Trafalgar Square and of the ward's loud-playing television sets. Moreover, the mere fact that these visitors cared enough to come was in itself a thing of value. They were living proof of the fact that, however justified Voltaire may have been in his jabs at some of the obvious abuses of dubiously religious power and at the near-idiotcy of certain tenets to which the name of religion is given, there are almost always some open-handed human beings (even in what Voltaire considered the worst of all possible worlds) who are eager to share their treasure.

Whether their treasure is worth sharing is something that—in our contemporary western culture—every man must decide for himself, but to the transitory resident of Charing Cross Hospital there seemed to be a certain glimmer of likeness between these eager gospel-spreaders and the seventeenth-century Quakers who carried their message into all sorts of unlikely locales.

Into the mood of sweetness and light induced by Saint Martin's missionaries there soon came a rude shock in the form of an article in a British evangelical magazine proffered by a wardmate who had marked approvingly

several such passages as "It is entirely proper for the Christian to associate with worldly people, providing it is with the sole motive of winning them to Christ."

Perhaps those seventeenth-century Quakers would have shared that attitude of limited rapprochement, but to this one modern Quaker, at least, it seems like a travesty on the whole spirit of Christianity. Pursued to its logical conclusion it would mean that a vast proportion of the work carried on by the American Friends Service Committee and numerous other exponents of the social gospel would have to cease—that we would have to say to a starving Hindu, Mohammedan, Buddhist, or agnostic: "Yes, I will give you bread, but only on the provision that you espouse my particular brand of theology in return."

This was, in essence, the theme of the lively discussion in the correspondence columns of *The Friend* (London) of which Paul Trench writes in his article on the next page. Typical of what he terms the "permissive concept" in this debate are the following excerpts from a letter from Barbara Foxe of Bristol, England:

We are inserting advertisements in the daily press inviting people to join us and "follow their inner light wherever it may lead them"—or words to that effect. But suppose they join the Society and their inner light leads them to . . . belief that Jesus is not the only incarnation sent by God to this troubled planet? Suppose it leads them toward Buddha, or Ramakrishna, or even to a total rejection of the need of worshipping an incarnation at all? . . . Would Friends then prefer to edit each member's inner light? Shall we reword the advertisements to read: "Follow your inner light wherever it may lead you, but you'd better make sure that it leads in a direction of which the Society approves"? . . .

"The Society" is only a group of people, each with his own light, not an orthodoxy speaking with one united voice. As I see it, the light is all that matters. Trying to shape it into some convenient form in each member that would be acceptable to the Society is like trying to capture sunshine in a net.

Reverting to the author of *Candide*, who began this column, it may be noted that Arthur Hayward, writing in the September 30th *Friend* of Voltaire's exploratory contacts with English Quakers in 1726, observes that

"Voltaire might have proved a useful, if disconcerting, Friend at Yearly Meeting." One may wonder whether his fellow-attenders at Yearly Meeting would have tried (as Barbara Foxe suggests) to "edit his inner light."

"The Essentials"

By PAUL TRENCH

ENGLISH Friends have been stirred (or perplexed or disconcerted) in recent months by a running debate in the letter column of *The Friend* under the general heading of "The Essentials." The discussion might be epitomized in these questions: What is Quakerism? Is it Christianity? If so, what do you mean by "Christianity"?

The responses have varied from a rather dogmatic attitude, such as we sometimes find in the more evangelical Friends' groups in America, to an extremely permissive concept of a kind that might be heard in, say, a university Meeting within Friends General Conference.

Some English Friends would examine prospective members closely, not on the theory that "it takes only one rotten apple" but, it appears, from the longer view that the character and form of a Meeting could be altered and perhaps weakened if new members were not assimilated harmoniously. Having read Quaker history, they may well be apprehensive of a schism.

Others have taken the "open arms" approach, crying: "Barriers down! Let 'em all come in!" In some instances, this view seems to be based on the proposition that, since there is no creed and no strict catechism, there can be no appropriate entrance examination.

Between these extremes are those who emphasize the guiding influence of the Inward Light and take comfort in the words "for the letter killeth, but the Spirit giveth life." These words have become a Quaker maxim; if the Society of Friends had a coat of arms, they would surely appear thereon, translated into Latin. We find them in the front of the Philadelphia Discipline, even ahead of the table of contents. They appear in the preface of the London Discipline. They are repeated on Page 47 of *American Quakers Today*, published this year by the Friends World Committee (American Section). How strange it is that in each of these instances the words are attributed to the Meeting of Elders at Balby in 1656! The Elders chose a wonderfully suitable text, but they would not have wished to receive the credit for a New Testament quotation (Second Corinthians, III—6).

What are "The Essentials"? What is Quakerism?

English Friends have reached no consensus, but the debate may have been good for them, even if it did no more than bring differing attitudes into the open. There

can be no pat definition, for each Friend must depend on his own Inward Light for spiritual direction in his search for truth; but perhaps we can come closer to agreement through an oblique, or Second Corinthians, approach. Let us look first at a symbol: the Westminster Friends Meeting House in London.

From the name of this meeting house, an American visitor might expect it to be near the Houses of Parliament and Westminster Abbey. The name may remind the student of English history of the Westminster Confession, a Presbyterian constitution which was designed to bring uniformity of doctrine and worship in Great Britain. It was drafted by a commission of clergymen and members of Parliament in 1643, during England's Civil War, but in the confusion of the times it was never adopted by the Church of England, which returned to Anglicanism.

Westminster Meeting House, however, is some distance north of Parliament Square. It is in St. Martin's Lane, named for the fourth-century missionary who is such a popular saint in Europe. Martin was the man who, while serving in the Roman army, divided his military cloak with a naked beggar at Amiens. After this act of charity, he is said to have had a vision which led to his conversion to Christianity and to pacifism.

Unless there has been a recent change, Westminster Meeting House is sandwiched between the Universal Restaurant and a store where guns are sold. What symbolism could be more pointed than that! It is in the theatre district of London and is only a short walk from Covent Garden (formerly Convent Garden), site of the great vegetable market and of the Royal Opera House, the setting for Shaw's "Pygmalion," alias "My Fair Lady." In the other direction, it is within easy reach of Soho, a district that has managed to gain a reputation for being "sinful" and for producing the wildest departures from the "plain dress." Finally, St. Martin's Lane leads southward to Trafalgar Square, where huge pacifist demonstrations are staged beside the memorial to a hero of naval warfare.

This contrast between Quakerism's heavenly notions and earthly surroundings in London is duplicated in the big cities of America and (less dramatically) in the smallest towns. It is the universal clash of godliness with earthliness. The first Christians were challenged to become active missionaries: to go forth "as sheep in the midst of wolves" and to be "wise as serpents" but "harmless as doves." And that is what so many Friends try to do, through personal concerns and organized endeavor.

Action of this kind reflects whatever beliefs have been acquired through prayer, meditation, study, and worship. These beliefs vary according to each Friend's background, experience, and spiritual development, so that it is im-

Paul Trench of Austin (Texas) Meeting is on the editorial staff of the *San Antonio Light*. He is a native of England.

possible to put a precise label on "Quakerism." There are Friends who are even willing to go to war or to support a nation's decision to wage war. Nevertheless, a sense of the brotherhood of all men is so widespread in the Society that perhaps it would be fair to say that the essentials of Quakerism include "faith, hope, love, these three; but the greatest of these is love."

Franz Liszt is said to have described himself as half

gypsy and half Franciscan. Is that not true of us all? Our task, then, is to bear down upon the scales so as to depress the gypsy and to elevate the Franciscan. If we do that well, "the essentials" of Quakerism will not need to be analyzed or spelled out, but, in the words of Francis Howgill, we shall meet together "in the unity of the Spirit, and of the bond of peace, treading down under our feet all reasoning about religion."

New Neighbors

By HANS KNIGHT

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IT was a nice neighborhood. Lawn mowers buzzed a symphony of suburbia.

They walked up the gravel path to the house, man and boy. They rang the bell.

The man who answered the ring spoke through the screen door without opening it. He said: "You may not come in and see my house."

Tony Robinson was six and he didn't understand. He looked up into his father's face and saw the jaw muscles flutter under the brown skin, then he felt the big hand tighten around his own, and they walked back to their car at the curb.

The questions crowded in Tony's mouth, but he didn't let them out. Why was the man at the door so unfriendly? His father had spoken politely. He had introduced himself as the man who had made an appointment to see the house.

Why hadn't the man let them in? Why hadn't he even returned his father's greeting? And why had his father turned and walked away without another word? Was he afraid of the man behind the screen?

They reached home. Tony's mother, handsome and resolute, was waiting in the doorway of the row house and asked, "Well, how did it go?" and his father said, with a strange smile, "It didn't," and Tony found the courage to ask the questions, and his parents sat down with him in the small, hot kitchen and explained to him how it was when Negroes try to move into a white neighborhood.

It was the worst moment in the Negro Family Robinson's quest for the home in which they wanted to live. Today, three years after the incident, Harold Robinson's pride still makes it hard for him to talk about it.

"It was a matter of your son seeing you humiliated and taking it," he said. "That day I felt like giving up."

But the Robinsons didn't give up.

"We talked it over into the night," Julia said. "And we decided we owed it to ourselves and to our sons—

Steven was only two at the time—to keep on trying. We wanted to live in a good community with good schools."

Julia had been working as a bookkeeper and teller in a bank ever since she left school. Harold, his studies interrupted by military service, had another year to go to get his degree at college. "It was tough," he said. "We lived on Julia's pay and I didn't like it."

Six years ago, Harold began teaching. After Tony's birth, Julia had switched to night work in the bank. Two salaries coming in enabled the Robinsons to save.

In the fall of 1962 Julia decided they were ready to move. Harold agreed. "We were making enough money to afford a better place," Julia said. "We thought that was all we needed. We were pretty naive."

They scanned the newspaper ads for houses that seemed promising, and they found plenty, Julia said. "We just called up like any other American couple looking for a house. We didn't mention that we were Negro. I guess we were idealistic enough to think it wasn't important. We kept that up even after we had been turned down many times when the people saw us. We were also stubborn. But when Harold took Tony along that day and my son had to see the thing, we decided we would tell the people we were Negro in advance."

The Robinsons were treated to a variety of excuses.

"Sorry, the house you're interested in was just sold."

"Sorry, the owner isn't home. No, I don't know when he'll be back."

"Sorry, the salesman handling the property is on vacation."

"Well, we'll call you back . . ."

The Robinsons decided to change tactics. "We turned to new housing developments because we thought those deceitful practices couldn't be used," Julia said.

