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Students at Tokyo Friends School

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YOU cannot play with the animal in you without becoming wholly animal, play with falsehood without forfeiting your right to truth, play with cruelty without losing your sensitivity of mind. He who wants to keep his garden tidy doesn't reserve a plot for weeds.

—DAG HAMMARSKJÖLD

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Water!

FOR five years the Service Committee has had a community development program in the village of San Francisco Tepeyacac in Mexico. These years of spadework have now come to fruition in an exciting new irrigation project. In helping the villagers with this process, AFSC volunteers have found themselves deeply involved in reconciling differences between Mexican villagers and city dwellers.

San Francisco's rich soil and excellent climate need more water to be truly productive. When AFSC leaders learned that a bank loan at 6 per cent interest might be obtained through the Alliance for Progress for the sinking of two irrigation wells, they thought the solution to the village's chronic water shortage was at last near.

But there were many problems. The village's total arable land of 200 acres was owned by 107 farmers. Of these, only thirty held clear title; the rest knew only that they had received their land from their fathers. The bank involved was unready to loan money on such a shaky basis.

Many earnest sessions of negotiation ensued with AFSC staff members, villagers, lawyers for the bank, an agronomist from the Bank of Mexico, and an agricultural extension worker from AID. Finally the bank officials agreed to make the loan to the group as a whole if fifty additional farmers would join the thirty who owned title in guaranteeing the loan.

Then began for the AFSC staff a long, patient job of going from house to house, persuading farmers to drop their deep distrust of banks and bankers and to sign for this loan which would benefit the entire village. They found distrust on both sides, based largely on lack of understanding.

"How much can you earn from your acre of land?" was the question asked of a farmer by a city lawyer who never had been to the country before.

"Well," said the farmer, "it depends. If the season is good, and if we don't have a problem with insects, and . . ."

"Don't bother me with details," said the lawyer.

Ignacio Gonzalez, a Mexican agricultural worker employed by the AFSC, was standing by. "How much does a car cost to run?" he asked the banker.

"Well, that depends on the style of the car and a number of other factors," said the banker.

"Don't bother me with details," said Gonzalez, grinning. The banker got the point.

In April the last bit of red tape was finally cleared away—the last signature obtained. It was the first time a village as small and poor as San Francisco had obtained a bank loan. Twenty-five neighboring villages were watching eagerly. If San Francisco could qualify, why not they?

So community development has moved forward in part of rural Mexico, with city dwellers and country dwellers coming to know each other a little better under the red and black star.

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FRIENDS JOURNAL

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Editorial Comments

NOTE: This is a "guest editorial," but not by prearrangement. The editor, impressed by implications of English Friends' recent discussions as to whether the Society of Friends would be benefited by advertising to what might roughly be called "nonintellectual" audiences, had been contemplating for some time writing an editorial on this topic. Just as she was placing paper in typewriter to carry out this intention, there arrived a letter from Paul Trench, an English-born member of Austin (Texas) Meeting who is an editorial writer on the San Antonio Light. And lo, Paul Trench had been moved to write on precisely the same subject! Such a coincidence (thought transference?) cannot be disregarded, so here is Paul Trench's contribution.

An Epistle to the Martians

A REPORT of the April Meeting for Sufferings in England (printed in the April 16 issue of *The Friend*) contains these figures: "The total membership in Great Britain at the end of 1964 was 21,090. This was a decrease on the previous year of 36 (which was a decrease on the year before that of 53)."

The decline in influence and membership of the Church of England has been so conspicuous in recent years that it prompted the Bishop of Woolwich to startle the staid and to rally the reformers with his *Honest to God* and *The New Reformation?* (a recent sequel). At a time when thousands of people have been drifting away from the Established Church, why have Friends Meetings failed to grow?

A clue to this puzzle appears in the same issue of *The Friend*. One clue will not solve a complicated problem, but this one is so fundamental (and so relevant to the question of membership in the United States, also) that it seems to deserve close examination. It is contained in a report of the Home Service Committee (at the April Meeting for Sufferings) and in the subsequent discussion of newspaper advertising, which has been used with considerable success in England to attract inquirers to Friends.

In its advertising so far, this report explains, the Committee has narrowed its aim toward an audience most likely to be interested—readers of *The Guardian*, *The Observer*, and such papers. Careful thought has been given to suggestions that Quaker advertisements should be placed in the popular press. "Very reasonably," says the account, "many Friends had asked why their advertisements were not in the *Daily Mirror* in particular; there were twice as many readers of the *Mirror* as

of the papers they had advertised in combined."

The first objection was the cost. (Friends in America will appreciate that advertising in a newspaper with a daily circulation of almost 5,000,000 copies is costly indeed, and it was brought out at Meeting for Sufferings that four small advertisements, spread over twelve months, would cost the equivalent of \$2,800.00.)

The next objections, as reported in *The Friend* (using the customary English style of indirect speech) were: "Further, while, broadly speaking, the literature they had to send to inquirers was reasonably suitable for *Observer* and *Guardian* readers, it would be very unsuitable for popular paper readers. So they would be involved in preparing fresh literature. Still more basic was the question whether Friends in their Meetings were yet ready to meet a *Mirror* reader at the point where he was and talk to him in his own idiom. They had to consider what kind of a welcome a *Mirror* reader would feel on entering a Friends Meeting."

The *Daily Mirror*, a rather wild counterpart of the *New York Daily News* in a similar tabloid format, is edited in London and is printed and distributed throughout the British Isles. It can be delivered to almost any home by breakfast-time on the day of publication. Its multimillion readers, obviously, are the general public, although the above quotation suggests that they might be Martians, or at least creatures with whom a Friend would have difficulty in communicating.

Two more speakers were opposed to advertising in the *Daily Mirror*, but then two women Friends, both of whom said they read the *Mirror* among other newspapers, spoke in favor. One of them, Muriel Putz, is reported as saying that *Guardian* and *Observer* readers could well find their own way to a meeting house, but

there were a great many other people, waiting to be gathered, who could not.

Well said, indeed! Truly, the harvest is great but the laborers are few, and are not many of us merely glean- ing in a field that has been reaped? It was not the in- telligentsia to whom Jesus preached, or to whom Fox and the early Quakers appealed. Plain words are understood even by those who cannot read or write. They need no course in theology and comparative religion to join the search for truth and spiritual guidance.

According to the fourth gospel, Peter was told, quite simply, to "feed my sheep." And Friends who use the Philadelphia Book of Discipline may have asked them- selves, when pondering the Ninth Query ("What are you doing . . . to interpret to others the message of Friends?"): "What can we do to bring our message to the bus driver, the telephone operator, the barber, the waitress, the policeman and fireman, the seamstress, the hospital orderly, the domestic servant, the milkman, the salesgirl, the office or factory worker, the craftsman, and the letter carrier?"

One way might be through an epistle, not aimed at an intellectual audience like the Friends' advertisements in England, but a simple message. Think of it as an Epistle to the Martians, if you will. Then you are more apt to make it plain and clear. Such a message could be printed as a leaflet and distributed in many ways, or it could be published in neighborhood weeklies, labor union papers, trade publications, and house organs.

In England, Meeting for Sufferings finally approved a minute that read in part: "We encourage the Home Service Committee to consider further an experiment in advertising in the popular Press. . . ." In America, it would be more practical, perhaps, for each Yearly Meet- ing to compose its own epistle and choose its own method of reaching the public.

PAUL TRENCH

Unfortunately the impression has got around that to be visited on one's application for membership is a somewhat ter- rifying experience. Too many attenders are under the impres- sion that this is the moment at which their souls are examined under the Quaker microscope for any flaws or defects! Perhaps the language we use when speaking of the acquisition of mem- bership tends to be rather ponderous and has been partly re- sponsible for the fears that undoubtedly haunt attenders' minds. Friends can do much to correct this situation by making it widely known that the Society is not a closed shop, but a fellow- ship of those who are seeking to follow Jesus, and, as such, warmly welcomes others to join in the search and discovery of the life of the spirit. . . .

Many things could be said as to why the Society remains small. One condition of growth is that we must be prepared to welcome people as they are, and not as we imagine they ought to be.

—GEORGE H. GORMAN

Conscience and Corporate Investments

By LLOYD W. LEWIS

OVER the years many Friends have wrestled with the problem of owning property or capital assets, particularly in the form of securities or common stocks. Holding to the witness that Friends do, particularly as regards peace and race, it is often difficult to find a con- cern in which one can invest his funds in good consci- ence. Most of us probably end up by choosing ones which seem to offer the fewest compromises or which at least are not directly associated with armaments or with racial discrimination.

However, the ownership of securities does involve considerable responsibility, and perhaps one of the things that Friends can do is to seek out ways that they can turn these investments into positive witnesses.

The opportunities to do this today are multitudi- nous. One device which I have found useful recently is through personal letters to corporate heads concerning corporate activities both at home and abroad. Recently a concern I am interested in announced in its annual report that it was exploring the possibility of affiliation and investment in the Union of South Africa. I immedi- ately wrote the president of the company asking (among other questions) whether or not the corporation had carefully considered what the effect of its investment might be on the system of apartheid as practiced in the Union of South Africa. Would such association actually contribute to the support of apartheid or would it be making clear witness against this policy?

I received an immediate response. It was apparent that I was the only stockholder who *did* raise these ques- tions. However, it was also apparent that several execu- tives in the corporation have had doubts, too, and have been expressing hesitation about this investment. They are now reconsidering the whole subject, and, while they have not reached any conclusions, I am hopeful that they may decide not to invest in South Africa or, if they do, that they will do so only in a way in which they are able to make a clear witness against apartheid.

The point here, of course, is that my letter *did* count. It tended to support the executives who have questioned this move. This is the kind of thing that Friends can easily do with many companies. The issue of race hap- pens to be my own major concern here, but it also seems to be the one in which letters can be most effective.

I hope that other Friends who find themselves in ownership of corporate securities will find it possible to be vigilant as to the policies their companies pursue. The cost is little and the rewards are great.

Lloyd W. Lewis is business manager of Pendle Hill, the Quaker center for study and contemplation at Wallingford, Pa.

Tokyo Friends School Through Students' Eyes

EDITOR'S NOTE: "Once a week we have silent worship. We keep silence to combine ourselves." So wrote one of the students at Friends Girls School in Tokyo in fulfilling her English teacher's assignment for a composition describing the school's life. The excerpts printed below are from a few of the many compositions written for this assignment by members of Tokyo Friends' most recent graduating class. They were sent to the JOURNAL by Janice Clevenger, a member of Bloomington (Indiana) Meeting who has taught at Tokyo Friends since 1957 except for a year or so spent in this country, where she served on the faculty of Baltimore Friends School. (A recent letter from her quotes the statement made in one of the students' compositions several years ago that because theirs is a Quaker school "we have a warship every morning.")

