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*Auditorium at Silver Bay, scene
of New York Yearly Meeting
(See page 436)*

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We know that faith cannot be enforced, and Friends are fortunate in their freedom. The experimental approach is an essential element of the Quaker way. We value deeply the openness for personal discovery; a complete answer, especially if presented in unsympathetic language, may have a more negative effect than sincere uncertainty of belief.

—EPISTLE OF LONDON YEARLY MEETING, 1965

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Contents

| | |
|---|-----|
| AFSC Mission to Vietnam..... | 426 |
| The Community of Considerateness—Richard R. Wood..... | 427 |
| "Open Draft Before Lighting Fire"—Alexander C. Purdy..... | 428 |
| Front Lines—John Balaban | 428 |
| The Question—Peter Jan Mongé | 428 |
| Human Experience and Religious Faith—Scott Crom | 429 |
| Inwardness and Communication—Wilfred Reynolds | 432 |
| Hiroshima Friendship Center—Lea Heine | 433 |
| Peacekeeping or Peacemaking?—William B. Lloyd, Jr. | 434 |
| New York Yearly Meeting—Kathryn Parke and Eileen Brinton Waring | 436 |
| Book Reviews | 438 |
| Friends and Their Friends | 439 |
| Letters to the Editor | 440 |
| Announcements | 441 |
| Coming Events | 441 |



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

AFSC Mission to Vietnam

EDITOR'S NOTE: Stephen G. Cary, associate executive secretary of the AFSC, returned recently from a three months' mission to Vietnam as one of a three-man team sent to survey attitudes and problems of the Vietnamese people and to seek ways in which the Service Committee might help to alleviate suffering in that war-torn country. Among a number of radio and television appearances made since his return, probably the most significant was an interview on August 16th on NBC's "Today" show. Highlights of this are presented here.

How much of Vietnam did you see?

I was able to visit all of the major coastal cities and two or three provinces in the delta area.

Why is the Service Committee interested in Vietnam?

There comes a time when, if you believe in human dignity, you can no longer sit on the sidelines while the dehumanizing processes of war go to the point where they have in Vietnam, where human dignity has become a mockery and where brutality and callousness are growing every day.

What would you say the situation in Vietnam is now?

In a word: appalling. The kind of nameless terror—the despair—is hard to get across, because this is a war in which there is no front, and yet the front is everywhere. Every day a man has to say to himself: "This may be the day my wife, myself, my children will perish." He can fear death from the air or death stealthily at night; he doesn't know when or where it will strike. I left Vietnam with a deep, deep feeling which said, "My God, my God, we've got to stop this thing!"

What does the AFSC hope to accomplish there?

There is a great and growing refugee problem in which I think we can relate to the work of others already there. Another need is in the area of rehabilitation. The problem of the amputee in Vietnam is a ghastly one which cries out for attention. We are also interested in placing young Americans within the framework of Vietnamese organizations. We hope to give the young people a look at what life really is like and also to give the Vietnamese an understanding that Americans can be second, can take direction, can have confidence in the Asian leadership.

This sounds a bit like the Peace Corps. Is it?

There are similarities. Our people, however, are not specialists and are, of course, on a nongovernmental basis. This is important because, to the Vietnamese, those officially connected with the U. S. Government inevitably have an image, a character, which relates to the enormous military effort we are making.

Do you find anywhere a ray of light in the Vietnam situation?

One always has to hope there is light, of course, and I believe there is. There are dynamic and hopeful movements in the south. The problem is how to get the fighting stopped. I am glad that up to this point we have resisted the temptation to go for an all-out military victory. My feeling is that there is hope in a major revision of our policies and an attempt to get a cease-fire.

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Editorial Comments

A guest editorial by Contributing Editor Richard R. Wood

The Community of Considerateness

BUT we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

This treasure, of which St. Paul speaks in his second letter to the Christian community in Corinth, is the light of God shining in our hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is the light which, St. John says, "lighteth every man that cometh into the world."

It is this light which leads Friends to their peace testimony because they cannot do that which war involves to human beings in whom, however dimly, God has made this light to shine.

"We have this treasure in earthen vessels," however. The Divine Light may be but a feeble spark, smouldering under the rubbish of our worldly concerns in the earthen vessel which each of us is. But, as Isaiah says of the elect servant of the Lord, "The smoking flax shall he not quench." We cherish the flickering spark; sometimes we can nurse it into clear flame, giving light and warmth.

Because we postulate the existence of this flickering spark of Divine Light, Friends feel an obligation to be considerate of every human being. We feel a responsibility to help develop a community of considerateness, ultimately embracing all of creation.

In a curious, negative way, our basic assumption is validated in this troubled world by the consequences of its lack.

The pointless violence of bored youth with their "rumbles"; the reckless thoughtlessness which allows dropping empty bottles on highways; the contempt and fear which aggravate racial differences; the callous and dangerous statesmanship which seeks to impose one nation's will on another people by armed force—all these follow from lack of considerateness, from disregard of the spark of Divine Light which we believe (on the basis of experience and of the testimony of the Bible) flickers, however dimly, in every person.