It didn't help. Sometimes the Robinsons found that the salesman in the model home had suddenly disappeared. Sometimes the salesman materialized and was

very rude. Sometimes he refused to give out simple information.

"It was almost funny to see a salesman suddenly run out the back door as soon as he spotted us pulling over to the curb," Julia said. "Once we did catch a nice young man willing to talk to us. He spent all his time telling us how terrible his houses were, how much it would cost us to fix them up, how inferior the materials were. He was very nervous—and so relieved when we pretended to believe him and walked away."

Also, some realtors and owners told the Robinsons they'd be willing to sell—but they were afraid of being boycotted by their neighbors and customers.

And then the Robinsons' luck changed. At church one Sunday, they heard Richard K. Taylor, executive director of the Delaware Valley Fair Housing Council, present a program for those interested in moving to traditionally non-Negro areas. The Robinsons met with a Fair Housing representative and told her exactly what kind of home they were looking for.

One day, a Fair Housing volunteer, walking through the neighborhood where she lived, spotted an empty split-level house. It had a front lawn and a back yard. It was close to a school. It was within easy distance of a shopping center. It might be what the Robinsons wanted.

It was.

Having agreed to the full asking price, the Robinsons got set to move into their dream house. "It sounds simple," Julia said. "But it wasn't."

When word spread that a Negro family was moving in, one neighbor sold his house and fled at once. Some residents went into worried huddles on their well-kept lawns. The rumor got around that the Robinsons were being subsidized by the NAACP to bust the block, that they couldn't really afford the house and would let it run down, to the embarrassment of the community.

Quietly, the Fair Housing volunteers went into action. Without preaching, they calmly answered some neighbors' questions about the Robinsons. Meanwhile, several ministers informally soothed jittery parishioners. And various residents of good will urged their friends over barbecued hamburgers to give the Robinsons a chance.

One day last September (1965), the Robinson family moved in.

"The very first day," Julia recalled, "a fantastic thing happened. People called on us in one long procession—white people. One lady asked if she could help us unpack. Another lady wondered if she could do some shopping for me. A middle-aged man came in and said he just wanted to chat. I was so moved I almost cried. This is heaven, I thought.

"Later, much later, I learned the truth about the wonderful welcome. All those people were members of the Fair Housing Council who lived nearby. And the reason they kept coming to the house was that they wanted to be on hand in case of trouble."

Although the welcome was less than spontaneous, there was a minimum of trouble. Nobody threw rocks. Nobody burned fiery crosses. Nobody picketed. Still, the neighborhood was all-white, and it considered the Family Robinson something of a foreign body. Some neighbors pointedly averted their faces when Harold Robinson walked the street. Occasionally, children would cross to the other side of the street to avoid coming near the Robinsons' lawn.



Photo by Don Pasquarella, *The Sunday Bulletin*, Philadelphia

The Robinsons were saddened but not angry. "One thing we had to remember—most of these white people had never met a Negro except in a menial capacity," Julia said. "They had never lived next to one, nor talked to a Negro except to tell him what to do, what to lift, what to clean up."

"We didn't look for red carpets and brass bands," Harold said. "All we wanted was to exercise our rights as Americans to live where we chose. We never asked for affection—but we never made excuses. We don't apologize for being Negroes."

One Sunday, Harold recalled, he was painting a section of his house. "It looked a bit shabby," he smiled. "Well, I wasn't going to let the white people think the neighborhood was falling apart because of me. So I got out the bucket and brush. The next Sunday, I noticed that two fellows nearby also were painting their houses. Maybe it was coincidence, but . . ."

While Harold was hosing down his car, six weeks

after they'd moved in, a man who lived across the street strolled by.

"Hi," said Harold.

"Hi yourself," said the man.

"When you and your wife have nothing better to do one of these days," Harold told him, "why don't you drop in?"

Half an hour later, the Robinsons' phone rang. The neighbors wanted to know if that night was okay to visit.

"Sure," said Julia, "come right over."

It broke the ice.

"It became a regular routine," Julia said. "One Sunday they'd come to us, the next we'd go over to their house. And we talked. We talked into the wee hours of the morning. They were frank and open, and so were we."

"They told us they'd thought of moving out when they heard we were coming because they were afraid. They didn't and they were glad, they told us. We discussed just about everything. We told them that some of our friends had worried that somebody might hurt our sons. They told us, frankly, that they had always thought of a Negro as quite inferior. We discussed all the myths that divide people. We didn't always agree, but we always parted friends. We realized that you can't challenge a myth unless you pin down exactly what the myth is."

"We think we gave each other an education," she said. "You can talk about integration and fellowship till doomsday and you won't know what it is until you have lived it."

It was this truth that caused Julia recently to quit her job at the bank and become a field worker with the Metropolitan Philadelphia Housing Program of the American Friends Service Committee. Her job is to provide a bridge between Negro American families who want to move into better houses and agencies which help them do so. She has set up information programs in Philadelphia and Camden.

"I feel very strongly about this," she said. "Perhaps it's partly because I was never interested in fair housing before except as it affected us personally. I feel I owe something."

They are happy in the house, Harold said. But he has no illusions. Some neighbors have not accepted them and perhaps never will.

"The myth is too deep. They look at a Negro and they don't see anything. They look through you, like an invisible man. And some of them see you all right, but they see you as not quite human. This kind of thing is hard to break down because it was instilled in them when they were kids."

Yet the Robinsons are not bitter. They have made friends and have seen some suspicions dissolve.

Tony has won several playmates. He is a third baseman on the midget team, and he has done well in school, where he is the only Negro in class.

Once, Tony came home looking downcast because some of the kids in the block had refused to play with him.

"Remember," Julia asked him, "when we lived in North Philadelphia in the old house—did all the kids on that block like you?"

"No," said Tony.

"Did you like all the kids on the block?"

"No."

"Well," said Julia, "it's the same here. It's a fact of life. Some people won't like you, no matter what you do. And some you won't like, for this reason or that. Some people won't like you because your skin is brown. Tough. But others will . . ."

She always remembered the song in *South Pacific*, the one that says a child has to be taught to hate . . . before he's six or seven or eight.

Harold nodded agreement. Then he chuckled.

"The other day, Steve, our four-year-old, came home blazing mad. He said, 'Aw, Dad, I had a fist fight with Johnny. He's just a colored kid.'"

(Johnny, a neighbor boy, is actually white.)

"But Steve wanted to get back at him, wanted to call him something bad. So he called him a colored kid. He had no idea what it meant. But he must have heard it somewhere."

It would be tragic, said Harold Robinson, if it weren't so funny.

A Door of Hope

By EBBA ZEITLIN

Hope is a door—
A door with a window.
Have I the strength to rise up
To approach that door,
To grasp the knob,
To peer out of that window?

I see only emptiness;
I must step out.

Now that I am part of it,
The emptiness is no longer empty.
It is an outdoor stage
Where I must face
My good and evil spirit.

The outcome of the drama
—ambiguous still?
Then the play must go on!

From The Friendly Round Robin

Renewal, Urban or Spiritual

Letter from the Past—224

THE first week of September London observed as the tercentenary of the Great Fire of 1666, which reduced to ashes and rubble a large section of the ancient city. I shared in the celebration to the extent of watching part of the pageant of boats on the Thames on the evening of the 8th, and of rereading the standard history of the event by Walter G. Bell.

There were already many Quakers in London in 1666. They had lived through the terrible plague, and as additional suffering they had borne the brunt of the recent Conventicle Act. The fire was, therefore, no unique misfortune. Those living in the area, as each day threatened further spread of the flames, shared the experience of their neighbors of trying to escape with some of their possessions. Those in the prisons involved were set free. Their oldest meeting house at Bull and Mouth was an early casualty to the flames, though the careful clerk rescued the official papers housed there, only to have them destroyed in 1821 in the burning of Grace Church Street meeting house. Ten years after the Great Fire, when less official papers were sought for compiling local Quaker history, they were reported as lost "at the firing of London."

Actually the experiences of Friends in the fire are little reported. Probably both they and their opponents were relaxed because it was a shared disaster. Except in *The Farthing Family*, a work of fiction, there remains no Quaker report of the fire comparable to that in the short-hand diary of Samuel Pepys, the colleague and neighbor of Admiral William Penn. Even the future Quaker, twenty-one year old William Penn, Junior, has left no single reference to the event unless it be indirectly by instructions for Philadelphia to be "a green country town which will never be burnt."

One matter that Friends shared with nearly everyone else was the problem of whether the fire was intended by God or was set and furthered by wicked men. In the first case it was a divine punishment for some sin. In the latter it was cause for new suspicion of groups already suspect. To most Londoners the Quakers, like the Catholics or the Dutch or French, were such a group. That several Friends before the fire had predicted such punishment on their persecutors did not reduce the suspicion against them.

In the perspective of time the disaster proved an asset. Apart from antiquarian sentiment the loss of pre-fire London was a blessing in disguise. The old city of wood was replaced by brick and stone and by wider streets. The Quakers promptly acquired substitute premises at Devon-

shire House, but also within five years rebuilt at Bull and Mouth. Before 1700 not only the Cathedral of St. Paul but fifty-five other churches (as is now believed) were restored under the supervision of that surpassing architect, Christopher Wren.

The present year marks not only three centuries from the Great Fire, but another anniversary—a quarter century from the London Blitzkrieg of which the very first of these "Letters from the Past" spoke in 1941. What the German bombs did then to London, though less concentrated in place and time, is a similar chapter in history, except that, unlike the fire, it meant the loss of human lives as well. The sequel to that, too (as one has watched it since), has had its physically salutary aspect.

Again now, as three centuries ago, new, safer, ampler, better buildings have replaced squalid and ugly homes or shops. While some old Quaker meeting houses (like the Peel, the oldest standing in 1940) were destroyed, a number of attractive new ones have come into being. In an exhibit and review of the work of the late Quaker architect Hubert Lidbetter I count no less than eleven in the metropolis designed by him since 1953. His role for Friends may be regarded as proportionate now to Wren's role at an earlier time for the Established Church.

Of course, religion is not to be measured by bricks and mortar. Renewal—urban renewal, as we have come to call it—is a useful figure for an aspect of spiritual life. The removal of what is old and outworn and its replacement by what the apostle Paul called the renewal of your mind is a wholesome parallel. This was graphically expressed on another occasion when in 1795 Thomas Scattergood, a visiting American minister, attended Ratcliffe Friends Meeting in London shortly after a fire had destroyed four or five hundred houses and stopped just short of the meeting house. He said that he "had seen that day good things in store for the inhabitants of this neighborhood, if on their part they would embrace the visitations of the Holy Spirit; and that as divine Providence had suffered a devouring fire to lay waste their outward habitations, and they were now raising pleasant buildings on the ruins, so if they were willing to let the searching and overturning power of the Lord lay waste their old buildings spiritually to the foundation and remove the rubbish out of the way, they in due time would be favored to be built up a church and people to his praise, and testimony-bearers would be raised up among them to promote the work."