Introduction. When someone asks me what school I go to, I say, "Friends Girls School." Most people wonder, "Friends School?" In Japan most people know the meaning of the English word "friends," but they don't know "Friends," so I tell them "Friends is the name of a group of Protestants. Our school was founded seventy-eight years ago at the suggestion of Mr. Inazo Nitobe and some Friends from America in order to educate young Japanese girls. There are many Friends schools in the world. The Japan Committee in America helps us in such ways as sending us foreign teachers for English conversation."

—MASAKO SHIMADA

What My Family Think of F.S. My parents wanted me to go to this school. Their most important reason is that it is a Christian school. My parents believe in Buddhism and my grandfather was a priest. I didn't know clearly why they chose this school and sometimes I wondered. Then Mother told me, "This is a good school for girls to study in and learn to be ladylike. But most of all you greatly need something to hold in your heart all your life, because you must live in the dizzy bustle of the world, and I think you'll learn it there, for it is a Christian school."

—KEIKO ITO

Worship. The first time I encountered worship in the Quaker way some deep silence was hanging in the auditorium. I was waiting for someone to stand up on that high stage. But no one stood up. I was not sleepy, but I dropped something carelessly. It fell with a pretty loud noise. And I felt as if I had made a hole in a stretched paper. I felt like laughing, but the silence continued as before. My neighbors did not move. I wondered what they were thinking about.

Since then I have had a worship every morning. I have gone to the chapel and seated myself mechanically. But with my graduation near at hand I have come to learn the importance of the silent worship. Our life is too busy. In the morning we wake up and have breakfast hurriedly and at night our minds and hearts are worn out by our own busy-ness and complicated human relations. If we hadn't a silent worship, we would not think about our own life sufficiently. When I am outside

this school, I want to continue to have a time of silent worship.

—HARUKO HIRAMATSU

English Conversation Class. In our English class we can hear native speakers of English, have many chances to speak ourselves and to be corrected. Through these lessons we can learn not only language but also some more important things—English or American thinking, habits and characteristics.

—EMIKO MARUYAMA

Our Bible Lessons. We have Bible once a week throughout our six years at Friends School. In the first year we learned about the life of Jesus, the Twelve Apostles, the Lord's Prayer and so on. Although I could not pray to God, I learned the Lord's Prayer by heart. It showed me a most important thing, that is a modest attitude toward God. In the second year we studied the Old



Making Christmas wreaths

Testament. I learned from the long, severe history of Israel how deeply the Israelites respected and trusted God. When we studied the Acts of the Apostles in the third year, I was deeply touched by St. Paul's violent, single-minded belief. The Gospel of John, which we learned in the tenth grade, is hard for me to understand because it is the most profound gospel of the four. Last year we did our Bible lessons on the Old Testament again, comparing it with other religions' scriptures and other coun-

tries' mythologies. We could get the sense of it as a whole. This year we began to study about the history of the Christian church, including the Quakers. During last summer's vacation we read *Friends for Three Hundred Years* or Lucas' *The Quaker Message*, which have been translated into Japanese.

—KEIKO SAKUMA

Brush-writing and Discipline. One of the subjects I enjoy most is brush-writing. The class has a very definite atmosphere of Old Japan. The teacher, herself a Friends School graduate, wears a kimono and demands an old-fashioned type of discipline. I like the way brush-writing requires perfection.

A different kind of discipline, I have discovered, is an integral part of Friends School. When a teacher is absent and a substitute not found, the students, while admittedly not quiet enough to hear a pin drop, do not begin to roughhouse the way their American counterparts do. This is not true of the two public schools I've observed, so I assume it is due to the "something special" of the school, which I have come to love.

—SYLVIA FINE, exchange student from Hawaii



Entrance to the school

The Common Sense Examination. After summer vacation all of us begin to read newspapers earnestly. We don't know the exact date of the Common Sense Examination, but it is in September every year. All the students both in junior and senior high must take it at the same time. Its purpose is to check our general knowledge. We need Biblical, political, and other up-to-date knowledge. Questions about the Bible and political events are very difficult for me. By this test I am able to add much to my general knowledge, so I am grateful for it.

—YOKO BETSUYAKU

Our Student Government Association. All the pupils of high school must belong to one of the eleven committees of the Student Government Association, which are Bible, Library, Literary, Housekeeping, Gardening, Music, Gymnastics, International Friendship, Audiovisu-

al, Newspaper, and Booster Committees. Last year we had a round-table conference for the first time, where we could discuss freely.

—KEIKO YAMAMOTO

Clubs. We are permitted to enter three clubs at one time. One of which we are especially proud is the Braille Club, which is working to help blind people by making books in braille and by providing a reading service. The English Speaking Society is valuable in learning spoken English. Two girls in charge of flowers in each of our classrooms are members of the Flower Arrangement Club.

In History Club I studied about Japan-Korea relations. We were interested in it because near my home there was a small Korean settlement and thoughtless people often sneered at the poor Koreans. We consulted many books, dictionaries, and newspapers and reported on it at the School Festival. Many were interested in it. Because Korea was under Japanese control not so long ago, the Japanese people especially should know more about Korea and use that knowledge to promote friendly relations between Korea and Japan.

—MITSUKO YUKI, MARIKO HARADA, ETSUKO MIURA

Our Garden. When crocuses in our school garden begin to open, we know that new students will come soon. Daffodils, tulips, daisies, and pansies begin to bloom one after another to welcome the pretty new students. Summer flowers bring summer vacation, and we have our School Festival by an old zelkova tree—a burning fire against the clear blue sky. When winter vacation comes near, we have our lessons hearing the falling leaves dancing in the wind with a dry sound. After winter vacation we see red camellias; sometimes snow falls on them.

Those flowers fit exactly the atmosphere of our school. I like the flowers in our school garden more than rare or expensive ones. I think they symbolize our simple but peaceful school life.

—MOTOKO ITO, MASAKO TANI

The School Festival. We always have our School Festival in November, the best month to see the beautiful blue sky in Japan. This year we had a program of plays, an opera, choruses, etc. A wonderful opera entitled *Pinafore* was played in our new auditorium. Outside there were many very popular shops selling ice cream, drinks and candies. Every classroom was used for an exhibition of a club. We also had a bazaar and a cafeteria, which were very interesting to prepare and do.

For several weeks before everybody worked hard till late. But after the festival we felt satisfaction rather than fatigue.

—YURIKO YABUCHI

The School Excursion. I think, is the most wonderful thing in our school lives. Every year in May students in every grade of Friends School have excursions, as do other schools in Japan. An excursion gives good things which we cannot get in lessons. It is a practical experi-

ence. From the beginning of the school year we are very interested in the excursion. Our first excursion to Tama Zoo was a very joyful one. This year as seniors we went to Kyoto and Nara for five days. We visited a lot of temples (more than twenty) which were built more than a thousand years ago. Before we started, we had studied in Japanese class to have some preliminary knowledge of them. Through this journey, through the traditional buildings or the quiet Japanese gardens, I could recognize the beauty of Japan and I also realized that I am a Japanese. Then, too, we learned the joys and difficulties of group life on this excursion. I think it will become an unforgettable memory to us.

—YOSHIKO NIINAKA, HIROMI TOMA

Heal My Hurt

By SUSAN BETH SMALAKIS

TOM hurried along. Behind him he could hear the voices of the big bullies shouting "Nigger! Nigger!" He could still feel, along his back, the stones the bullies had thrown at him. Worst of all, his heart and soul were hurt. Why should they hurt him and call him names? Why? This was the subject he pondered over.

He ran down the nearest slum alleyway and he recognized with relief his own doorway. His mother was cooking soup in a big pot. She smiled as she looked up.

"Father will be here any second," she said. "Look! Here they come now." Then Tom cried out: "Here is grandfather!"

Tom loved his grandfather. Always, from when he was a child, he had sat on his lap and told him his troubles. Maybe Grandfather could solve this trouble. But this was serious.

Father and Grandfather came in. Mother offered a place at the "table"—not a real table, but an old thin mattress that father slept on at night. Father then said grace. At the end he added, as he had been doing for nine months already: "And God, please help me find a job. Amen."

After dinner Grandfather got away from the "table" and sat in a corner and lighted his pipe. Tom crept up nearer. Mother went outside to the pump to wash the wooden bowls the family ate out of. Father went outside in the fresh air. Poor father! He must be so tired. Now Tom and Grandfather were alone.

"Some—some, boys were running after me today," Tom said.

Susan Smalakis, aged eleven, is a member of Palo Alto (Calif.) Meeting. Her home is now at Mountain View, California, but she formerly lived in Pennsylvania, where she attended Newtown Friends School. She writes that "reading about all the things going on in Mississippi" moved her to write this story.

"Oh."

"Yes, and they threw rocks at me, too."

Tom found it getting easier to talk. He told Grandfather all about it: how he had been walking down the street, and the bullies had come along and started to tease him. And how they had thrown stones at him. In fact, he told Grandfather everything that had happened.

Grandfather just sat puffing his pipe. Tom moved uneasily. At last, he heard him say, "Tom, you may feel that it is unjust, cruel, but some day I hope people will open their hearts and repent all they've done. But remember, my father was born a slave, but I am free. It took the plebeians in Rome nearly two hundred years to get their freedom. I hope your child won't have to go through this misery."

"Yes," gulped Tom. Things were becoming clearer to him now. "But what do I do until this happens? Until these people repent?"

"Well," his grandfather said slowly, "there is really nothing that can be done by a child except to be brave. But remember, while you are praying and being brave, some grown-ups will be fighting for equal rights for Negroes; rights to vote, schools, houses, and jobs. When you grow up I just hope people will be moved to judge others by their character and not by their skin color. I just hope they will see the light and all our hurts will be healed."

Grandfather patted Tom gently on the head. "Come on," he said, "it's your bedtime."

Tom smiled. He thought of the time to come when all hurts will be healed.

Friends' Mississippi Project

FRIENDS' work in Mississippi will take on a two-fold aspect this summer, as planned by the joint New York-Philadelphia Yearly Meetings' Committee for Church Reconstruction and Reconciliation. Work with the Mississippi Committee of Concern in rebuilding the burned Negro churches is to be carried forward to completion through the coordination of Lawrence Scott, assisted by Quaker, Mennonite, and other volunteer workers. So far approximately eighteen churches have been completed. Seven others are in process, with several more in remote areas still to be started.

In addition, a new Friends' project, having the endorsement of Philadelphia Yearly Meeting, is planned for July 15-August 30. A community center is to be built in a rural area near Canton by Quaker hands and Quaker money in cooperation with local people. This idea originated with the community's Negro leaders, who pointed out that, as the churches are now the only places in rural Mississippi where Negroes can assemble for community

purposes and for training programs in agriculture or home economics, there is great need for special "centers." After much careful consideration, plans are going forward to raise the necessary funds and to secure dedicated, mature Friends who will spend approximately six weeks this summer in Mississippi, living under fairly primitive conditions and building this community center, which may well serve as a pilot project for other areas in the South.