The considerateness that reduces violence within and between nations is an extension of the courtesy which is such an important ingredient in all harmonious human relationships. When Adlai Stevenson addressed Chief

Adabe as "my distinguished colleague," the impression made on the Nigerian representative to the United Nations showed that courtesy is valuable both to him that receives and to him that gives it.

Courtesy and considerateness are needed within the family, the school, and the Meeting, as well as in the larger world. As the Japanese have discovered, the importance of courtesy increases as the density of population increases. Yet its virtue is more than utilitarian. It is an expression—perhaps the most effective expression—of love mature enough to be free from all trace of domination or patronizing.

A complex world cannot find a single cure for its multifarious ills, but Friends can feel confident that the development of the community of considerateness would contribute importantly to the cure. Conflicts can be resolved, but each solution is likely to involve changes whose far-reaching consequences lead to new conflicts. In a family or in the world, peace is a process; it is not a state of affairs established once for all. The continuous search for solutions requires a continuing sense of the obligation to practice considerateness toward all of God's creatures.

This obligation to considerateness is the vitally important missing element which the Quaker faith can contribute to men's efforts to solve the never-ending procession of problems that confront us always and that, in the absence of this element of considerateness, seem so overwhelming.

R.R.W.

Open your eyes and look for a human being, or some work devoted to human welfare, which needs from someone a little time of friendliness, a little sympathy, or sociability, or labor. There may be a solitary or embittered man, an invalid or an inefficient person to whom you can be something. Perhaps he is an old person or a child. Who can enumerate the many ways in which that costly piece of working capital, a human being, can be employed? Search, then, for some investment for your humanity, and do not be frightened away if you have to wait, or to be taken on trial. And be prepared for disappointments. But in any case do not be without some secondary work in which you give yourself as a man to men. It is marked out for you, if you only truly will to have it.

—ALBERT SCHWEITZER

"Open Draft Before Lighting Fire"

By ALEXANDER C. PURDY

ILDLY looking about, as one will even during a meeting for worship, I noted this sign over the fireplace: "Open the draft before lighting the fire." Eminently practical and sensible, I thought. A fire with the draft closed will flicker and flicker and fizzle. The room will fill with smoke. With a good draft open, the fire will have an excellent chance of burning brightly, given the requisite kindling and wood.

It was not too much of a leap of the imagination to relate this to larger issues. That there are currents in life to be reckoned with is common knowledge and experience. Shakespeare could write: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries." One has observed that college faculties, for instance, are not immune to moods. The calculating faculty member can often get his pet project accepted if he waits patiently for the right atmosphere. Much of the business psychology of today is designed to create this favorable atmosphere.

Is there any relationship between these superstitious or contrived "drafts" and the life of the spirit? The Biblical words for spirit in both the Old and the New Testaments mean literally "wind" or "breath." It is possible to trace in the Bible the fascinating development of the spirit concept from a sporadic, almost physical and ecstatic invasion of divine energy to steadier and more purposeful and ethical meanings. It is a long road to travel from Samson who, when the "Spirit of the Lord came mightily upon him . . . found a fresh jawbone of an ass . . . and with it he slew a thousand men" to Paul's words, "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." The one indication that they both are traveling the same road is the sense of a more than human power motivating both.

The relation between divine and human action has long been a source of controversy in religion. Everything depends on the divine action. No, everything depends on human effort and activity. Faith versus works; works versus faith. All the gradations between these extremes have been proposed.

Perhaps the most satisfying answer is in this figure, "Open the draft before lighting the fire." We light too many fires without opening the draft. Too often we open

the draft without lighting the fire or even furnishing the fuel. Friends have endeavored so to relate worship to activity that the two may be interdependent. A quiet meeting may seem to brand Quakers as passivists. Work camps and the like seem quite activist. The authentic Quaker belongs in neither category. He seeks to embody Paul's word: "If we live by the Spirit, let us also walk by the Spirit."

Front Lines

On a photograph of schoolchildren in Rheims, wearing gas masks

By JOHN BALABAN

In nineteen hundred and sixteen
these twenty-one children stood
as prepared as they could,
wrapped in makeshift masks
to keep out the lung-eating gas.

By nineteen hundred and forty
if any of those still alive
were guilty of such human crimes
as love, marriage, children, friends,
they doubled the dead in the streets of Rheims.

On August 6, nineteen hundred and forty-five,
in Rheims, on a summer day after a war,
did the old agonies seem to reappear
like stigmata on children's faces,
or were the Japanese far away, another race?

In nineteen hundred and fifty-four
the French found at Dien Bien Phu
a grave in a valley. A storm which grew
in the North swept across the mud
of the South in a bloody flood.

April, nineteen hundred and sixty-five:
Passing over gutted villages,
bombers drop a Presidential peace message.
If elsewhere gas again is in the air,
our consciences and lungs are clear.