NOW AND THEN

It is not too early to start thinking about sending FRIENDS JOURNAL subscriptions as Christmas gifts. See coupon on page 528

Pacific Yearly Meeting (August 14-18)

Reported by MADGE T. SEAVER

THE Epistle of Pacific Yearly Meeting this year speaks of finding "peace and gladness in the midst of an awesome world of violent, conflicting forces." The green and pleasant campus of Linfield College at McMinnville, Oregon, where the Yearly Meeting gathered for its twentieth annual sessions, may have contributed to the experience of peace. A part, at least, of the gladness came from delight in the reunion of our more than six hundred registrants from widely scattered Meetings in three nations, including Meetings in Mexico City, Vancouver (B.C.), and Honolulu.

The Meeting welcomed Akio and Nohuko Watanabe, Friends from Japan, as well as Kezia and Joseph Kakai (who are attending colleges in Oregon), Ann Taylor of Moorestown (N.J.) Meeting (representing Friends World Institute), Doris Darnell from the American Friends Service Committee in Philadelphia, and Samuel and Clarissa Cooper, former residents of the John Woolman House in Mt. Holly (N.J.) who are now living in Arizona. Visitors arriving later in the week were Morris and Evangeline Kimber with a minute from California Yearly Meeting.

Henry J. Cadbury was much more than a visitor. He gave two lectures entitled "Christian and/or Quaker," acted as a resource person in an open meeting of the Committee on Ministry and Oversight, and addressed both Junior and Young Friends Yearly Meetings. The first of his two talks dealt primarily with differences between Quakerism and Christianity; the second, with similarities. He concluded that Quakerism and Christianity should be joined by "both . . . and," as in the amusing analogy from his own family in which his marriage to his first cousin's daughter results in his being to his children both father and also first cousin twice removed. He traced differences between Quakerism and Christianity to Barclay's *Apology*, adding parenthetically: "Neither term is easily defined. If you think you can do it, you're fooling yourself." He suggested that, as Christianity began with Judaism, inheriting a great deal of Judaism, so Quakerism began within Christianity and inherited a great deal from it, though both contained a polemic against the body from which they had inherited; both were violently persecuted as revolutionary movements, and that persecution was the best thing that happened to them, for it consolidated them; both revolted against formality; neither began with fixed standards, including formal membership (for which absence of formal membership Henry Cadbury said he was nostalgic); both emphasize ethics as a necessary component of religion.

In spite of these similarities, there are differences of emphasis and some unsolved problems in regard to our relationships with other Christian churches. One difference in emphasis may be stated thus: Quakers are Christocentric in being loyal to Christ's spirit and teaching, while some churches remain loyal to Christ but disloyal to his teaching. One problem in regard to our relationship to the ecumenical movement may come when the "new Roman Catholicism" makes overtures of

friendship. Are we going to drag our feet in spite of the fact that we have a good deal in common with Roman Catholicism?

One of Henry Cadbury's closing reflections particularly stimulated thought. What, he asked, is the relationship between social concern and Friends' peculiar form of worship? The modern Quaker is apt to interpret everything by means of the Inner Light and to conclude that silent worship exposes us to the Light as to a kind of third degree. We may say, in other words, that a man can pay out in service only what he has earned in meditation. Not so, said Henry Cadbury: correct theology is the result of correct action. While he did not cite John 7:17 for his conclusion, it comes irresistibly to mind.

On the opening evening, the Committee on Ministry and Oversight under the chairmanship of Catherine Bruner (Delta) introduced a new Monthly Meeting, Grass Valley in California. Robert Barns, its clerk, described the history and present constituency of Grass Valley Meeting. Its members are almost all teachers in either the public schools or at John Woolman School.

Some of the themes found in the "state of the meeting" reports were summarized by Catherine Bruner. These common threads include the abrasions resulting from the interaction of strong individuals, the need for deeper worship and a vital ministry, and our sense of inadequacy in relationship with adolescent Friends who are growing up in a world very different from the one in which older Friends came to maturity. Catherine Bruner said that, while we carry out Meeting projects successfully, we long for help in creating genuine community in our Meetings.

Many Meeting reports speak of agony over the war in Vietnam. Among others commenting on these themes, Hugh Campbell-Brown of Vancouver (recently returned from a year of medical service in India) said that these themes, the need for community, a sense of inadequacy and agony, were not peculiar to Pacific Yearly Meeting. He had found them in the Meetings and Service Committees in India, as well as in the Meetings he recently had visited in British Columbia. Our sense of inadequacy, he said, is used to drive us to act adequately. He also spoke of the state of Christian missions in India, in which old-line missionaries are unable to let go of Jesus Christ and let him work from within the fabric of Indian life. Isn't this what George Fox meant when he said, "Christ has come to lead his people himself?" Hugh quoted a Hindu's statement that "Jesus Christ is my guru. I sit at his feet and he is at the bottom of all I do. I want nothing to do with denominations." He also told of an Indian who said, "What every Indian needs is a cross in every village and someone to hang on it." He suggested that when Friends rejected theology they threw out the baby with the bath water. Unless we look at Jesus freshly and bare of symbols, we deprive ourselves and our children. We ought to be allowing him to speak, act, and tell us what he means today.

The next evening the Peace Committee, under the chair-

manship of Stuart Innerst (LaJolla), presented a panel of three Friends who described their experiences in foreign aid. Ted Merrill, a physician who recently had worked for two months in a civilian hospital in South Vietnam, referred to this as one of the most rewarding experiences of his life, although he felt pessimistic about the effects on Vietnamese medical practice of many American physicians "brimming with misplaced enthusiasm" whose technical skills and tools were out of touch with the real needs of Vietnamese medicine. It was only at the end of his period of service that a Vietnamese physician suggested that "Sometime we should work together on a case."

Hugh Campbell-Brown's year in India led him to feel that India's culture, in which the dominant tone was reverence for tradition, resists the changes that Western aid brings. In so far as it has changed India, Hugh questioned whether our aid has been for the good. As foreign aid reduces infant mortality, the next famine is bigger than ever.

Edwin Duckles, reflecting more than twenty years of work with the American Friends Service Committee in Central and South America, acknowledged that these areas are fearful, envious, or hostile in the face of American aid, which indeed often had been degrading and corrupting in its effects. However, he felt that there is no resentment of the kind of aid which has no strings attached, which does not humiliate, and which strengthens the institutions of the people. Joseph Kakai, our visitor from East Africa Yearly Meeting, spoke with deep feeling before this session closed, assuring us that aid when given with friendship and trust is understood.

In any Yearly Meeting there are significant changes: some welcomed with gladness, others accepted with regret. In the first category was the interest group on "Problems of the Quaker Family," so well attended that it divided into numerous small groups for intimate discussion of such problems as personal pacifism, family relationships, sex, and the use of drugs. Another was the establishment of a standing committee on Friends schools to act in a consultative capacity in relation to those involved in Friends schools in the area of Pacific Yearly Meeting and to give consideration to an annual conference open to such persons. Helen Stevenson of Argentina (B.C.) is the chairman. John Sullivan, executive secretary of the AFSC office in Seattle, presented a statement which came out of a Service Committee interest group which had considered the decision of the National Board of Directors to find new ways to respond to the challenge of the war in Vietnam. Some of these ways involve unprecedented financial sacrifices and the support both of young men refusing war service in Vietnam and of those conscientiously led to acts of civil disobedience. Friends accepted this statement as a new and welcome note of profound moral seriousness.

Finally, a change in the editorship of *Friends Bulletin* took place at Yearly Meeting. Virginia Harris' resignation as editor was regretfully accepted after four years of editorial work, accomplished to the great satisfaction of the Meeting. We are fortunate, however, in finding a new editor in Alice Dart (Corvallis), who will assume the editorship after the September issue.

Lake Erie Yearly Meeting

Reported by BOB BLOOD

WHILE their highschoolers finished a week-long camp-out with friends of Indiana Yearly Meeting (General Conference) at Quaker Knoll, the rest of Lake Erie Yearly Meeting convened August 25-28 on the campus of Wilmington (Ohio) College.

Sensitive to the sufferings of war-torn Vietnam, the Peace Workshop persuaded the Yearly Meeting to allow it to continue as a year-round peace committee, to endorse New York Yearly Meeting's concern for sending relief supplies to both sides in Vietnam, and to send a press release to home-town newspapers advocating American Friends Service Committee proposals for peace in Vietnam.

Reflecting its continuing concern for Seoul Friends Meeting in Korea, the Yearly Meeting agreed to help support delegate Oh Churl's family while he attends the Friends World Conference next summer.

The Yearly Meeting wrestled with the technicalities involved in acquiring its first United Meeting with Ohio Yearly Meeting (Conservative)—the Cleveland Meeting; the decision was to resolve this year's conflicting Yearly Meeting dates by choosing as a regular meeting time the Thursday-through-Sunday prior to the last Saturday in August. Another link with Ohio Yearly Meeting will take the form of a modest contribution to the support of Ohio's "released Friends," Bill and Fran Taber. Moving at the same time toward Quaker outreach in another direction, the Yearly Meeting discovered enough consensus on the desirability of joining Friends General Conference to ask its local meetings to ratify that step.

Much of the impetus for the spirited discussions at the sessions came from the Yearly Meeting's newest constituent meeting—the Community Meeting of Cleveland. Howard McKinney, outgoing clerk, took time off from his "long, hot summer" (most of it spent in riot-racked Cleveland) as a new field representative of the United States human relations conciliation service. He will be succeeded as clerk by Esther Ewald of Delaware (Ohio) Friends Meeting.

Looking forward to meeting August 17-20, 1967, at the Friends Boarding School in Barnesville, Ohio, the Yearly Meeting will contribute toward the improvement of Plummer House facilities, where Young Friends will be based.

The Society of Friends, almost alone among Christian groups, has felt called to bear a corporate witness to the freedom and spirituality of the Gospel by dispensing with a separated and professional ministry. It has thus laid upon its whole membership the privilege and responsibility of exercising, under Divine guidance, the ministerial gift. But has it sufficiently realized that a corollary of this extension of the conception of the ministry is a parallel extension of the mental and spiritual preparation which alone can render its exercise effectual? Or do we even yet harbor the illusion that, the more empty and unprepared our minds are, the easier God finds it to speak through our echoing vacuity?