Twelve men in all are desired; of these several already have been selected. They probably will live in a large army-hospital tent, having their meals in the house occupied by the project director and his family. It is expected that the land for the center will be donated by Otha Williams, a Negro farmer and leader in his community on whom much of the hope for continuing success of the center depends.

Although Larry Scott will not be a direct part of this new work project, he will maintain a close relationship to it. Without him on the scene in advance, it is doubtful that the project could be undertaken. Larry will seek to build up understanding among the white community in the nearby town. He and Otha Williams are already designing the building; in this they may be assisted by

Herbert P. Bangs, Jr., an architect from Baltimore Yearly Meeting who has offered his services. A deep well is to be drilled before the work team arrives. The concrete slab for the building will be contracted for in advance. A tent must be arranged for, and materials for a platform must be on hand. Larry states that the Negro community has selected a Board of Trustees in whom ownership and responsibility for the center is expected to reside.

Many Friends' families and Meetings have by now received informational letters concerning these projects, for which the combined budget amounts to \$30,000. Are Quakers still responsive to calls such as this? Will Friends contribute as their circumstances permit? Will a work team of dedicated Quakers be found? The committee for the projects, having confidence that Friends will respond, is going forward with plans. The Committee has felt that it is acting on behalf of a much wider range of Friends than the two Yearly Meetings which technically it represents. It hopes that the projects for the reconstruction of the remaining churches and the construction of a Community Center faithfully express the concern of a great number of Friends and others to whom it now turns for support.

FRANCIS G. BROWN, *for the committee*

Helping Homeward-Bound Foreign Students to Plan

By NORVAL D. REECE

THE Society of Friends has a healthy history of bringing an empirical approach to social concerns. For forty years, international seminars, centers, and conferences for diplomats have been regular Quaker activities. Many international programs now carried on by the United States government—such as economic aid, food for peace, cultural exchange, the Peace Corps, and scholarships for foreign students—may be said to have had their roots in Friends' experimentation.

The Mountain House at Mohonk Lake, New Paltz, New York, is no stranger either to Friends or to international gatherings. Its rambling, historic halls often have been filled with languages and people from around the world. In 1883, it was host to a conference on Indian concerns called by Albert K. Smiley, Quaker owner of the resort hotel who had been appointed to the Board of Indian Commissioners by President Hayes. Twelve years later Albert Smiley instituted a series of conferences on international arbitration which were annual affairs until their interruption by World War I.

Norval D. Reece has been a student counselor at Yale University, Earlham College, and the Quaker International Center in Delhi, India. A member of Plainfield Meeting in Indiana, he is currently executive director of the Southeastern Pennsylvania Chapter of Americans for Democratic Action.

Three years ago, when Keith Smiley, one of Mohonk's present owners, developed a concern for foreign students in this country, Mountain House became the setting for a series of experimental conferences seeking to fill the need of these students to plan carefully for their eventual return to their own countries and to learn how they might best implement the skills they would take back with them. Was their stay here as successful and productive as it should be? If not, why not?

After conversations with foreign-student counselors and students themselves, it became apparent that one of the major problems faced by the students, but little discussed, was such planning for return to their own countries and for the readjustment necessary after one to six years in the United States. An advisory committee—made up of nationally-known leaders from the Foreign Student Service Council, Institute of International Education, American Friends Service Committee, International Student Service, and International House in New York City—drew up specific plans for "pilot consultations." Now that two such consultations are history, there seems to be no doubt that they are meeting an important need.

More foreign students are now studying in the United States than have studied in any other country at any

other time. The Institute of International Education reports that in 1963-64 75,000 foreign nationals from 150 countries were studying here, while another 17,000 were doing research and teaching. (By comparison, British universities listed 13,600 foreign students during the same year.)

We are generally aware of the problems foreign students face when they first arrive: language, housing, transportation, social customs, cost of living, different values, a faster pace of life, etc. Awareness of these problems has spawned a network of international houses, centers, and foreign-student counselors across the United States; Friends have been among the pioneers in this field. Many of these programs are excellent in providing a pliable buffer between foreign visitors and the harsher or stranger aspects of our own culture, yet the foreign-student program has not been entirely successful. Some people are unhappy here; others are being improperly trained for work in their own countries. Some students were not well selected, others not well placed. We hear of those who do not wish to return to their own countries. Others who have returned live for the day when they can return to the United States to stay. Still others describe in bitter tones their entire experience in this country.

For governments and individuals alike, the problem of repatriation of foreign students is a delicate one. Should the United States insist that students return to their own countries, or should we encourage them to establish permanent residence here and to contribute skills needed in our own economy? Should foreign-student counselors try to persuade students to return home, or is this a purely private matter for each individual student?

The problem of the nonreturn of foreign students is further clouded by the absence of solid facts. Some Asian countries report as low as a seven per cent return of students who have come to the States since 1946. European countries have a much higher rate of return, but the over-all average probably does not exceed forty or fifty per cent. And the problem seems to be growing instead of diminishing. Once the special problem of countries of Asia, the Middle East, and a few countries in South America, the lure of the dollar, research programs, and the use of special skills in medical and scientific fields has added African countries to the growing list of those developing nations experiencing difficulties in getting their students back home. It is somewhat ironic that the United States' intention to help emerging countries too often results in robbing them of their intellectual elite, who stay here while we send American AID experts there, frequently without knowledge of local language and customs.

The 1964 Mohonk Consultation with Foreign Students, which I attended last Thanksgiving weekend as

discussion leader, brought together twenty-two students from nineteen countries studying at eighteen different universities in the United States. Many had not discussed this particular subject before; most had not talked about it with people from countries other than their own. Consultants came from Europe, Asia, the United States, and the United Nations.

The general topic for the weekend's discussion was "What can I do in preparation for my return home, and what can I do, upon my return, better to fulfill my responsibility as an internationally educated person?" The day's program consisted of free discussion in large and small groups, hiking, foot races, talks by the consultants, tea, table tennis, singsongs around the piano, and bull sessions into the night; Saturday night brought a lively talent show and folk dancing.

It was surprising to learn that, prior to the consultation, the participants had done so little talking with anyone about their plans, doubts, and fears regarding return to their own countries, for their need for such discussion was apparent. An African girl, for instance, was keenly aware of the threat she would represent to the elders in her tribe when she returned with "an American education." An Indian who had come back to the United States for another academic degree stressed the "wonderful American emphasis on life's possibilities rather than on past conquests and achievements" but reminded everyone that the developing countries were not ready to have newly-learned techniques and attitudes transplanted immediately. A girl from Pakistan said that success after returning to work in one's own country was likely to be related directly to personal behavior and ability to readjust to customs of the home country. Sincere work, acceptance of time-honored traditions, and inoffensive personal behavior were noted as crucial for the success of one's efforts. The greater social mobility, emphasis on experimentation and originality, and organized social concern in the United States were mentioned as aspects which, though widely appreciated by foreign students while they are here, might present special difficulties when the students readjust to their own cultures.

A consultant from the United Nations stated that modernization is a process of taking the best of what we are leaving in one state and synthesizing it with the best of what we are acquiring in another. "If we take home a single idea of lasting value to our people and convince them that it was *their* idea and *their* accomplishment, we shall have been leaders in the best sense." One student remarked that she had intended to go home this summer, tell her people what she had learned, and let them "take it or leave it." Now, she said, "I will go and listen instead of telling."

Small discussion groups focused on the special problems of being educated in a highly urban, prosperous, and fluid society and then returning to a society rural, poor, and tradition-bound by comparison. Living with their families in a paternalistic society is a problem many returning foreign students must face. This is particularly acute for women.

Consider the adjustment necessary for a twenty-seven-year-old single woman with a Ph.D. from Columbia University, who has been living in her own apartment in New York City, when she returns to India, where a woman is socially required to live with her parents until she marries. Consider her chances for marriage in a country where all but a small percentage of the men will be less educated than she, and where an unmarried woman past twenty-three is considered an embarrassment to her family. Some African and Asian women said frankly that the only feasible solution was not to go home without taking along a husband.

Most students from cultures where "arranged marriages" or polygamy exist stated emphatically their preference for individual choice of partners and for monogamous marriages. The problem of career versus marriage is critical for women returning to countries which need their abilities but which socially confine women to their homes.

Much time at the consultation was spent in careful analysis of methods of effecting desired changes in tradition-oriented societies. Rigidity was described as a common characteristic of those suspicious of "book-learning" (and of the foreign-educated) who feel threatened by suggestions for alteration of time-worn customs. Repeatedly stressed was the need for patience, persistence, and respect for old values and habits. Some students felt, however, that rigidity and superstition could be broken only by force.

Although there was no attempt to reach conclusions or to pass resolutions, it was obvious to all that much more attention needs to be given to this problem. Perhaps, as Gregory Henderson of Harvard suggests, we should have a Peace Corps program to subsidize returnees for two or three years in their own countries. If we are going to educate the youth of the world by bringing them here, we are clearly obligated to prepare them for something more than life in our own society. Possibly return scholarships are needed.

As an attender at and organizer of numerous international conferences and work camps in various countries, I had expected the Mohonk Consultation to be another interesting but similar experience. The usual Friendly spirit was present to encourage free expression and the dropping of artificial barriers. Each international

gathering, however, is likely to become unique, as well it should. The Consultation at Mohonk, by its specific focus on an unmet need for foreign students who have been in this country for a few years, seemed to generate an extraordinary response from the participants. Because the topic was clearly one of immediacy to these guests in our country, Keith Smiley has now established The Mohonk Trust to raise funds for underwriting future consultations. Friends may wish to consider similar gatherings for foreign students in university areas elsewhere.

Quakers and China

By CECIL THOMAS

TWO recent events have indicated the concern of the American Friends Service Committee for the problem of the future relationship of the United States and China. The first was publication of *A New China Policy—Some Quaker Proposals* (soon to be reviewed in the JOURNAL). The second was the AFSC's co-sponsorship of the National Conference on the United States and China that was held in Washington, D. C., at the end of April. Of the former the *San Francisco Chronicle's* reviewer says: "It is the sort of thing one hopes will be studied in the chancelleries of the world. . . . It could be one of the most important publishing events of the year." And the latter was called by the *Washington Post* "the first significant national conference on American-Chinese relations since the Communists came to power on the mainland."

The purposes of the conference (the idea for which came into being at the annual AFSC Peace Secretaries' Round-up in January) were: (1) to help stimulate discussion on U.S.-China relations in local communities by a great variety of organizations; and (2) to reach leaders of Congress, the State Department, and other governmental agencies in an effort to involve them in discussion of the nation's China policy. The conference itself was preceded by a meeting of national organizations and a few assistants of interested Congressmen, called together by E. Raymond Wilson, Secretary Emeritus of the Friends Committee on National Legislation. This meeting made apparent the advisability of proceeding with plans for a national conference.

Fortunately George Washington University and the School of International Service of American University agreed to co-sponsor the event with the AFSC. In addition, nearly fifty organizations cooperated by sending 70,000 copies of the conference brochure to every corner of the country. Some organizations, including the United Nations Association, the American Association of University Women, the Catholic Association for International Peace, the League of Women Voters, the National Council of Churches, and other church groups sent accompanying letters urging their state organizations and local chapters to send delegates.

When the conference was convened at the International

Cecil Thomas, Associate Peace Secretary in the AFSC's San Francisco Regional Office, served as executive secretary for the National Conference on the United States and China.

Inn in Washington on April 29-30 it was attended by more than eight hundred persons from nearly forty states. There were representatives from over thirty universities, several Quaker secondary schools, and about ten branches of the national government, including the State Department, the Department of Commerce, the Defense Intelligence Agency, and the U.S. Information Agency.

Speakers, representing the academic, business, journalistic, and governmental communities, included Dr. Geoffrey Andrew, Executive Director, National Conference of Canadian Universities and Colleges; Harlan Cleveland, Assistant Secretary of State for International Organization Affairs; Senator Peter H. Dominick; James Duncan, former Chairman, International Chamber of Commerce of Canada; Dr. Luther Evans, former UNESCO Director-General; Professor John King Fairbank, Director, East Asian Research Center, Harvard University; Professor Arthur Lall, former Permanent Representative of India at the United Nations; Senator George S. McGovern; Edwin P. Neilan, Chairman, Executive Committee, Chamber of Commerce of the United States; Professor Robert Scalapine, Chairman, Department of Political Science, University of California, Berkeley; Howard Stephenson, Executive Secretary, San Francisco Area World Trade Association of Greater San Francisco Chamber of Commerce; Dr. Tingfu F. Tsiang, Ambassador of the Republic of China to the United States; and Kenneth T. Young, former Ambassador to Thailand.

Viewpoints presented ranged from proposals to recognize Peking to calls for an even stronger American line against Chinese "aggression and totalitarianism." Representatives of many news media were present.

The Conference's second goal (reaching members of Congress) was realized when forty members of the U.S. Senate or their representatives attended breakfast to hear several conference speakers.

The Georgetown University Forum had a program devoted to "Trade with China" and another featuring the two honorary co-chairmen of the Conference: Dean Ernest Griffith of the School of International Service, American University; and Dean William E. Moran, Jr., of Georgetown University.

Colin Bell, executive secretary of the Service Committee, was chairman of one of the sessions, and several other Friends participated in various ways. Said Colin Bell: "I believe we can all agree that an informed American public opinion is a vital factor in the emergence of constructive initiatives if they are to be taken." The AFSC is hoping that both the report (*A New China Policy*) and the conference will contribute to the development of such an informed public opinion.

It is significant to note that the Service Committee is receiving every day requests from organizations in various parts of the country for help in organizing conferences on China, as well as for information on the availability of tapes from the conference, copies of the speeches, and information on the movie made of an hour-long "Conversation on China." As a result of the Washington Conference, the University of Chicago has invited the AFSC in Chicago to join in sponsoring a major conference on China in the fall.

Southeastern Yearly Meeting

SOUTHEASTERN Yearly Meeting convened under sunny skies at Lake Byrd Lodge, Avon Park, Florida, April 16-18, with Leon L. Allen presiding. Miami Friends capably handled the duties of host Meeting, assigning registrants to rooms in the lodge or at a nearby motel or to space in the enlarged camping and tenting area. A total of 108 registered adults and 60 children encouraged us with indications of growth and of increased interest on the part of the younger people. An innovation which proved successful was that of having a meeting on Worship and Ministry before the usual opening business session.

The most provocative and challenging event, to which the Meeting continually referred back, as by a gravitational pull, was the second J. Barnard Walton lecture, given on Friday evening by Dorothy H. Hutchinson, president of the American Section of the Women's International League for peace and Freedom. She related her subject, "What Price Peace?" (limited to political peace), to three problems: (1) getting rid of war, (2) human rights, and (3) food (meaning adequate economic advancement). The emotional drive on both sides has been fear—a negative emotion leading to apathy, hopelessness, shelter programs, and prayer that does nothing but give the problem to God. "What can we as Friends do?" she asked, adding that Friends, with their belief that there is something of God in every man, can contribute because they do not have the "devil complex." We must be as eager to meet the "the enemy's" legitimate needs and fears as our own, she suggested, and we can help give man a new image of himself as a child of God with limitless vistas ahead. The next morning six discussion groups spent an hour and a half discussing various points in Dorothy Hutchinson's address.

The theme of the second major address, given Saturday evening by Herbert M. Hadley, executive secretary of the Friends World Committee for Consultation, American Section, was "Quakers in the 60's."

Typical of the concerns of the various member Meetings discussed during the busy three days were a preliminary but exhaustive study on a possible Friends retirement home in Florida (which we felt unable to follow through at this time); a minute by the Peace and Social Concerns Committee on the great danger of noninvolvement in the vast movement for human dignity boiling up around us (to be discussed in each local Meeting); and a report on the shocking conditions under which migratory agricultural workers exist in such areas as housing, wages, health, education, and hours of work, as they follow the harvesting season north from South Florida.

Representatives of five Friends' national organizations were welcomed and responded briefly; Herbert M. Hadley, Friends World Committee; Herbert Huffman, Friends United Meeting; Charles Harker, Friends Committee on National Legislation; Joseph Vlaskamp, Friends General Conference; Scott Nielson, American Friends Service Committee (migrant work project in Pennsylvania); and William Jeffries, AFSC (Peace Education Secretary, High Point Regional Office).

Officers for the coming year include Leon L. Allen of Bra-

denton, presiding clerk; J. Morris Price of Clearwater, treasurer; Peter L. Forrest of Miami, assistant treasurer; Edwin C. Bertsche of Augusta, registrar; Dorothy Ann Ware of Clearwater, recording clerk; and J. William and Sue Greenleaf of Jacksonville, cochairmen of the Representative Board.

Teen-age Friends enjoyed a mixture of sports, compounded mostly of swimming, boating, volleyball, and moonlight walks around the lake. They drew insight and inspiration from resource people attending the adult sessions in one-a-day talks on "The Power of Love." Saturday morning they worked at the Ridge Area Day School for Retarded Children, where they thoroughly cleaned, washed, and waxed three classrooms from top to bottom and even demossed a large oak tree.

The younger Friends, under Jack and Dorothy Ross of Tampa (with the help of many others), had arts and crafts projects as well as swimming and a trip on a trailer train through Highland Hammock State Park.

MARY F. BOGUE

Letter from India

By EDWIN A. GAUNTT

AT long last Marshall Bouton of the American Friends Service Committee's VISA (Voluntary International Service Assignments) program has settled in the village of Saliangalam, ten miles east of Tanjore. He has shaved off his beard and now passes as a good-looking young American! (In a letter published in the JOURNAL of December 1, 1964, I reported his arrival, "beard and all," to study the language before beginning his work.)

On Washington's Birthday I loaned him my jeep, to which he attached a trailer borrowed from the Joint Director of Agriculture. He rented a pukka (brick-and-mortar) house for 30 rupees a month. His first job was to dig himself a latrine. He sleeps on a charpoy (a strung-rope bed) and has (besides a chair) a sturdy table and bookcase that he built himself out of rough wood.

Marshall is cooking his own meals, using two kerosene burners. He has to boil his drinking water, but fortunately there is a well nearby, so he does not have to travel far for it.

He is working with the local Cooperative Society—the largest and best of the eight I am associated with. I am told that he received a warm welcome from the villagers, with whom I am sure he will get along well. The Block Development Officer and a few other officials were also present to greet him. When I visited him for the first time the young boys in the neighborhood were helping him to clean and paint the interior. He seems to be comfortably located.

Saliangalam is a village with a total population of 2,124 people. There are a community hall, a public reading room, a library, and a post office substation, as well as a minor veterinary hospital located near the village. All of these look good on paper, but actually Saliangalam is a typical Indian vil-

Edwin A. Gauntt of Upper Springfield Meeting, Mansfield, New Jersey, is on a two-year Ford Foundation assignment at Tanjore in South India, where he is working with agricultural cooperative societies and the Indian Agricultural Extension Service.

lage, with mostly mud huts and no paved streets except the main road which passes the village.

When we brought Marshall Bouton back to Tanjore with us we had quite an exciting experience due to complete hartal (cessation of work) in the State of Madras. We were compelled to get off the road, but through the help of a friend we were able to sneak into a hotel until the hartal was over. Consequently we were a day late in getting home.

A few weeks ago we had the privilege of visiting (in Bangalore) Bob and Barbara Bird, who are in charge of VISA in South India. All the volunteers were there having their tri-monthly conference in the Birds' home, so we met the group and had dinner with them. They were a fine group of young people. I was much impressed with their sincerity, and I'm sure that Friends Service should be proud of them.

From Friends in Spain

THE first issue of a newsletter from Gerard and Nancy Negelspach, Philadelphia Friends now in Spain on behalf of Central Philadelphia Meeting, Philadelphia Yearly and Quarterly Meetings, the Friends World Committee for Consultation, and other Friends groups, contains the following communication from Barcelona Friends:

Dear Friends:

In October 1956 we initiated formal meetings, as a group of friends of Friends, as a result of the visit of Alfred G. Tucker. Since then we have undergone a period of trial and testimony and, at the end of 1964, we have registered 22 persons as members and sympathizers. Nevertheless, the scarcity of active members urges us toward a greater expansion. However, we know we are few in view of the needs here and, in consequence, we asked various Friends for help in the reinforcement of our group.

At last, in February 1965, an answer came to our call for help when Gerard, Nancy, and Kristen Negelspach arrived in Barcelona in order to share our spiritual labour. We have undertaken a period of consolidation of our group and it is with great promise that we face the future with these Friends amongst us. We now expect that our efforts will be easier, and it is significant to us that these Friends might stay with us as long as they are needed.

To all of you who have made this project possible, we give our deepest gratitude, knowing that you will also be sharing in the results.

In the name of the Group of Friends in Barcelona,

Sincerely,

Mariano Leonat, *Secretary*

Commenting on the above letter, the Negelspachs say:

May we add our "amen" to Mariano Leonat's letter in thanking those of you responsible for the initiation of this experiment in Barcelona.

Since mid-February we have had meetings (including one for business) every Sunday at 11 a.m. in Calle Viladomat 43 bis. 4º, 1º, Barcelona 15, and will continue to do so except for the 2nd Sunday of the month when, as is the custom, we worship in one of the other homes. All Friends are most welcome to worship with us and to meet with Spanish Friends in our informal fellowship afterwards.

The Negelspachs were in Spain for fifteen months in 1960-61, when they directed that country's first American Friends Service Committee work camp. Gerard Negelspach revisited Barcelona briefly in the spring of 1963 to learn in what ways American and British Friends might be helpful.