—MAURICE CREASEY

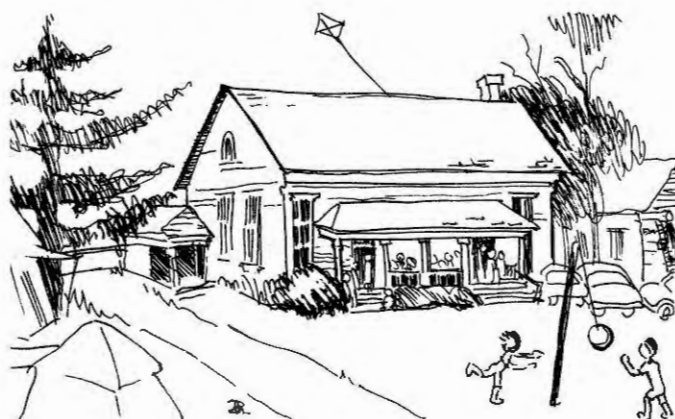
Illinois Yearly Meeting

Reported by FRANCIS D. HOLE. Illustrated by DORIS PETERS

THE large frame meeting house, built in 1874, gleamed with a new coat of white paint as Friends gathered August 17-21 for the ninety-second annual sessions of Illinois Yearly Meeting. The building is set back from Quaker Lane in a grove of trees in the midst of luxurious cornfields and pastures near Peru and McNabb in north-central Illinois. To the west are two smaller structures: the Junior Yearly Meeting House and a frame dormitory with 120 cots. A huge cistern for rain water and a storage tank for well water, both installed by Friends two years ago, provided a supply adequate for the needs of the 275 water-conserving adults and children in attendance.

Clerk Helen Jean Nelson spoke for all Friends at the beginning of the sessions when she said, "Let us still ourselves to learn of His will." Sitting beside her were Alice Walton, recording clerk, and William O. Brown, reading clerk.

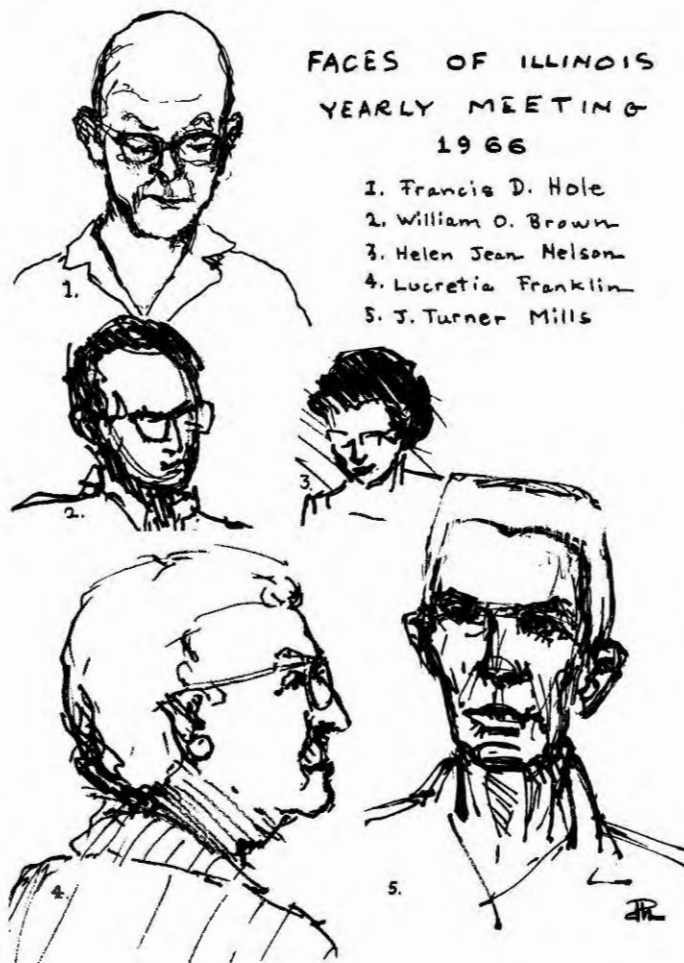
In worship, in discussions, in business sessions and workshops, in lecture hours and ensuing exchanges, Friends explored together the changing roles of yearly, half-yearly, quarterly, and monthly meetings as vehicles of our group experiences, with an eye to the social changes expected over the next thirty-five years. Geographically ours is a yearly meeting with



ILLINOIS YEARLY MEETING HOUSE
QUAKER LANE, McNABB, ILLINOIS

FACES OF ILLINOIS YEARLY MEETING 1966

1. Francis D. Hole
2. William O. Brown
3. Helen Jean Nelson
4. Lucretia Franklin
5. J. Turner Mills



a membership of less than a thousand adults and children in meetings distributed over an area about a thousand miles wide.

Speaking on "Mission to Pakistan and India," Joe Elder of Madison (Wis.) Meeting, chairman of the Department of Indian Studies at the University of Wisconsin, described his experiences last winter as a member of a three-man team from the (British) Friends Service Council and the American Friends Service Committee to serve as catalysts of communication between leaders of the two countries. The three Friends found that even some Friends Service workers at the two capitals had absorbed nationalistic viewpoints and would benefit from intervisitation.

Robert James of Concord Meeting (Concordville, Pa.), staff member in the Office of Religious Activities at Temple University (Philadelphia), offered a stimulating analysis of the questions that modern technological society raises about the nature of man, pointing out the lethargy of Friends in responding to new conditions and suggesting that competent personnel and financial resources of the Society are not being utilized systematically to prepare for the next thirty or one hundred years.

Reports were made by Marshall Sutton on the Friends World Committee and its plans for the Friends World Conference in 1967; by Ogden Hansford on the work of the American Friends Service Committee; by Thomas Finley, Sr., and Eugene and Betty Boardman on the program of the Friends Committee on National Legislation; by Joseph Vlas-kamp on Friends General Conference, including the midwest conference to be held next summer at Columbia, Missouri.

The Yearly Meeting was united in deep concern about the war in Vietnam. Thomas Finley, Jr., a college freshman from Downers Grove (Ill.) Meeting, asked guidance regarding his leading to participate in a mission to Hanoi planned by a newly formed international Quaker Action Group. More than five hundred dollars were collected during the sessions to purchase medical supplies for wounded and sick people in all parts of Vietnam. In this step Illinois Yearly Meeting echoed a prior action of New York Yearly Meeting, the character of

which was explained by Ross Flanagan, speaker on "Quaker Response to a Violent World."

Christopher McCandless of Exeter Meeting (Stonersville, Pa.), a senior at Haverford College, spoke on "Quakerism in a Secular Future." He and Jean Watson of 57th Street Meeting (Chicago), both active in the Young Friends of North America, gave the Yearly Meeting a feeling for the doubts and aspirations of college-age Friends. The Society of Friends has something to say to and to do with the new generation. The question is: what new words and actions are needed for effective communication between the generations?

Forty high-school-age Friends, who lodged in a tent-camp of their own in an adjacent farmyard, painted the Junior Yearly Meeting House, held discussions, took turns at waiting on tables, and enjoyed recreation together. Their report to Yearly Meeting was given partly in the form of poetry.

Elizabeth and William Simpson of Lake Forest (Ill.) Meeting and Doris and Hans Peters of Rockford (Ill.) Meeting carried on a remarkable educational program (including a craft studio) for children. Junior Yearly Meeting clerks presided at a brief session with adult Friends. The children displayed some products of their creative hours, including a fifteen-foot-long oriental dragon animated by an uncounted number of themselves. Exotic food articles sold at their "Oriental Food Shoppe" brought in funds for relief in Vietnam.

Workshops were held on the Meeting as a beloved community, the practices of Friends, the testimonies of Friends, and religious education. Some adults spent their workshop hour in the craft studio.

In "God Begins First to Taste Sweet," the sixth Jonathan Plummer Lecture, Francis D. Hole explored the meaning for Friends of Thomas à Kempis' *Imitation of Christ*. (Excerpts from this will appear in a later issue of the FRIENDS JOURNAL.)

At this "best yet" Yearly Meeting Friends generally felt that the loving fellowship of those four days lifted us all to higher levels of being and achievement than those to which we are accustomed.

Indiana Yearly Meeting

Reported by MARGARET W. WEBSTER

THE meeting house in Waynesville, Ohio (built in 1803) was the headquarters for the 146th session of Indiana Yearly Meeting, held August 25-28. High schoolers had a week's conference with Lake Erie contemporaries at Quaker Knoll, near Wilmington, Ohio. Junior Yearly Meeting used the barn and a large tent on the meeting-house grounds; its program centered on "Quaker Contributions to Education." (The children in Junior Y.M. made educational materials for the Head Start program and for a day-care center.) The weather was delightful; talks were stimulating; and business was carried on with care and with humor.

Herbert Hadley brought news of Friends World Committee, the 1967 Conference at Guilford, and the possibility of having visiting Friends in our meetings. Eugene and Betty Boardman, who have been "Friends in Washington" with the Friends Committee on National Legislation, told of the "Wednesdays in Washington" program and of William Penn House.

If we think religious education is important, said Joseph Vlaskamp of the Friends General Conference staff, we must spend time on it and try new approaches. He suggested some exciting procedures to consider and urged us to provide the atmosphere for "the teachable moment" and to use it when it comes.

The session devoted to a workshop on community relations was led by John Sweitzer and Tony Edgerton of the American Friends Service Committee's Dayton Regional Office, who told of methods (giving examples) of achieving comfortable relationships in biracial neighborhoods.

"Friends in Education Then and Now" was a topic well handled by Sherman Pressler, Louis Neumann, and Raymond Braddock. The last-named told of the exhilarating time he had had last year teaching high-school English in a boys' correctional school—teaching only those who asked to attend classes.

Speaking on "Friends in Our Communities," Lorton Heusel of Wilmington (O.) Meeting said, "Love grows; be sure you plant it. Be ready when the harvest comes . . . Patience and urgency are in tension in our lives." He gave examples of community betterment toward which members of his Meeting have contributed. (For instance, the Mental Health Clinic now meets once a week at Wilmington Meeting.)

During the time left open for individual concerns, members of Yellow Springs (O.) Meeting presented a clear, strong statement on the Vietnam War, which later was approved by the Yearly Meeting; this is being sent to all yearly meetings. The sum of \$400 was approved to be sent for the relief of suffering, divided equally between North and South Vietnam.