Book Reviews

JOHN WOOLMAN. By EDWIN H. CADY, Great American Thinkers Series. Washington Square Press, New York, 1965. 182 pages. 60 cents (paperback)

This little paperback is a highly readable review of the ideas of John Woolman. Their source, spiritual significance, relationship to the intellectual ferment of the eighteenth century, and, finally, their relevance to the problems of our own time are examined in trenchant fashion. The account brings to the student through depth psychology an interpretation of John Woolman both as a human being of deep imagination and of artistic personality and as a Friend whose life and ideas are the outgrowth of religious tradition. It is equipped with an excellent working bibliography of recent scholarly publications and the traditional sources of information, as well as an index to the multiple textual literary cross-references.

Edwin Cady's approach to the biographical and cultural background of John Woolman is functional rather than intensive, choosing to assume that the reader is familiar with Quaker practice and with the details of Woolman's life. He seems to find difficult of intellectual acceptance the image of his subject as "a soul in primitive contact with God . . . breathing out pure love," yet again and again he falls back on Woolman's faith and reliance on an inner direction. In the final analysis he presents Woolman as a radical Quaker representing the American tradition of individualism, "a voice directly relevant to the fateful drive toward racial justice in America which seeks now to dispel the cloud of historical guilt" prophetically foreseen by Woolman himself. He concludes with an image of John Woolman as a "Quaker Socrates" whose life and ideas conform to the wholeness of an examined life shaped by a discipline to live as an example of his faith.

DOROTHY M. WILLIAMS

INTERNATIONAL CHRISTIAN UNIVERSITY: *An Adventure in Christian Higher Education in Japan.* By CHARLES W. IGLEHART. International Christian University, Mitaka, Tokyo, 1964. 302 pages plus index. Illustrated. \$4.75

Dr. Iglehart's background has prepared him admirably to understand religious events in Japan. For a number of years before World War II he was a missionary there; he directed the Methodist Publishing House in Tokyo for a time; and he was the founder of a high school for boys in North Japan. For eight months after the war he served as special adviser in religion to the Supreme Allied Headquarters, and later he taught at Tokyo Union Theological Seminary. From the start he has been close to the efforts to establish a Protestant Christian University in Japan.

Even during the especially difficult postwar period the Japanese met wholeheartedly and at great personal sacrifice the challenges of founding the Christian University. For a while the future of the institution seemed most uncertain, largely because of the apathy of Christians in America. This account of the uncertain early days and of the results brought about by the concern of capable, dedicated Christians (including a number of Friends) from many parts of the world is

interesting reading. The chairman of the Board of Trustees has written enthusiastically of the University's implications for ecumenical Christianity and for the cause of world brotherhood.

This is a good, definitive history of a growing university. Let us hope it will encourage world travelers to include a visit to it in their itineraries.

SYLVAN E. WALLEN

GRANDPARENTS AND THEIR FAMILIES. By FRANK HOWARD RICHARDSON, M.D. David McKay Company, New York, 1964. 112 pages. \$3.50

This book is so full of common sense that you say to yourself, "Why, I knew that all along! What's more, I practice it. He isn't telling me a thing!" But do you?

The completely unadorned advice which Dr. Richardson hands out in his twenty-three brief chapters is so down to earth, as to be indisputably sound.

I trust many parents and grandparents will read it, pass it around, and give a copy to every new set of "just-becoming" grandparents. It wouldn't do teen-agers any harm to read it, either. If you get a copy it would be well to leave it in a handy place where it can be picked up and read by everyone in the family.

Perhaps the most important bits of advice are to be found on page 27 (discussing "What a Child Should Expect from His Grandparents") and page 63 ("Never let a grandchild see that he bothers you, no matter what he says or does.") But the whole book can work magic, if heeded.

KATHERINE HUNN KARSNER

EQUAL OPPORTUNITY IN FARM PROGRAMS: *An Appraisal of Services Rendered by Agencies of the U. S. Department of Agriculture.* A Report of the U. S. Commission on Civil Rights. U. S. Government Printing Office, Washington, D. C., 1965. 160 pages. 60 cents

This is a study of racial discrimination in the Southern states, as it exists in the work of the U. S. Department of Agriculture. Six of the major agencies are included.

Farmers all over America are expected to be given technical advice or financial assistance in various ways by the Department. Discrimination comes about because local officials, although Federal employees, are nearly always white people living in the community. These persons naturally follow local mores as nearly as possible.

The result has been that, for the most part, Negroes find it very difficult and in most cases impossible to get the technical assistance or financial help to which they are entitled. In this report this is carefully documented in considerable detail, giving a dark picture revealing much injustice. I want to add, from my own experience, that the major policies of the Department in fact favor the well-to-do farmer everywhere.

That this study has been made at the instigation of the Congress is a tribute to the courageous insistence by Negroes, over the past few years, that they be given justice and full citizenship.

WILMER J. YOUNG

Friends and Their Friends

Impressions of the United States were presented by several of the sixty-one exchange students of the American Friends Service Committee's School Affiliation Service who met with the AFSC staff in Philadelphia in May. The group included thirty-four foreign students who have been studying in the United States and twenty-seven Americans who will be studying abroad next year. Machiko Furuta of Beaver Country Day School, Chestnut Hill, Massachusetts, and Konan School, Kobe City, Japan, mentioned her surprise at finding that, instead of having tall enclosing fences, houses and gardens in this country are left open to view. She was also surprised by the degree to which American students are extroverted and by their freedom from parental authority. Michel Bokobza of Springfield, Pa., and Montgeron, France, said he had expected all Americans to have their pockets loaded with money, to have no worries, and to drink lots of beer.

An American's view of her own country was given by Inez Ruelius, a Radnor (Pa.) student who spent last year in Waldoberschule, Germany. Her year abroad, she said, had helped her to see the "better faces" of the United States and to realize that teachers' friendliness for students and such general habits as soliciting for charity and cooking supper for a new family in the neighborhood were characteristically American.

American Friends who are familiar with *The Friend* of London regret that magazine's announcement that its editor, Bernard Canter, is retiring from the editorship at the end of 1965 for reasons of health.

"We began our international life by denouncing the Holy Alliance and its concepts that might makes right; we must not now go back on our own basic disciplines." So declared Francis Worley, a Friend from York Springs, Pa., and a member of the Pennsylvania House of Representatives, speaking at a recent session of that legislative body. "Do not let us," he added, "give any other nation the chance to take from us the peaceful leadership of the twentieth century. . . . We have been speaking about underdeveloped nations while we should, in fact, be speaking about underdeveloped statesmen."

Abington Friends School at Jenkintown, Pa., will be the scene this summer of a kindergarten inspired by government plans for an "operation head start" for pre-school children. Twenty children from the Friends Neighborhood Guild in Philadelphia will be joined by probably an equal number of tuition-paying children from the local community in a program running from June 28 to August 6 under the sponsorship of the Guild and six committees of Abington Meeting. Experienced kindergarten and first-grade teachers will be in charge, but financial contributions and volunteers for transportation and other necessary services are needed. Inquiries about such assistance should be addressed to Vivian Wyatt, 100 Woodlawn Avenue, Willow Grove, Pa.

Young Friends from all over the world are invited to take part in the Young Friends International Conference, to be held at Ryfylke Folkehogskole, Sand, Norway, August 7-15. In addition to worship and study groups, with lectures and discussion on "Quakerism and the World's Religions," there will be mountain climbing and excursions to fjords. Norway Yearly Meeting is the oldest on the European continent, and conference participants will have an opportunity to visit historic Quaker places. Correspondence concerning reservations and arrangements should be addressed to Hans E. Aarek, Konsgard Alle 18, Kristiansand S., Norway.

A novel work project for a number of American Friends Service Committee overseas work campers this summer will be hanging oysters. This unique camp, set up with the aid of Friends in Seoul, will have as its purpose the aiding of eighty-four families in three Korean fishing villages who have formed a cooperative association to improve their oyster harvest by hanging baby oysters from wires on wooden frames—a process which is supposed to produce plumper oysters.

"ABC's About Vietnam" is the title of an effective and highly informative single-page fact sheet about the Vietnam situation and background issued by the Friends Peace Committee of Philadelphia Yearly Meeting, 1520 Race Street, Philadelphia 2. Copies of this, singly or in quantity, are available from the committee without charge.

Beacon Hill Friends House, a Quaker residence for young men and women under the age of thirty who are studying or working in the Boston area, has rooms and board available for the summer and fall. Preference is given to Friends. The address is 6 Chestnut Street, Boston 8.

Friends in Wilmington, Delaware, are preparing a *Friends' Cookbook*, to be sold at the Wilmington Friends Service Committee's fair in November. Recipes to be considered for inclusion in this volume are being sent to Enola Fletcher at the meeting house, Fourth and West Streets.

The Creative Centre of Quakerism, a 112-page booklet containing the three main lectures presented at the triennial Friends World Committee meeting in Ireland in 1964, has just been published by the FWC. It was edited by Kenneth L. Carroll, clerk of South Central Yearly Meeting. Accompanying the papers by Yukio Irie of Japan, Maurice Creasey of Great Britain, and Douglas Steere of the United States are comments by nine well-known Friends from five countries. Also included is a summary of the gathering by Edwin Bronner of Haverford College. Copies (75 cents) may be obtained from the FWC's American Section, 152-A North Fifteenth Street, Philadelphia 19102.

Educational one-day tours to the United Nations, sponsored by Philadelphia Yearly Meeting's Committee on Race Relations, are available to persons and groups within four hours' travel time of New York City. Conducted by Gerda Hargrave, the Yearly Meeting's Non-Governmental Organization (NGO) representative to the UN, the tours (which may start from any convenient location) are planned to coincide with scheduled General Assembly and Council sessions. A suggested day's agenda includes lunch in the Delegates' Dining Room, a tour of the buildings, a private seminar with a UN official requested by the group, and an opportunity to attend public sessions or to browse in the book and gift shops. Gerda Hargrave's linguistic skill and broad knowledge of the UN enable her to interpret in a number of languages and to answer a wide variety of questions.

Round-trip cost (not including lunch, building tour, or supper) is \$5 per person for groups numbering at least forty. Further information may be obtained from the Race Relations Committee, 1515 Cherry Street, Philadelphia 19102.

Honorable mention for this year's annual Carey-Thomas Award for "a distinguished project of creative publishing" has been awarded to Atheneum Publishers for *The Hospital*, Quaker author Jan de Hartog's absorbing account of the vigorous (and eventually successful) efforts of members of Houston (Texas) Friends Meeting to improve the appalling conditions of filth and neglect in their large local charity hospital.

Carroll Spurgeon Feagins, associate professor of philosophy at Guilford College, Greensboro, North Carolina, has been appointed associate director of the American Friends Service Committee's International Conferences and Seminars Program for South and Southeast Asia. He and his wife, Mary Ellen Brown Feagins, assistant professor of German and French at Guilford, are members of the college's New Garden Meeting. They and their 17-year-old son, David, will leave in July for New Delhi, India. An older son, Carroll, Jr., will remain at Guilford.