Barrett Hollister of Antioch College, speaking on "Friends and the World Council of Churches," told of his recent attendance, with Kenneth Boulding, at the fourteen-day conference on "Church and Society" at Geneva, Switzerland, as delegates from Friends General Conference and with the endorsement of Friends United Meeting. He said that of the four hundred people present (representing two hundred denominations), more than half were laymen. Barry described well the atmosphere of this great gathering of concerned, capable, dedicated men and women. Friends can benefit from such association; they can also have a voice in the World Council of Churches.

A Quaker Action Group

A Quaker Action Group has been sending humanitarian aid to North Vietnam and the National Liberation Front and South Vietnam by way of the Canadian Friends Service Committee. They have been doing this without requesting a license from the United States Government. The following paragraphs from a letter written by A Quaker Action Group to an official of the Treasury Department explain the religious conviction undergirding the group's refusal to seek a license:

"While we have supplied the information required on Treasury Department Form TFAC-1 we cannot, in harmony with our conscience, ask permission of any government to engage in the exercise of our religious duty to God and fellow members of the human family. As disciples of Jesus Christ we

are enjoined to love God and our neighbor—to give aid to the suffering and afflicted even if our government should consider them to be our enemy.

"In the seventeenth century, in the beginnings of the Religious Society of Friends, many Friends suffered imprisonment in order to establish religious freedom. That heroic stand for religious freedom became a reality in the American colonies and influenced the whole fabric of the Declaration of Independence and the Constitution of the United States. As heirs to both the Quaker and early American heritage we consider the giving of humanitarian relief to members of the human family as an inalienable right with which we are endowed by our Creator. Even more, as children of God it is our religious and moral responsibility to aid the suffering and bind up the wounds which war brings upon the family of mankind. How could we ask the permission of governments to do that which God commands? Why should our government require that its citizens seek a permit to exercise an inalienable right?

"A Quaker Action Group was organized July 13, 1966 as an informal association of individual Friends dedicated to confronting the immoral and destructive policies of war and violence while affirming constructive alternatives for the establishment of peace and human brotherhood. Its officers and administrative committee are: Lawrence Scott, George Willoughby, Co-Chairmen; Wilmer J. Young, Treasurer; Bertha Faust, Deborah Haines, Co-Secretaries; Ross Flanagan, George Lakey, Charles Walker, Project Chairmen."

LAWRENCE SCOTT, *Co-Chairman*

Quiet, Insistent Vigil for Peace

LIKE many another citizen troubled about the Vietnam war, Charles Hubbell of Santa Barbara (Calif.) Meeting, asked himself "What can I do?" His answer was to write a letter to the local campus newspaper of the University of California (Santa Barbara Campus), where he is associate professor of sociology:

Until Americans stop killing and being killed in Vietnam, I intend to take the following actions to express my sorrow and my protest: a black ribbon in my lapel every day and a quiet vigil every Wednesday noon at the edge of the sidewalk in front of the library. No placards, picketing, or speeches; just silent meditation until one o'clock, and then a hand-shake with my nearest companion. I invite others to join me.

That was all—no other publicity, no urgent efforts to proselytize for his cause. A small group of concerned persons did join Charles Hubbell at the appointed time, and some weeks later (as described in the FRIENDS JOURNAL of June 15) they moved their vigil to a busy corner in front of the Art Museum in downtown Santa Barbara. There for eight months, rain or shine, a circle of sixty to over a hundred silent vigilers have stood quietly, week after week, in an appeal to their fellow citizens and the world's decision makers to accomplish a cessation of hostilities in Vietnam.

At first the vigilers aroused some heckling and counter-demonstrating on the part of onlookers, but as the weeks have passed some of those who came to stare out of scorn or curiosity have been moved to step quietly into one of the gaps in the

line (left there for just this purpose) and to become part of the group.

The vigil that started as Charles Hubbell's one-man stand for peace has spread to other towns and campuses across the nation. In California there are vigils in Los Angeles, Pasadena, Ventura, Oakland, and Berkeley. In the Twin Cities area a weekly vigil began on September 14 near the University of Minnesota, and in Philadelphia a group of silent protesters are on hand every Wednesday noon at City Hall. During the past month Charles Hubbell has been carrying his concern personally from coast to coast, so there may be many more vigils now in the planning stage.

Uncomplicated though they look, such vigils require careful preparation; in order to make this process easier, Charles Hubbell has prepared sixteen pages of suggestions on the purpose and method of the vigil, preparations for the vigil, conduct of the vigil, and leadership and organization. It has proved desirable to use one small placard, for informational purposes only, so that spectators will be able to know what is going on. After the hour is over, small groups often gather on the sidewalk for quiet conversation, and since the vigil has not been promoting any one single approach to the problem, communication channels are kept open rather than sealed off.

"The Weekly Vigil for Peace," writes Charles Hubbell in his handbook, "is a quiet but insistent expression of concern. . . . It is intended as a recurrent, visible, corporate witness until [the war in Vietnam] stops. It seeks a loving and concerned confrontation—with our policy makers, with our fellow citizens, with one another, and with our individual selves."

Any group contemplating the inauguration of a weekly vigil at a new site is invited to get in touch with Charles Hubbell, 1060 Randolph Road, Santa Barbara, California 93105. Requests for assistance are welcome, as well as reports and suggestions.

E. L. C.

International Young Friends Summer

THE Young Friends of North America are planning an "International Young Friends Summer" in 1967 to supplement the program of next year's Friends World Conference at Guilford College, Greensboro, North Carolina. Youthful Quakers (mostly in the age range from twenty to thirty) from all over the world will carry the dialogue and international community of the World Conference to Friends in many areas of this country through a program of caravans, seminars, workshops, and conferences. Specific plans include:

Two Midwest Caravans. One of these will visit gatherings of Friends in the Indiana, western Illinois, Lake Erie, and New York areas, with participation in a work camp in Chicago. A second will visit various Quaker gatherings and will take part in short seminars in Ohio, Iowa, and Kansas.

Southern Caravan. Participants in this will travel through Tennessee, Georgia, and Alabama to New Orleans, where a work camp will be held.

Historical Quakerism Seminar and Tour. This group will be based at Pendle Hill conference center near Philadelphia and will include participation in work camps.

Nonviolence Seminar. This will feature a workshop in New York, as well as visits to United Nations sessions, the Quaker United Nations program, Friends World Institute, and the American Friends Service Committee's Harlem Project.

Peace and Disarmament Workshop. Meeting in Washington, D.C., under the care of the Friends Committee on National Legislation and local Friends, this program will attempt to relate the Quaker and the Christian witness to the contemporary political scene.

China Conference. Sponsored by the East-West Committee of YFNA, these sessions will consider the situation in China and its implication for Young Friends.

The summer will culminate in the biennial YFNA conference meeting in New Hampshire the last week in August, with a theme of dialogue and communication. One of YFNA's aims is to heal some of the divisions within the Society of Friends by bringing together young Quakers of widely differing religious backgrounds in the hope that through shared worship and action their differences may become tools for building unity, rather than further barriers.

Assistance and suggestions are welcome; these, along with requests for information and applications, should be addressed to International Young Friends Summer, Box 447, Earlham College, Richmond, Indiana.

Quakerism's Underground Prophet

CATHOLIC QUAKERISM. By LEWIS BENSON. Published by the author. 83 pages, paperbound. \$1.00. Available from Friends Book Store, 302 Arch St., Philadelphia 19106.

Lewis Benson of Manasquan (N.J.) Meeting has produced a book based on his 1964 lectures at Woodbrooke, Quaker study center in England. In *Catholic Quakerism* he repeats the germinal ideas long familiar to his followers and opponents, and enlarges them in several new directions.

His book appears in an underground fashion that is altogether characteristic. He published it himself (he is a printer by trade), had it duplicated in England, and is distributing it in this country almost privately, a few copies at a time.

It is in somewhat similar ways that his ideas, originally the property of a hard core of zealots, have crept into currency among Friends. Benson's most conspicuous trait is his talent for making Friends extremely angry at him; he has been provoking hostility for years; from where he stands, life must seem like an unending series of failures to persuade people. Actually, he has by now persuaded most younger scholars of Quakerism, at least in part. Most recent proposals for Quaker renewal owe him a strong debt, often stronger than their authors realize; the very word "discipleship" owes its currency to him.

Lewis Benson's role is that of a prophet crying in the wilderness. While he feels this role has been thrust upon him, his admirers agree that he is deeper in the wilderness than he has to be, because he insists upon using Christocentric language that is almost bound to put off many Friends. And, more basically, by being unable to budge one inch. The spirit of conciliation does not exist within him. He knows what is

true, and his auditors can take it or leave it. Typically, they leave it, then are annoyed to find certain of his themes persuading them despite themselves.

Lewis Benson's lifework has been nothing less than the recovery of covenant theology for Quakerism. He has made himself the greatest living authority on the thought of George Fox. For years he has gone around insisting that Fox did not say this, but that. By sheer depth of scholarship and much persistence he has forced his opponents to agree.

Of course, agreeing that his conception of early Quakerism, however true, should be normative for Friends today is something else again. Yet, by agreeing that he is right about history, Friends find themselves partly undone. For instance, primarily because of Lewis Benson, it is impossible today to take seriously Rufus Jones' theories of early Quakerism as "mysticism." Even those who think mysticism is a good thing are obliged to acknowledge that in the sense in which Friends today use the word, with all it connotes, it was introduced into Quakerism by Rufus Jones, not by George Fox. Benson, being Benson, does not regard such agreement with his own ideas as a victory. He sees "mysticism" as not only alien to Quakerism, but destructive of it; he wants it expunged.

The reader new to Lewis Benson's thought may be well advised to begin *Catholic Quakerism* at chapter four, a brilliant, funny, utterly devastating essay on the ecumenical movement. It is not until here that he explains his title: Quakerism is "Catholic" because it is not, in his view, a partial faith, appealing to only certain types, focusing on only some of the truths of religion. "It is shocking to the ecumenical mind whenever the claim is made that a particular Christian tradition has the quality of wholeness about it."

This chapter's subsection called "Pietism" will, among other things, remove a major semantic block to reading the rest of the book, that block being Benson's persistent use of what sounds like evangelical language. Here he makes it clear that such language, as used by early Friends, has little to do with the way it is used by contemporary Bible-thumpers.

"For the Pietist the salvation that the Gospel brings is personal salvation. . . . Fellowship is something that is added to faith as a secondary thing. . . . There is no clear and direct relationship between the individual's personal salvation and God's plan to save the world." To early Friends, on the contrary, responding to Christ's saving grace meant not only that the individual should be reborn, but that Christian community should be reborn to perform a revolutionary function in history.

This is vintage Benson. History itself is seen as God-in-history: first, in the old covenant with the Jews; later, in the new covenant through Christ, which was a covenant not of law but of a living "dialogic" relationship; in Christ's unending effort to draw men together out of sin to be a people of God; and, finally, in that people's permanent role as a vehicle for revolution. Early Friends saw themselves as a people of God, led prophetically and gathered into communities of discipleship. The model for any Friends Meeting is the twelve original disciples. "Covenant" and "discipleship" are the two key words by which Lewis Benson explains early Friends and

criticizes modern Friends. "Dialogue" comes a close third; we are called to be followers of Christ in a living and immediate sense, not followers of an amorphous Inner Light. Discipline worked for early Friends but is intolerable to us today because we conceive of it institutionally instead of in terms of loyalty to a divine leader.

The significance of all this for current Quaker problems can be enormous. The quest for "relevance" means relevance to a world in revolution. The quest for "renewal" means the quest for community, and Benson speaks to the most basic question of all: "Community of what, in what sense, to what end?"

R. W. TUCKER

Friends and Their Friends

The oldest Friends meeting house on the West Coast, occupied by College Park Meeting at San Jose, California, is shown in the cover photograph as it appeared in December, 1885, a few months after the Meeting was established by Joel and James Bean and their wives. It was shortly before this that an earlier Friends' body at San Jose (founded in 1861) had divided into two parts, pastoral and nonpastoral—College Park being, of course, the nonpastoral one.

It was from this nucleus that there developed gradually through the years the College Park Association of Friends in the San Francisco Bay area, which in 1930 called the meeting at which was organized the Pacific Coast Association of Friends, forerunner of Pacific Yearly Meeting (the 1966 sessions of which are reported in this issue).

The 1885 structure pictured on the cover is still in use, although in 1958 highway construction caused it to be moved across the street from its original site, and a vestibule, a dining room, nursery facilities, and Sunday School rooms have been added.

For the facts upon which this account is based the JOURNAL is indebted to Herbert C. Jones of San Jose (who also furnished the old photograph) and to Ralph and Ellin Heald of Joshua Tree, California.

The Friends Center at New Brunswick, New Jersey, which opened less than two years ago, now has twelve graduate students (both men and women) occupying its cooperative living quarters for students at Rutgers University. Serving as director this year is Douglas Fischer, a Philadelphia Friend who is a graduate of Wooster College. The small Friends' Meeting which holds its sessions in the Center (33 Remsen Avenue) is particularly anxious to receive visits from Friends from other regions.

The Meeting School at Rindge, New Hampshire, is launching experimental "teacherless" courses, with Christian Ravndal of the English department as faculty coordinator. Among the special-interest groups inaugurated under this program are courses in Existentialism, Radical Theology, Child Rearing and Education, and Quakerism.

In line with the concern of the Friends Conference on Race Relations, the school now has among its forty-two students six Negroes from culturally disadvantaged areas. Friends willing to help provide needed scholarship help for these young people are invited to send tax-deductible gifts to The Meeting School, Rindge, New Hampshire 03461.

Douglas and Dorothy Steere are leaving their Haverford (Pa.) home on October 28th for a seven-month tour which will take them through Africa to Australia, New Zealand, Japan, and India. While in Australia Douglas Steere will deliver the annual James Backhouse Lecture at the Australian Yearly Meeting at Hobart, Tasmania, in January, 1967. Later he will participate in two colloquia sponsored by the Friends World Committee: one at Oiso, Japan, late in March; the other at Ooty, India, in mid-April. As most JOURNAL readers know, Douglas Steere is (among other things) professor emeritus of philosophy at Haverford College and chairman of the Friends World Committee.

A coffee house in Sandwich Quarter (New England Yearly Meeting) seems highly appropriate. Sponsored by Friends primarily to serve students of year-old Southeastern Massachusetts Technological Institute at North Dartmouth, the fall coffee-house sessions will be held at the Friends Community House at Westport, Massachusetts. Later, when funds permit, the Coffee House Corporation hopes to obtain a site within walking distance of the new SMTI campus.

The four-hour conversation sessions now scheduled are to explore controversial issues and ideas; discussion leaders will be limited to brief formal presentations and will then encourage exchange of ideas among students, faculty, and community members, with a strong emphasis on student involvement. (Plans for this project were first reported in the FRIENDS JOURNAL of April 1.)

Friends in Iowa City, Iowa, who for over sixteen years have been meeting in private homes or in rooms at the University of Iowa's Memorial Union, have now purchased a meeting house of their own. It is a two-story former private residence located two blocks from the university campus. The hope of the Meeting's members is that the meeting house will serve not only as a place for meetings for worship and First-day School but also as a center for Quaker students as well as for other students seeking information about Quakerism. A library of Quaker books and literature is planned.

Richard H. McFeely, principal for seventeen years of George School, Quaker boarding school near Newtown, Pa., died on October 4th. He had been on terminal leave of absence because of ill health. An obituary account will appear in a later issue of the JOURNAL.

Three teachers from Soviet Russia are now making a three-month tour of schools in the United States under the joint sponsorship of the Ministry of Education of the Republic of Russia and the School Affiliation Service of the American Friends Service Committee. This is an enlarged version of two previous exchanges which each brought two teachers for a maximum of two months. The visitors will not only be observers in American secondary-school classrooms; they will also do some actual teaching.

At Philadelphia City Hall, twenty-three vigilers, chiefly Quakers, initiated a series of "Wednesday Vigils" on September 28th. Sponsored by the Friends Peace Committee of Philadelphia Yearly Meeting, further vigils are planned for the noon hour (12 to 1) each Wednesday, following the lines of the "Quiet, Insistent Vigil for Peace" described elsewhere in this issue, with no talking and no distributing of leaflets. A single sign, "Silent Vigil for Peace in Vietnam—All Welcome," identifies the group. Participants may come and go for five minutes, or for the whole time, as they wish. The place was selected because of wide sidewalks and high traffic volume. (During the hour, more than 1700 autos, 70 buses, and about 3500 pedestrians passed.) Bryn Mawr, Jenkintown, and other Philadelphia suburban communities are considering starting similar vigils.

Specialized information in the social sciences is provided in the federal government's *Directory of Information Resources in the United States (Social Sciences)*, an addition to the growing list of reference works giving this type of knowledge. This directory (a companion volume to one on physical and biological sciences and engineering) lists over four hundred sources of social-science information, giving in each case the name and address of the organization, its functions, its services, and its publications. The National Referral Center for Science and Technology (Library of Congress, Washington, D. C. 20540), which publishes the *Directory*, is also a means of contact between those in search of information and those who can supply it.

Richenda C. Scott, widely known British Quaker author, has just assumed the editorship of *The Friends' Quarterly* (also British), succeeding Margaret B. Hobling, who is retiring as editor after twenty years in that post.

"Meeting Workers at Waysmeet" is the name of a one-day program to be held November 2 (9:30 to 4:30) at Pendle Hill, Wallingford, Pa. Mildred Young, Caroline Pineo, and Francis Brown are the resource people, and Ray Hartsough is chairman. All Friends interested in discussing Meeting concerns and in getting acquainted with the resources available in Pendle Hill's book room and library are invited. Registration for the day's program (including lunch) is four dollars. Advance registrations are requested.

"A sort of Quaker syndrome which seems to be getting worse every year" is an attender's description of the excessive quantity of speaking in meeting that took place at the summer sessions of one of the Yearly Meetings. "How is a problem of this sort to be attacked? Something has gone very wrong with Friends' understanding of the meeting for worship when there are a score of speakers in sixty minutes—even allowing for the somewhat unusual circumstances of Yearly Meeting when many have not seen one another for a year and feelings may run a little high. The problem is not restricted to Yearly Meeting. Can it be that we have gotten so far away from our origins that we have lost the ability to make the fine distinction between a message arising from the Spirit and one arising from our own good intentions or concerns?"

Harold E. Snyder, for fourteen years director of the American Friends Service Committee's International Affairs Seminars Program in Washington, D. C., has left the United States for a new assignment in India and Pakistan as Quaker International Affairs Representative.

"Should Churches Pay Taxes?" Two clergymen discuss the pros and cons of this question in the September issue of *Church and State*.

"No," says C. E. Colton of Dallas, Texas. "If we maintain the basic philosophy which has been expressed in the First Amendment to our Constitution, the church, as such, must be free from taxation. It is the only way that we can maintain a free church in a free state." He goes on to say that any voluntary contributions in lieu of taxes would be unwise. "Already there is a strong tendency on the part of some church groups to obtain subsidies from the government. This tendency would be greatly intensified if churches, as such, began paying into the government, either compulsorily or voluntarily."

"Yes," reasons Dennis G. Kuby of Cleveland, Ohio. "Churches today should have sufficient historical vision to read the writing on the wall and prepare to render unto Caesar the things that are Caesar's." The lessons of history clearly dictate the consequences when churches accumulate too much wealth . . . it is the built-in edifice complex of Judaism and Christianity that will hasten the end of their tax-exempt status. . . . With churches sharing the tax burden many secular social service agencies might be able to function more effectively."

The question is further complicated because both writers agree that they are discussing only church property used specifically for worship and religious instruction. Dr. Colton would tax all other types of church property, while Mr. Kuby would exempt church-supported schools and charitable institutions.

The authors of the controversial booklet, *Quakerism: A View from the Back Benches*, have a word to say—in boldface type—on this subject of taxation: "Friends should re-evaluate our acceptance of the special privilege of tax-exempt status for religious organizations."

Philadelphia Weekend Workcamps have begun their twenty-seventh season with a new staff helping David Richie to plan for three camps per weekend as often as volunteers can be found to fill them. (Last year a new record total of 1267 volunteers participated.) The staff includes Eric Wright and Carolyn Sproggell, both members of Gwynedd (Pa.) Meeting, as well as Martin and Helen Mayfield, attenders at Austin (Texas) Meeting. Also helping on weekends will be two Negro leaders. In October, six VISTA Volunteers (members of the domestic Peace Corps) are replacing the four volunteers who lived and worked last year in the Mantua area of West Philadelphia, where the Quaker workers are planning to expand their contribution in the community. To help them set up housekeeping there is urgent need for furniture, refrigerators, kitchen utensils, bedding, etc. To make offers (or for further information about the workcamps) please phone or write David S. Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2 (LO 8-4111).

The appointment of John Fullam, a member of Wrightstown (Pa.) Meeting, as a Federal Judge in the Eastern District of Pennsylvania recently was approved by the United States Senate.