Four "freedom schools" will be held in Haywood County, Tennessee, from mid-June to the end of July, under sponsorship of the Fayette Haywood Workcamp Program, which is seeking volunteers experienced in teaching reading, writing, Negro history, arithmetic, spelling, food and nutrition, child psychology, typing, and mechanical skills. Classes, held each evening, will be mainly for adults, but younger people will not be barred from attending.

Teachers will live in Negro homes, paying for their own maintenance (approximately \$105 for the six-week period). Contributions are being sought to assist those who are unable to pay this. Also needed are textbooks and the loan of typewriters.

Further information may be obtained from Virgie Hortenstine, coordinator, Fayette Haywood Work Camps, 5541 Hanley Road, Cincinnati, Ohio 45239.

"The refusal of one of the adjacent motels to admit one of our guests brought reality directly into our group," says the *Southeastern Newsletter*, published just after Southeastern Yearly Meeting (see report in this issue). "Thanks to our active social action group and the presence of lawyer Stephen Dean of Orlando Meeting, Friends were able to receive the facts, get an idea of what proper action to take, and take it all in one swift session."

The National Council of Churches has announced the appointment of William D. Strong, clerk of Morningside Heights Friends Meeting in New York City, as Planned Parenthood Consultant of its Church World Service Department. This move provides the first full-time, worldwide coordination of the overseas family-planning programs of the major Protestant denominations. Among the tremendous challenges facing William Strong in his new capacity (previously he has been in charge of Church World Service's social-action program in Peru) is that of emphasizing contraceptive methods in place of abortion, which has reached epidemic proportions in Latin America.

In this connection the Peace Institute of New York Yearly Meeting, representing Friends in New York, Connecticut, and New Jersey, in April sent letters regarding the population explosion to President Johnson (urging a Presidential study committee and a White House conference on population); to the American Friends Service Committee (asking how the Peace Institute might forward the AFSC's family-planning work); and to Pope Paul VI (expressing sympathy and concern for the difficult decisions facing him).

Young Friends of North America, now in its twelfth year of existence as an open fellowship for young Friends from all branches of American Quakerdom, has just inaugurated a *Clerks' Newsletter*, which it plans to publish bimonthly during the school year to present news of what young Friends are doing and what is available for them to do in the way of conferences, concerns, etc. News for or inquiries about this newsletter should be addressed to Judy Starbuck at 1916 Seventeenth Street, N.W., Washington 9, D. C.

Douglas V. Steere, chairman of the Friends World Committee for Consultation and professor emeritus of Haverford College's philosophy department, will give the opening address at the General Conference for Friends at Traverse City, Michigan, June 26-July 3. His topic, "Quakers and the Journey Inward," is based on a quotation from Dag Hammarskjöld's *Markings*: "The longest journey is the journey inward."

Complete information about the conference (program, cost, travel, living arrangements, etc.) may be obtained from Friends General Conference, 1520 Race Street, Philadelphia 2, Pa. At the initial Traverse City Conference in 1963 many of those attending found it convenient to camp at the state park (which has its own beach), a little over a mile from the conference locale. This year a representative of Friends General Conference will be at the park to assist families staying there.

There have been a number of interesting developments lately at the Arthur Morgan School at Burnsville, North Carolina. Most striking of these, perhaps, is the completion of the handsome stone building begun by an American Friends Service Committee high-school work camp in 1962 and now in use. Some 15,000 hours of volunteer labor have been contributed by work campers, students, staff, and visiting families to develop the building and grounds.

Another development has been the taking over of the flourishing pharmaceutical mail-order business of Celo Laboratories. Income from this business is expected to bring the school closer to its goal of being self-supporting.

On a less mundane level, Ernest Morgan, the school's director, reports that recent experiments in greater self-direction for those students who are ready for it have thus far produced gratifying results.

Bliss Forbush of Towson, Md., retired headmaster of Baltimore Friends School and former clerk of Baltimore Yearly Meeting (Stony Run), is one of twelve alumni of the University of Chicago chosen to receive citations for distinguished public service at the University's June commencement exercises. Author of *Elias Hicks, Quaker Liberal*, Bliss Forbush was for many years a member of the FRIENDS JOURNAL's board of managers.

To encourage individuals and nonprofit institutions to earmark ten per cent of their available investment capital where it will help finance nonsegregated housing, a National Committee on Tithing in Investment has been formed. Its sponsors are some three thousand business men, religious leaders, and professional people, among whom are a number of Friends, including Frank S. Loescher, president of Friends Publishing Corporation; W. Thacher Longstreth, executive vice-president of the Philadelphia Chamber of Commerce; Drew Pearson, syndicated newspaper columnist; John de J. Pemberton, Jr., executive director of the American Civil Liberties Union; and Claude C. Smith, chairman of Swarthmore College's board of managers.

The Committee itself will not undertake to handle investment capital, but will concentrate on educating the public to invest in nonsegregated housing.

"Happiness is . . .," the slogan familiar to fans of the "Peanuts" cartoons, is the heading of an unusually attractive flyer describing packets prepared by the Children's Program of the American Friends Service Committee. Among the flyer's selection of interchangeable predicates to the famous phrase are a doll cradle, a ring toss, a lemon-tree fair, a playtime bag for a migrant child, and a dinner for a child in Hong Kong. The flyer gives further details about the packets, which contain instructions, stories, songs, games, etc., regarding these "Friendly things to do," together with a price list and a coupon for obtaining the packets. The "Happiness Is" flyer—and other information about the Children's Program—may be obtained from AFSC, 160 North Fifteenth Street, Philadelphia 2.

Periodical and other literature of all kinds pours into the JOURNAL office in such quantities that sometimes, whatever its merits, it does not get read for months. That seems to be the only valid excuse for the lateness of the following report, which takes the form of an enthusiastic recommendation of two *Pendle Hill Bulletins* (Numbers 172 and 173), published in October and November, 1964. The first of these, *A Chronological Survey* of Pendle Hill from its earliest days, is a truly delightful bit of historical writing by Howard Briuton, while the second, Helen Kirk's *The Value of a Pendle Hill Education*, is a part-time-serious-part-time-anecdotal analysis of a student's experience at the Quaker adult study center. Copies of either or both of these may be obtained from Pendle Hill, Wallingford, Pa.

Among Haverford (Pa.) College students who recently received Woodrow Wilson National Fellowships were two Friends, Thomas G. Kessinger of Ridgewood, New Jersey, and Robert C. Perisho of North Mankato, Minnesota. Thomas Kessinger returned to Haverford this year after completing an assignment with the Peace Corps. Robert Perisho has been active as chairman of the college's Young Friends Group and as editor of *The Young Friend*, publication of the Young Friends of North America, of which he is treasurer.

Woodrow Wilson grants enable young people planning college-teaching careers to attend graduate schools of their choice.

Fellowships and awards given this year to Swarthmore College students for graduate study include sixteen Woodrow Wilson Fellowships, eight National Science Foundation Fellowships, two Fulbright Fellowships, an Edward John Noble Leadership Fellowship, a Danforth Fellowship, and the first National Collegiate Athletic Association Award given to an outstanding student who has also distinguished himself in football and basketball.

More than 16,000 clergymen would support immediate U.S. efforts to initiate negotiations for ending the war in Vietnam, according to a poll recently conducted by the Clergymen's Emergency Committee for Vietnam, a group formed in February under auspices of the Fellowship of Reconciliation, with Henry J. Cadbury as one of its six charter members.

Because advance announcements of events such as Yearly and Quarterly Meetings are often subject to change, the JOURNAL will henceforth publish these items in the "Coming Events" column only when written notice has been received by the editors on or before the deadline (fifteen days before the semimonthly publication dates.) Old habits are hard to break, however, so notices of the Canadian and New England Yearly Meetings are given in this issue on the basis of information published in the Friends World Committee's *Calendar of Yearly Meetings*.

Friends are encouraged to send to the JOURNAL notices of events open to the public and likely to be of interest to JOURNAL readers.

Starting a New Friends (Quaker) Group, a handbook prepared by Kenneth H. Ives of Pittsburgh Meeting and Francis D. Hole of Madison (Wis.) Meeting, has been published by the Advancement Committee of Friends General Conference. Besides outlining some of the steps that should be taken to start a worship group and how such a group can be developed into a Meeting, it describes helpful services available from various Quaker agencies, suggests reading materials, and provides a check list for planning a public meeting. Copies of this pamphlet are available at 35 cents each from Friends General Conference, 1520 Race Street, Philadelphia 19102.

Letters to the Editor

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

"Virtuous Pagans"

What is wrong with being a virtuous pagan? (See JOURNAL, May 1, letter from Howard Schless.)

First, what is a pagan? The Greeks called all not Greeks, barbarians. The Hebrews called all not Jews, Gentiles. We call those not Christians, pagans.

Is there any disability in being a pagan other than that one is not a Christian? Aside from the prejudice of man, if I were God I could not condemn a man because he could not believe that an incorporate God could materialize and only once impregnate a virgin. As a just God, I would judge a pagan as I would a Christian, and a virtuous pagan as I would a virtuous Christian. The important thing would be the virtuousness. This is the message Christ died to bring us.

The scribes and Pharisees loved God. They were the religious leaders of the day, having a belief in the best religion then extant. They had faith. (Moses saw a bush that burned without being consumed; Elijah raised a child from the dead.) They revered and loved God. They followed the laws of their church to the best of their ability.

But Christ said this is not enough. You must also love your enemies. You must help those of different races from your own. You must assist those who ask help of you. You must engage in social action. Your righteousness must exceed that of the scribes and Pharisees.

Nor did Christ ask us to do this because we loved him. That social service is part of religion was an eternal truth existing before he called attention to it, and it is true today. We are to serve because service is the right thing, not because of our love and awe of the Christ.

We cannot make social action a substitute for faithful worship any more than we could make faithful worship a substitute for social action, because social action is faithful worship.

Camden, N. J.

CHARLES CRABBE THOMAS

"What Do Quakers Believe?"

The article "What Do Quakers Believe" (JOURNAL, May 1) purports to be a survey; as such, it is meaningless. Its authors fail to provide the standard information that readers must have to evaluate any survey article. One needs to know: (1) What were the Meetings surveyed? (2) How representative are they, and of what? And, where a spectrum of answers is pre-

sented, some of them astonishing and (to me) dismaying, I want to know whether the "extreme" answers came from one Friend or from half of the respondents.

This is not an idle question. I have always assumed that, whatever else Friends did or didn't believe, all Friends believed in a personal God, not for creedal reasons but because otherwise our meetings for worship and business just don't make sense. Without a personal God, the meeting for worship really does become a discussion group. And the meeting for business loses its *raison d'être* of seeking the Lord's will. I never knew but one Friend who didn't believe in a personal God, and he later resigned. If there are a sizable number of Friends who have carried religious liberalism to this extreme, I want to know about it, because in that case I will need to rethink my own factional attitude and my views on unity.