A prominent Catholic scholar, the Reverend Bernard Haring, who was secretary of the commission that drafted the Vatican Council's decree on "The Church and the Modern World," was one of twenty theologians participating in a four-day interfaith seminar held in September at Pendle Hill, the Quaker adult study center at Wallingford, Pa. At a press interview during the conference he commented on the attitude of clergy and laity of his own church. He feels that they are impeding renewal of the church's spiritual life and efforts toward making it relevant in today's world. Mistakenly supposing that "renewal" means relaxation of standards rather than a call to more demanding ones, these "backward-looking, backward-thinking traditionalists," he said, "are actually joining with those who say 'God is dead.'" His remarks were based on talks with churchmen during a recent tour of Italy, Mexico, and North America.

Douglas V. Steere, who served as Quaker observer at several of the Vatican Council sessions, was host for this seminar, patterned after one held last year at St. John's Benedictine Abbey near Minneapolis.

"Television for the Family," a one-dollar handbook containing evaluations of 380 programs by specialists in education, social welfare, and mental health, has been published by the National Association for Better Radio and Television, 373 North Western Avenue, Los Angeles, California 90004. This nonprofit, educational association also publishes a quarterly news sheet, *Better Radio and Television*, which is concerned with special studies and with information about organized efforts to improve broadcasting. Copies are available for ten cents each, or five cents each for ten or more.

New York Friends Seminary at Fifteenth Street and Rutherford Place in New York City has extended its school year by three weeks with the intent of using the additional time to permit an expanded program in the arts, in special seminar programs and projects, and in individual remedial work with students. The seminary's new principal is Ernest Seegers, formerly assistant headmaster at Oakwood School.

Copies of the "Friends Journal" for 1956, '57, '58, '62, and '63 containing the annual index (the final issue of each year) are needed to complete the files of the Friends Meeting at Sacramento, California. Any reader who has these and is willing to part with the pages containing the index will be doing a favor by notifying the Meeting's librarian, Georgenne M. Ferdun, 2439 Fifth Avenue, Sacramento 18, who will send the money necessary for mailing them to her.

Back issues of the "Friends Journal" for 1960 (Numbers 1-31 and 34-35) and 1961 (Number 4) are wanted by the Divinity School Library of Drake University, Des Moines, Iowa. Any reader possessing these back numbers and willing to part with them should make inquiry of Delbert E. Hollenberg, Librarian, before sending the magazines. Payment will be made.

New England Friends' Family Camp



New England Yearly Meeting this past summer held its first week-long family camp in several years. Families from all over the Yearly Meeting stayed in cabins and tents at Friends Camp, China, Maine, which successfully accommodated forty-six participants, although the camp is built to handle only thirty, including staff. Next year two camps are planned.

Ed and Dorothy Hinshaw coordinated the activities. Elmer Brown led the group in informal Bible study. Lois Brown, Margaret Wentworth, and Dorothy Hinshaw managed the kitchen details. With Lois's encouragement, parents and children found ways to share through finger painting and art.

The camp program was built upon a minimal schedule and much group activity. Discussions which ran into the night after the youngsters were in bed dealt with teaching children things of value and with the role of the Quaker family in modern society. Several work projects were completed. Fellowship in play, discussion, and worship each day provided a spiritual blessing for those attending.

EDWIN E. HINSHAW

Letters to the Editor

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

Must Minorities Rule?

Two thousand years ago there were many thousands of Jews who, if their voices could have been heard, would not have permitted Jesus to be crucified. It was the minority in power and their followers who cried "Crucify him, crucify him!" In Nazi Germany myriads of people in their hearts and consciences were opposed to the crimes being perpetrated against Jewish citizens, but who of us would have had the courage to take a stand that would have involved and endangered those near to us? In our country today countless numbers are opposed to the war our government is waging in Vietnam, but as the power of the executive branch of the government increases so the silencing of those who object increases.

Must this be an established pattern even today, when more and more intercourse exists between all peoples and an international understanding is in the way of emerging, implemented by a United Nations organization offering every avenue for peaceful settlement between nations? One sometimes wonders whether the only thing that will destroy war is war itself, and not the spirit of man with all its noble enterprise.

Pasadena, Calif.

MIRA C. SAUNDERS

"Living Religious Art"

The poem by Winifred Rawlins in your issue of September 15 is for me a piece of living religious art. There is still hope in blessing each other in all lands and in arts that spring from love and labor. I am sending my copy to a political leader in Washington, D.C.

Remembering Fox's American Visit

Within the next few years, the 300th anniversary of George Fox's visit to America will happen. It has occurred to me that, with sufficient planning, observance of the anniversary of this visit could probably be made very meaningful, especially since some of the attitudes Fox encountered then remain unsolved problems today.

The anniversary observance, among other things, might provide an opportunity to give public witness in various ways to Fox's belief in the equality of all before God, regardless of sex or color. Fox arrived in Barbados in 1671; he had urged Friends there to civil disobedience when they were forbidden by law to bring Negroes to meeting at various points along the eastern coast of America, where he had arrived in 1672. Fox spoke with many Indians and their kings and emperors, and he met with different Friends' Meetings. On one occasion he disputed publicly with a doctor who denied that Indians shared the Inner Light; Fox proved his point to the satisfaction of the governor and the people present.

Perhaps the anniversary observance might also be an occasion (if it seems suitable) to erect historic markers at some of these places to commemorate George Fox's visit in America as well as his uncompromising position that every person has

a right to be treated with dignity as a human being. These observances would not be made to show pride in belief; they might, however, help give courage to those whose rights are still denied.

Opa-locka, Fla.

SHIRLEY MILLER BARTELL

Civil Disobedience

Civil disobedience will be most effective when the necessity for it (of which Wilmer Young wrote in the July 15th issue) derives from recognition of a greater community than the national one. It is as impossible for an educated person today to confine his knowledge and responsibility to his country's national boundaries and interests as it is impossible for anyone to have any knowledge, or human interest, or sense of right and wrong apart from association with others. From birth on, everyone is induced with friendly persuasion to respond to others, to imitate them, and to associate with them. In association with others, and in no other way, do we all acquire the use and need of language, of knowledge, and of skills and personality.

Thus every person in the world becomes socialized, fit to live and work in great cooperative accomplishments. Though the various national and religious communities, by the same method of association, have acquired different and distinctive ways of life—in language, customs, and government—yet the practice of association with others is common to them all. It is therefore the primary goal of society.

In the recognition of this equal and common membership in it we see and feel the world community (to which henceforth we are ultimately responsible) transcending and determining our religious faith and our national citizenship.

New York City

CORNELIS JOUWSTRA

Witness in the Society of Friends

From time to time one reads about a rare Friend who thinks of God's Spirit as a figment of the imagination, having no reality, and one wonders how this can be cleared with Quaker faith, which for three hundred years has witnessed to God's Light in man. Then one meets a few Friends who support the war in Vietnam and other Friends who advocate utmost gradualism in racial matters, which is a way to prolong oppression of people.

Principles of moderation, even important ones, permit some leeway. But the causes mentioned do not, it seems to me. What these Friends do is to allow large-scale killings of fellow men, large-scale oppression of fellow men, under certain conditions, at certain times, out of some fear. They seem to me to question the existential value of Jesus' counsels, since they back actions which are contrary to his teaching. These Friends are well-meaning people whom I love and respect. Yet I believe that their opinions on the causes of war and racial tensions create quite a confusion in the heads of young members regarding Friends' witness.

This is not a problem of tolerance; it is one of clearness: how to achieve unity of deeds and faith. Though it is unnecessary to take a religious stance in order to become convinced that the very same moral treatment should be accorded

to men everywhere, Quakers have received the belief in the brotherhood of men through Christ. Many Friends have the unshakable faith that the teachings of Jesus, divested of oriental metaphor, are practical, not merely inspiring, and that his warnings must be heeded in order to avoid personal and national catastrophe. We can strive, however imperfectly, to fulfill Jesus' great ideals. We can earnestly try, even after we have done some wrong. The moment we think that Jesus' counsels are old, outlived patterns—impractical, perhaps utopian—we are on the way to use evil means for good ends.

Carbondale, Colorado

HANS B. GOTTLIEB

"On Being Open to Seekers"

In response to the challenging letter of Esther Hayes Reed (JOURNAL, September 1) about my article on what I see as the need for Friends to open up to the seekers in today's world, I suggest that other Friends may want to speak out.

Is it a common experience in our meetings that the lay ministry often results in poor preaching? Do most Friends find that there is too much quiet in our meetings and that this is a tiring custom? Are most meeting houses drab-looking? Should we by all means have some music? By remedying these alleged shortcomings, would Friends' meetings be better able to be ready for those who might seek us?

I invite Friends to comment freely on these queries and to send them to Seekers Subcommittee, Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

Decatur, Ill.

CHARLES F. WRIGHT, Chairman

On "Imprinting"

Cannot still more violence in America be predicted as a result of presently increasing child batterings? Is not the "battered" child, if not utterly broken, apt to grow up to act out explosively on others what was acted out on him?

An article by Marian Gennaria Morris in the January-February (1966) *Transaction* of Washington University, St. Louis, seems to suggest that mother-child rejections leading to child batterings may be in part a consequence of faulty "imprinting" resulting from unnatural maternity-hospital procedures which tend to separate mother and child in the emotionally important first hours and days. (Imprinting is the biological "claiming" process by which the parent—or substitute parent—and the child—or substitute child—has implanted deeply in his consciousness the smell, sounds, feel, and sight of the other. For example, a hen and ducklings may adopt each other. Even a cat and a rat may accept each other as parent and child.) What happens, then, when the human infant's primary imprinting is to an antiseptic-smelling masked figure or to a bare crib? And when the human mother's crucial, bond-forming contacts with her child are delayed, hasty, and anxiety-ridden? Must not man remember that, though potentially "like an angel," he is also an animal subject to biological laws older than his species, which he breaks at his peril? This article contains many specific suggestions for hospitals which should be very interesting to Friends and friends of Friends on hospital boards or otherwise associated with hospitals.

Bernardsville, N. J.

BETTY K. STONE

Psychedelic Drugs

Individuals having an interest in the article about LSD by Barbara Hinchcliffe (JOURNAL, August 15) may desire to attend a lecture sponsored by the Spiritual Frontiers Fellowship on November 15 at 8 p.m. at St. Mary's Episcopal Church, White Horse Pike and Green Street, Haddon Heights, New Jersey, at which Dr. Walter N. Pahnke will discuss "Can We Change Consciousness?" Dr. Pahnke, currently a resident psychiatrist at the Massachusetts Mental Health Center, is considered among the world authorities on the relationship between psychedelic drugs and the mystical state of consciousness. Spiritual Frontiers Fellowship particularly seeks clergymen and those with a scholastic background in religion similar to that of clergymen; it does not publicize its lectures in newspapers, but asks for a donation of \$1.50 for each lecture. Jean Dixon, Hugh Lynn Cayce, Rev. S. S. Rizzo, Rev. R. E. Grace, and Ruth Montgomery are other lecturers for this season's series of talks.

Southampton, Pa.

JOHN R. EWBANK

Old Meeting-house Benches: Information, Please!

Several years ago (possibly between 1954 and 1962), an ancient Friends Meeting in New Jersey replaced its benches that were thought to date back to the 1790's. These have been reclaimed and some of them placed in new meeting houses.

If anyone knows the home Meeting of these benches, he will confer a considerable favor by communicating with me. It will be appreciated.

355 Tenney Circle
Chapel Hill, N. C.

STUART WILLIS, M.D.

Back Issues Wanted

Can JOURNAL readers supply (for reimbursement of shipping charges) Volume 8, Number 6 (1962) of the FRIENDS JOURNAL and Volumes 1-104 (1844-1947) of the *Friends Intelligencer*?

801 DeMun Avenue
St. Louis, Missouri

PERIODICALS DEPARTMENT
Corcordia Seminary Library

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. Unless otherwise specified, all times given are Daylight Saving.

OCTOBER

16—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m. Meeting for worship, 11 a.m. Lunch served by host Meeting. Meeting for business, 1:30.

17—Free public lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "This Garden of Eden."

21-22—AFSC Conference on "China: An American Dilemma," Chapman College, Orange, Calif. Information available from AFSC, Box 991, Pasadena, Calif.

22—Concert sponsored by Flushing (N.Y.) Friends featuring Donna Jeannine Graham, pianist, at 8:30 p.m. at School No. 218, 65-21 Main St., Flushing (on route of bus Q-44). Benefit of Sheffield (Mass.) Projects School for the education of school dropouts who are talented in the arts. For tickets (\$1.75 each) phone FI 9-7023.

24—New York-Westbury Quarterly Meeting, Flushing (N.Y.) Meeting House, 137-16 Northern Boulevard. Worship, 10 a.m. Ministry and Counsel, 10:30, followed by business session. Bring box lunch; beverages and dessert (also child care) provided. Afternoon

speaker: David Richie of Philadelphia Yearly Meeting's Social Order Committee on "Work Camps at Home and Abroad."

24—Lecture by Floyd Schmoie, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "Noah's Ark."

29—Day of "Search and Refreshment," on the basis of silent worship, 10 a.m. to 4 p.m., Yardley (Pa.) Meeting House. Arranged by Bucks Quarterly Meeting for Ministry and Worship.

29—Concord Quarterly Meeting, 10:30 a.m., West Street Meeting House (Fourth and West Sts.), Wilmington, Del. Lunch will be served.

31—Lecture by Floyd Schmoie, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "Ancient Man."

NOVEMBER

4-5—Annual public meetings of American Friends Service Committee, Race Street Meeting House (above 15th Street), Philadelphia, Friday, 7-9 p.m.; Saturday, 9:30 a.m.-4 p.m. Sessions will center around the Service Committee's response to the present dual crisis of the war in Vietnam and the struggle over social and economic injustices at home.

7—Lecture by Floyd Schmoie, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "The Explosion of the Mind."

13—Baltimore Quarterly Meeting, Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

14—Lecture by Floyd Schmoie, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "Dispersal and Change."

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

BROWN—On July 1, to Allan and Elizabeth Potts Brown, a son, JONATHAN WISTER BROWN. The mother and the maternal grandfather, Edward R. Potts, are members of Southampton (Pa.) Meeting.

DALSIMER—On September 24, at Bryn Mawr, Pa., a son, DANIEL ADAM DALSIMER, to John and Denia Dalsimer. Both parents are members of Merion (Pa.) Meeting.

WARNER—On September 12, at San Jose, Calif., a daughter, VICTORIA LEFFINGWELL WARNER, to Charles Dudley, Jr., and Betsy Warner. The mother is a member of Scarsdale (N.Y.) Meeting; the maternal grandparents, Robert and Virginia Repenning, are members of Claremont (Calif.) Meeting.

WOODSIDE—On August 9, to Kenneth H. and Laura Adams Woodside of Rochester, N. Y., a daughter, ELIZABETH ANN WOODSIDE. Her parents and her sister, Mary Ellen, are members of Rochester Meeting.

MARRIAGES

BORNEBUSCH-BRICK—On July 17, under the care of Medford (N.J.) United Meeting, MARTHA CHRISTINE BRICK, daughter of Justus C. and Martha C. Brick, and LARS ERICK BORNEBUSCH, son of Earl and Esther Bornebusch of Guldborg, Denmark. The bride and her parents are members of Medford United Meeting.

MIMURA-GOODEN—On September 3, at Davis House, Washington, D. C., under the care of Alexandria (Va.) Meeting, CAROLYN LOUISE GOODEN, daughter of Ernest Lambert and Nola Wintz Gooden of Takoma Park, Md., and HARLEY HARUO MIMURA, JR., son of Harley and Ilene Nakatani Mimura of Silver Spring, Md. The bride and her father are members of Alexandria Meeting; the groom and his parents and brother are members of Providence Meeting, Media, Pa.

MORRIS-SMITH—On July 23, in Detroit, Mich., JUDITH A. SMITH, daughter of Ward and Jeannette Smith, and WILLIAM P. MORRIS, son of Elliston P. and Anna S. Morris. The groom and his parents are members of Southampton (Pa.) Meeting.

WILL-PAULLIN—On September 4, on the campus of Hartford (Conn.) College for Women and under the care of Hartford Meeting, KAREN COLLEEN PAULLIN and PHILIP SINCLAIR WILL. The bride and her parents, Theodore and Ellen Paullin, are members of Hartford Meeting.

DEATHS

FOSTER—On June 22, EVA FOSTER, one of the founding members of Clearwater (Fla.) Meeting. She was born in Westerley, R. I., and worked in the social service field for many years, two of which she spent in Poland with the American Friends Service Committee.

ROBBINS—On April 14, in Crosswicks, N. J., HARRIET WOOD ROBBINS, aged 72, daughter of John W. and Emma Satterthwait Robbins, a member of Chesterfield Meeting. Surviving is a sister, Helen R. Robbins of Crosswicks.

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 Elmore, 624-3024.

California

BERKELEY—Unprogrammed meeting, First-days, 10 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. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

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 for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA — First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

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

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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 624-3690.

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: George Peck. Phone: Greenwich TO 9-5265.

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—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

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

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 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.

Illinois

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

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.

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Louisiana

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

Maryland

BALTIMORE—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:45 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, Janet Southwood, 1326 White Street, phone 665-4934.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, 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—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly.

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.

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

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 345-8283 or 249-7460.

PLAINFIELD—First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

TRENTON—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. 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.

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

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
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-5750 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, 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, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shotts, 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. Lila Cornell, Clerk. JA 6-8638, 371-4277.

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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.

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day School, 10:00 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.

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

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

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

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

LANSDOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

LONDON GROVE—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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

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. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & 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, 3708 Spring Garden St., 11 a.m.

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

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

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

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

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

UNIONTOWN—Meeting, 11 a.m., 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.

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

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.

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.

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 MEloose 2-7006.

Wisconsin

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

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

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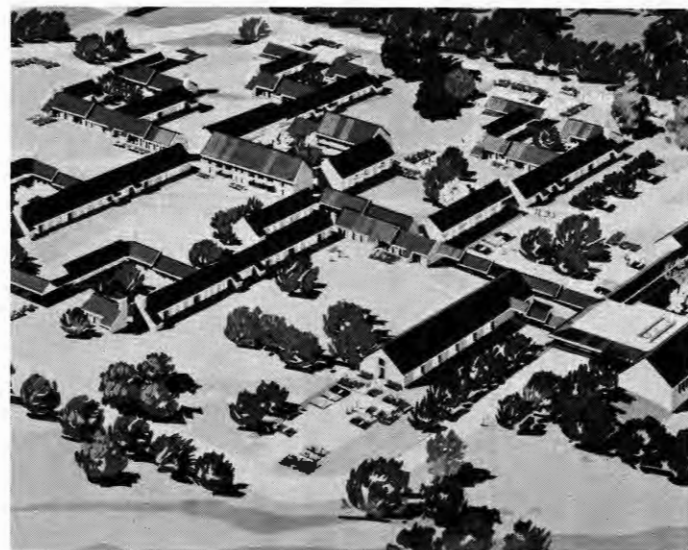
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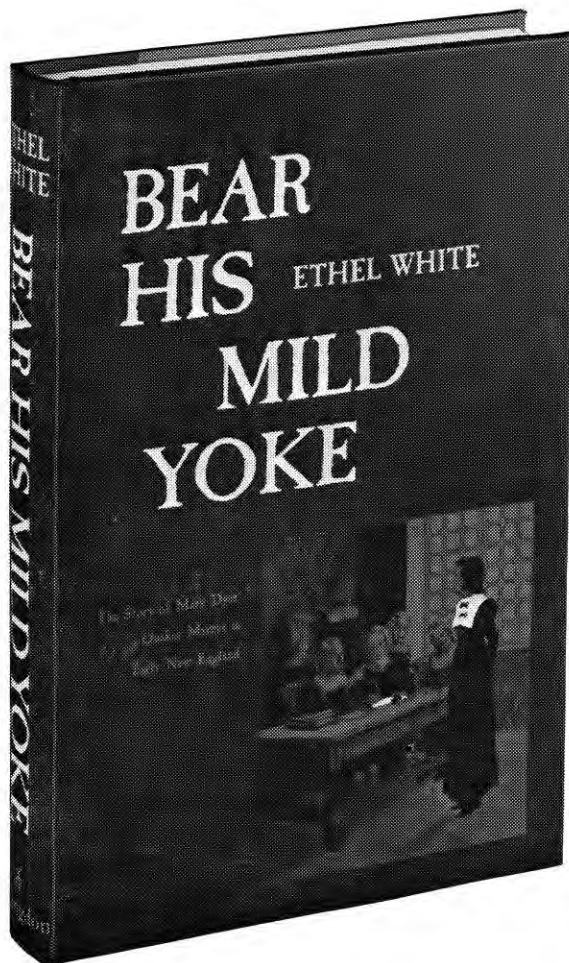
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either man's works or
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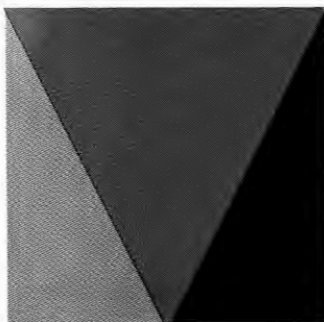
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