Wayne, Pa.

R. W. TUCKER

I am deeply concerned over the doubts which have been expressed recently (JOURNAL, May 1, "What Do Quakers Believe?") as to whether a person should believe in God in order to be a member of our creedless Society. The meeting for worship always has been and I feel always must be the central and most important part of a Friends' Meeting, and how can a group of fellowship- or service-centered individuals gather in worship if they don't all believe in God? In order to worship you must worship someone or something, and surely common concerns for fellowship or service, although quite essential, are not suitable objects for our total adoration.

"Except the Lord build the house, they labor in vain that build it."

Glen Mills, Pa.

ROBERT O. STANTON

If the Religious Society of Friends is being led by people holding some of the statements expressed in "What Do Quakers Believe," such as the last paragraph on page 221, May 1 issue, and the line "I do *not* believe in God. I believe in goodness," I suggest that it would be better named "The Philosophical Society of Friends." Under this name Quakers could omit the queries about intoxicating liquors and any other social customs that make life easier to present-day worldliness. Jesus Christ turned the water into wine because he knew the water was filthy; at least alcohol kills germs.

Mohnton, Pa.

ELIZABETH P. S. SATTERTHWAIT

On the FWCC Dog Photos

I don't mind a little fun now and then, but I think the Friends World Committee went a little bit "far out" (page 227, JOURNAL, May 1). It looks as if the FWCC is "going to the dogs" now.

Havertown, Pa.

WILLIAM M. KANTOR

I believe your two dogs on page 227 of the May 1 issue have changed my life. The bloodhound (if that is what he is) and his caption still convulse me. I had a laugh at the spaniel and her caption at first, but now it is beginning to break my heart. The need to be heard, so absolute as to surmount timidity and even fear, just about breaks me up—especially in those haunting eyes. Isn't that man's condition?

Chicago

IRENE M. KOCH

On Tax-Payment Refusal

In the account of Philadelphia Yearly Meeting in the FRIENDS JOURNAL of May 1, the sentence reporting my reminder on March 31 that Friends have in their hands the means to influence our Government to take the way of peace by refusing to pay the military part of the income tax named only "refusing to pay Federal income tax." That would be logically interpreted to mean refusal to pay the whole Federal income tax.

Since I earnestly believe that citizens of the United States should support their Government in all its operations for human welfare, and should refuse to support only what violates the divine law of human brotherhood, I shall be grateful if the error in reporting can be corrected in a later issue. To seem to advocate the mistake of refusing to pay all the tax would obscure the moral obligation to refuse to support the great evil of war.

Wallingford, Pa.

MARGARET E. DUNGAN

Petal Paper in Peril

In a recent *Saturday Review* article I spoke of the manner in which we Southerners have lynched our prophets—people like P.D. East, who have tried to help us clear our consciences and have been repaid with hatred, humiliation, and devastating financial reprisals. Recently, on a survey trip of the South, I have seen how true that statement was. We have all noted how P.D. East's *Petal Paper* has appeared less often. The sad fact is that P.D., living in poverty, physically ill, and saddled with problems, is about at the end of his tether.

P.D. and the *Petal Paper* are important symbols of dissent in an area of the Deep South where racist hatreds and injustice are firmly entrenched as part of the "way of life." Those of us who see racism as America's gravest problem cannot fail to realize that any voice in the wilderness is important. P.D.'s is one of those rare voices. If he is silenced now, it will in effect constitute another victory for racist forces. It will mean that decent-minded and freedom-loving men have let another light in this somber jungle be snuffed out.

The *Petal Paper* does not, of course, pay its way. Newspapers have to have advertising, and P.D. long ago lost his. He is up against the wall now. With some small amount of assistance he could perhaps survive and continue his lonely fight for all of us. A couple of dollars from each of us each year might allow him to carry on. It might mean the difference between a victory for freedom of speech in this country or yet another defeat of this badly battered freedom.

Unfortunately, this is an emergency appeal. P.D. needs help immediately. His address is P.O. Box AV, Fairhope, Alabama.

Mansfield, Texas

JOHN HOWARD GRIFFIN

The Anticommunist Crusade

In many respects the attempt to get rid of or at least restrain communism by violence and war seems quite amazingly similar to the last phases of the Crusades. As in the latter the western world had really given up all hope of taking and holding the Holy Land, but still insisted on at least taking and sacking Damietta in Egypt, so in our day, with huge Russia commu-

nistic, as well as China, with its 670 million people, we still insist on keeping at least tiny Vietnam "safe from communism"—as if, getting rid of it there, the whole problem would be solved. And so desolation and war rage in Vietnam.

As if any solution achieved by force could be a stable one! The world is always changing, and, whatever we do, we cannot stop it from changing.

But just as, while the Crusaders were besieging Damietta, the whole Mohammedan world already had broken up into rival kingdoms, united, if at all, only by the onslaught of the Crusaders, so, in our own day, the communist block is already broken up into separate nationalisms, insofar as our own attacks do not unite it. (The unity of our own world, too, is not what it was.)

A new time has come, with new issues, new needs, new tasks to be done, but we still find ourselves, halfheartedly and reluctantly, carrying on the old furious crusade, with all its pointless destruction, as if that were the answer to all our problems!

Fort Lee, N. J.

GILBERT C. PERLEBERG

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

BASCH—On April 26, a daughter, REBECCA ANN BASCH, to Martin W. and Elizabeth Jenney Basch. The mother and maternal grandparents, Richard and Clementina Jenney, are members of Haverford (Pa.) Meeting.

COOK—On May 13, to Rodney S. and Mary Clarke Cook of Wallingford, Pa., a son, WILLIAM ANDERSON COOK, grandson of Eleanor Stabler Clarke and the late William Anderson Clarke, and thirty-ninth great-grandchild of Ida Palmer Stabler. The mother and maternal grandmother are members of Swarthmore (Pa.) Meeting; the great-grandmother is a member of West Chester (Pa.) Meeting.

KEIGHTON—On May 7, to James D. and Alice Swetland Keighton of Treviso, Pa., a daughter, BARBARA LYNN KEIGHTON. The father is a member of Southampton (Pa.) Meeting. The paternal grandparents, Walter B., Jr., and Eleanor Keighton, are members of Swarthmore (Pa.) Meeting.

MARRIAGES

ABBATE-SHARPLES—On April 22, in New York City, SUSAN B. SHARPLES, daughter of Laurence P. and the late Rose-Vincent Sharples, and JOHN A. ABBATE, JR. The bride and her father are members of Haverford (Pa.) Meeting.

SWAIN-LEVY—On May 7, at Yardley (Pa.) Meeting House, LUCILLE JANE LEVY, daughter of Lydia and Jerome Levy, and LORING JOHN SWAIN of Whittier, Calif. The bride and her parents are members of Yardley Meeting.

WORTH-RUSSELL—On May 1, at Westtown (Pa.) Meeting House, LAURA ANNE RUSSELL, daughter of J. Kirk and Esther M. Russell, and WILLIAM PENN WORTH, III, son of William P. and Ethel Mary Cope Worth. The bride and her parents are members of Westtown Meeting, the groom and his parents of Wilmington (Del.) Meeting.

DEATHS

CHEVIGNY—On April 20, suddenly, HECTOR CHEVIGNY of New York City, in his 60th year. A member of New York Monthly Meeting, he is survived by his wife, Claire Graves Chevigny; a daughter, Antoinette King; and a son, Paul G. Chevigny.

COMFORT—On May 8, at her home in Rosemont, Pa., after a long illness, MARY FALES COMFORT, aged 86, wife of the late William Wistar Comfort of Haverford, Pa. A member of Haverford

Meeting, she is survived by a son, Howard; four daughters, Mrs. William K. Hartzell, Mrs. Susan C. Masland, Mrs. William M. Masland, and Mrs. K. Blyth Emmons; two brothers; eight grandchildren; and seven great-grandchildren.

EVES—On March 15, in Denver, Colo., **FRANK C. EVES**, aged 82, husband of **Frances A. Eves**. A member of Millville (Pa.) Meeting, he is survived also by a daughter, Betty; a son, **Frank C., Jr.**; and a grandson, **Robert**.

GRISCOM—On January 15, **WILLIAM C. GRISCOM** of Medford, N. J., husband of **Hannah Griscom**. A member and for many years caretaker and property-committee member of Medford Meeting (Main Street), he is survived also by a son, **Elmer**, and several grandchildren.

HUMPTON—On April 22, **CHARLES FRANKLIN HUMPTON**, aged 87. A member of Haverford (Pa.) Meeting, he is survived by his son, **Charles B. Humpton**.

STOUGHTON—On May 6, **MERWIN ROE STOUGHTON**, aged 82, wife of the late **Bradley Stoughton**. She became a member of Friends Meeting of Washington, D. C., in 1943 and later was a founding member of Lehigh Valley Meeting, Bethlehem, Pa. Surviving are a son, **Philip**, of New York Monthly Meeting; three daughters, **Sandroe Stoughton** and **Rosamond S. Draper** of Westbury (N.Y.) Meeting, and **Leila S. Fehr**; and five grandchildren and three great-grandchildren, all members of Westbury and New York Monthly Meetings.

WRIGHT—On April 29, in Trenton, N. J., after being struck by an automobile, **FRANK S. WRIGHT**, aged 67. A birthright member of Trenton Meeting, he is survived by his wife, **Friedal Scherg Wright**; a daughter, **Rhoda Wright West** of Langhorne, Pa.; and two brothers, **Russell** and **Earl Wright** of Trenton.

Coming Events

Deadline: fifteen days before date of publication. Written notice of Yearly, Quarterly, and Monthly Meeting activities, as well as of other events of interest to Friends, must reach the JOURNAL's office on or before the date due.

JUNE

5—Nottingham and Baltimore (Homewood) Quarterly Meetings, Deer Creek Meeting House, Darlington, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Conference session in afternoon.

6—Meeting of dedication for new Harrisburg Meeting House, 6th and Herr Streets, Harrisburg, Pa., 3 p.m. All invited.

6—Haverford Quarterly Meeting, Radnor Meeting House, Conestoga and Sproul Roads, Ithaca, Pa. Worship, 11 a.m. Lunch (donation basis), 12:15. Brief business session, 1:15, followed by program with **Carol Murphy** of Swarthmore (Pa.) Meeting. Topic: "Quakerism and Psychology: Some Points of Contact." Send reservations to **Alma Ingersoll**, 201 Walnut Avenue, Wayne, Pa.

6—Haddonfield Quarterly Meeting, Haddonfield (N. J.) Meeting House, Lake Street and Friends Avenue. Worship, 10:30 a.m., followed by business session. Picnic lunch, 1 p.m.; beverage and dessert provided. Baby-sitters available. For further information: **Walter E. Darnell**, clerk, 115 Third Avenue, Haddon Heights, N. J.

6—Middletown Day, Middletown Meeting House, Route 352, 1/4-mile north of Lima, Pa. Meeting, 11 a.m., followed by lunch. All welcome.

11-13—Annual Spring Conference of Friends Conference on Religion and Psychology, Haverford College, Haverford, Pa. Topic: "Psychological Aspects of the Negro-White Revolution." Leader: **James G. Whitney, M.D.**, Jungian analyst active in integrated housing and education projects. Special panel discussion, June 12, chaired by **J. Calvin Keene**, head of Department of Religion, St. Lawrence University, with **Walter M. Kotschnig**, Deputy U.S. Representative to U.N. Economic and Social Council; **Helen Baker**, acting coordinator, Southern New Jersey Rural Planning Program of U.S. Economic Opportunities Program; **Bainbridge Davis**, member of Philadelphia Yearly Meeting Race Relations Committee. For further information: **Susan Yarnall**, 5337 Knox Street, Philadelphia 19144.

12—Salem Quarterly Meeting, 10:30 a.m., Salem (N.J.) Meeting House, East Broadway.

13—Baltimore (Stony Run) Quarterly Meeting, Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Box lunch; beverage and dessert served by host Meeting. Business and conference sessions in afternoon.

18-22—Canadian Yearly Meeting, Pickering College, Newmarket, Canada. Correspondent: **C. LeRoy Jones**, 73 Denvale Road, Toronto 16, Canada.

19-26—Institute on "China—Awakening Giant," Pocono Crest, Pocono Pines, Pa., sponsored by American Friends Service Committee's Middle Atlantic and New York Metropolitan Regional Offices. Programs for adults, high-school students, children. Faculty will include: **Robert W. Barnett**, **Eugene P. Boardman**, **Amiya Chakravarty**, **O. Edmund Clubb**, **Roy J. McCorkel**, **Norman J. Whitney**, **William Worthy**. For further information: **John S. Rounds**, AFSC, 1500 Race Street, Philadelphia 2; phone LO 3-9372.

20—Old Shrewsbury Day, Shrewsbury (N. J.) Meeting House, Highway 35 and Sycamore Avenue. Worship, 11 a.m. Lunch, 12:30 (dessert and beverage provided). **Arthur O. Roberts** of Newberg, Oregon, editor of the Quaker publication *Concern*, will speak at 2 p.m. on "Tares Among the Wheat—An Approach to Christian Relevance."

20—Centre Quarterly Meeting, Dunnings Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business session in afternoon.

22-27—New England Yearly Meeting, Pembroke College, Providence, R. I. Correspondent: **Thomas R. Bodine**, 5 Haynes Street, Hartford 3, Conn.

23-28—Conference for high-school-age young Friends, Westtown (Pa.) School, sponsored by Concord Quarterly Meeting. Leader: **Earl G. Harrison**, teacher of religion, Brooklyn Friends School. Topic: "Testing Your Convictions." Cost: \$30.00. For further information or reservations: **William Stanton**, 535 Riverview Road, Swarthmore, Pa.

25-27—Family Institute, Camp Catoctin, near Thurmont, Md., sponsored by Religious Education Committee, Baltimore Yearly Meetings. Leader: **Robert L. James, Jr.** Topic: "Friends for the Next Thirty Years." For registrations: **Helen S. Matthews**, 703 Cedarcroft Road, Baltimore 12, Md.

27—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half mile east of Hamorton, Pa. Also on July 25 and August 29.

New Leaflet Available

In response to a number of inquiries about possible ways to insure continued publication of the FRIENDS JOURNAL in the face of rising costs, the JOURNAL's board of managers has prepared for the use of lawyers, bankers, and investment counselors, as well as of individual

Friends and others, a leaflet of practical suggestions about gifts and bequests. Single or multiple copies of this leaflet (the text of which appears below) may be obtained upon request from the JOURNAL's office, 152-A North Fifteenth Street, Philadelphia 19102.

To Those Who Would Like to Help

THE FRIENDS JOURNAL plays a major role in binding Friends together and in providing stimulus for meditation and spiritual growth. Without it the Society of Friends would be by far the poorer. Financially, however, the Jour-

NAL is beset by serious problems that persistently threaten its existence.

A religious periodical, like any other magazine, has to pay bills and salaries, yet it is only secondarily a business. Almost no periodical in this field could continue publication without subsidies, endowments, or generous friends. The JOURNAL is no exception. It has continued to appear regularly only because of the financial support of the Friends Journal Associates and of a number of Friends' Meetings. Important also has been the permanent income from bequests.

To those who have found the JOURNAL a welcome visitor there is good reason to suggest, therefore, the desirability of adding to the publication's financial stability. In this way those who have wanted the FRIENDS JOURNAL for themselves can help to make it available to their children and to prevent the magazine which aspires to be the voice in print of all unprogrammed Friends from

being silenced for lack of financial means.

Gifts During Lifetime

Most donors are aware that gifts of cash are deductible from income reported for federal taxation, sometimes up to thirty per cent of income. When the gift is larger than thirty per cent of income, the excess can be spread over the following four years.

Gifts of securities, real estate, etc., given directly, are deductible for the market value of the gift without payment by the donor of a capital-gains tax on appreciated value.

A donor may also make a gift from which he is to receive the income for life. A gift of this type can result in significant tax savings to the giver.

Bequests

The outright bequest of a fixed sum or of specified property is fully deductible from federal estate taxes.

Trust bequests are of many varieties.

One variety, for example, permits the income of the trust to be paid for life to a beneficiary named by the donor.

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The purpose of this folder is not to offer legal advice but simply to remind Friends and others that they can be of aid in permanently relieving the financial need of the FRIENDS JOURNAL. Since tax laws are subject to change, even the brief information in this folder may not be valid in the future. Therefore, if anyone has a problem upon which no information has been provided, a member of the JOURNAL's committee on bequests will be glad to discuss it with him or his attorney.

The FRIENDS JOURNAL is a periodical, not a corporation. The body legally empowered to receive money for the benefit of the FRIENDS JOURNAL is the Friends Publishing Corporation, a nonprofit Pennsylvania corporation having its office at 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

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), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

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

California

BERKELEY — Friends Meeting, First-days, 11 a.m., northeast corner of Vine and Walnut Streets. Monthly Meeting, the third Sunday of each month, 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Leonard Dart, Clerk; 421 W. 84th St.

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

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

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

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

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

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

SACRAMENTO—2620 21st St. Discussion, 10 a.m.; worship, 11. Clerk: 451-1581.

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 CRUZ — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

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

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

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Bob Kuller, 443-2770.

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

Connecticut

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

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

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

Delaware

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

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

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

District of Columbia

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

Florida

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

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m.. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

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

Illinois

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

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

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

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

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

Iowa

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

Kentucky

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

Louisiana

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

Maryland

ANNAPOLIS — Meeting for Concerns, 10:30 a.m. Worship, 11:00 a.m. Call CO 3-2214 or CO 3-8921.

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

Massachusetts

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

CAMBRIDGE—Meeting, Sunday, 3 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 662-6083.

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., D.C.U. Lounge, College Hall. Summer schedule, 9:30 a.m., Sundays. Avery Harrington, Clerk.

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

New Jersey

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

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

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

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

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

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

New Mexico

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

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

New York

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

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

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan

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

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.

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

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

North Carolina

ASHEVILLE — 3 p.m. alternate Sundays at homes. Phone 252-6544 or 298-3130 evenings.

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293 Durham, N. C.

Ohio

E. CINCINNATI—Sunday School, 10:15 a.m. Meeting, 11:15 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

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

Pennsylvania

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

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

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

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

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.

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

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

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

MUNCY at 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, 20 South 12th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. 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 Walm Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Locust Sts., Christian Association, 11 a.m.

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

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.

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

Tennessee

KNOXVILLE—First-day School, 10 a.m.; worship, 11 a.m. D. W. Newton, 588-0876.

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

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sunday, 11 a.m., First-day School, 11 a.m., Forum, 10 a.m. 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

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

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

Virginia

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

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 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, 7000 W. National Ave., DR 7-4247.

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GEORGE SCHOOL SENIOR GIRL WISHES SUMMER OPPORTUNITY as mother's helper with one or two children. Seashore or mountains preferred. Write Box C-339, Friends Journal.

QUAKER HIGH-SCHOOL JUNIOR, experienced with children, desires job baby-sitting all or part of summer. Can sew. Box W-338, Friends Journal.

HAVERFORD COLLEGE FRESHMAN desires any type job in Los Angeles (Calif.) area. Available June 10-September 10. Write Bob Beale, 432 W. Woodlawn Street, Philadelphia, Pa. 19144.

RESIDENCE DIRECTOR, COLLEGE, PRIVATE SCHOOL, or small residence. Available September. Would consider homemaking for one or for older couple. Prefer within one hour traveling time New York City. Box H-341, Friends Journal.

HIGH SCHOOL SENIOR seeks position for summer, caring for young children. Eastern United States preferred. Write Anita Willoughby, care Meeting School, Rindge, N. H.

SUMMER POSITION AS BABY-SITTER and/or mother's helper, desired by Wilmington Friends Junior with family vacationing at seashore. Experienced, driver's license. Write Karen Sann, 709 Blackshire Road, Wilmington, Delaware.

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QUAKER FAMILY TO WORK ONE YEAR in residence with Friends at Little Rock, Arkansas. Comfortable furnished country home on edge of city available, rent free, August '65. Must arrange own subsistence plans. Apply: Paul Reagan, Clerk, Little Rock Friends Meeting, Route 3, Box 202, Little Arkansas 72205.

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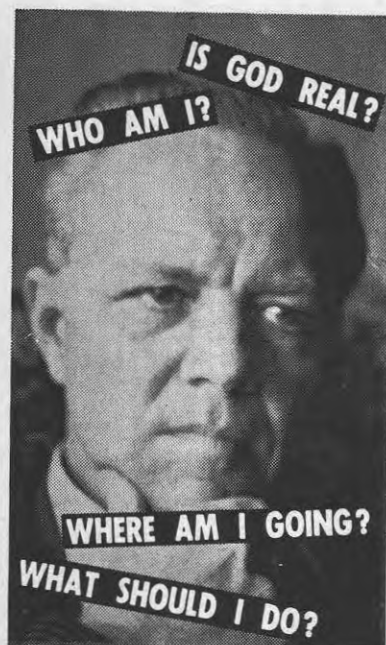
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Work Teams (travel and maintenance)	3,000
Insurance Fund	1,000
Church Supplies Fund	2,000

Total.....\$11,000

Volunteer workers desired throughout the summer

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Construction Materials	\$12,000
Equipment, Maintenance for Work Team	4,000
Miscellaneous and Contingency	3,000

Total.....\$19,000

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