The Question

By PETER JAN MONGÉ

When the child first asked,
"Why is he a different color than I?"
And his mother replied,
"God made him that way,"
Was that enough?

She should have said,
"God made all men in His image,
Black, white, and yellow;
And he loves them all equally,
As we should."

Alexander C. Purdy, visiting professor of religion at Earlham College, Richmond, Ind., and director of the Foxhove Association at Buck Hill Falls, Pa., was on the faculty of Hartford (Conn.) Theological Seminary for thirty-seven years, concluding his period of service there as dean from 1954 to 1960. From 1945 to 1950 he was chairman of the Friends World Committee's American Section.

Human Experience and Religious Faith

By SCOTT CROM

TO set aside some experiences as religious is to run the risk of making too sharp a distinction between the religious and the secular. The problem is not merely the familiar one of compartmentalizing our religion into a Sunday affair unconcerned with matters of business, profession, or human relations. It goes deeper. To label anything is to prejudice it.

Most of the time we see what we expect to see and do not notice what we do not expect to see. Advance labeling thus cuts us off from much that can be of value. If we "know," via prejudice, that nothing good can come out of Nazareth, then of course nothing that comes out of Nazareth can possibly be good.

Friends are well aware that religious experience is not confined to the meeting for worship. The distinction between religious and secular experience is ill-advised because it tends to cut us off from realizing the religious dimensions of so-called secular experience. A committee meeting is the kind of occasion where Quaker principles can and should be practiced, while relations with students, colleagues, and family provide a never-ending opportunity for the Quaker faith to be realized.

Our secular life is not only an area to which we must apply our religious faith; it is also a place where we may find our religious faith. We can learn about God as we pay the paper-boy; in putting on our shoes in the morning we can gain insight into the love which surrounds us; as we go into the classroom or the kitchen or the office or the shop, we can enter into the life eternal.

We may tend to think of worship (or of religious experience in general) as a time of spiritual refreshment, and to think of service as an outlay of energy. We have been warned repeatedly and appropriately that worship without service can actually turn into a kind of spiritual gluttony, and that service without worship becomes thin and without foundation. Since we are living organisms, our lives require rhythm and balance, influx and outgo. The alternation of worship and service does not consist of each in turn replacing the other, but rather of a profound union.

There is no aspect of this world which God has totally abandoned; indeed, there is no place or time when one cannot fully encounter the divine; therefore, all human experience is religious.

Faith has many dimensions. There may be some for

whom faith is "believing what you know ain't so," but to hold a faith which runs counter to what one is genuinely convinced of on other grounds is to set up a conflict in mind and heart which cannot long endure.

One of the best recent accounts of faith that I know is Paul Tillich's *The Dynamics of Faith*. He disposes quite well, I believe, of three common misinterpretations of faith: the intellectualistic, the voluntaristic, and the emotionalistic. Faith is not an act of knowledge with a low degree of evidence; it is not a matter of affirming something more or less probable or improbable, as though one could stretch out scanty evidence by piecing in bits or large chunks of faith. (Such a situation, says Tillich, is more appropriately called belief than faith.) Nor is faith an act of will which somehow performs what the intellect cannot. Nor is it only a matter of feeling or emotion, because religion grasps the whole man.

Most of us, most of the time, are not actively aware of being ultimately concerned. We are carried along by life's little duties and problems. Where, on these levels, does faith operate, and what does it mean? I suggest that the day-to-day operation of faith consists primarily in what might be called expectation. When my paycheck is deposited in the bank, I fully expect the money to be there and the checks I write against it to be honored. I have a similar confidence, or faith, that the doctors and dentists who treat me and my family are not charlatans or quacks.

What does this everyday kind of expectation have to do with religious faith? In no case does faith consist simply in accepting a statement as true even though evidence is insufficient. Faith has little or nothing to do with ordinary descriptive statements as such: it is directed toward the future. There is an important difference between saying my bank is dependable and my bank is granite; or my doctor is reliable and my doctor has a Georgia accent. Adjectives of faith, in short, are not exhausted in what can be observed here and now: by their very nature they express an expectation, a prediction, a hope, a confidence. Although faith is future-directed, it has its roots very much in past experience, either our own or the experience of persons whose judgment we trust.

Faith, both routine and religious, can be misplaced. Banks have been known to close; trusted physicians have been revealed as impostors; gods have turned out to be false. This possibility of disappointment is inherent in the very nature of faith. If someone claims to have a religious faith which is absolutely unshakable under all

Scott Crom is professor of philosophy at Beloit College, Beloit, Wisconsin, where he is a member of Beloit Preparative Meeting. This is an abstract of an address he gave in July at the Friends General Conference at Traverse City, Michigan.

possible conditions, then I can only say that that person is mistaking something else for faith and that his presumed faith is unrelated to his experience. This is one of the reasons why faith requires courage and why doubt is one of its necessary ingredients.

The holding of faith and its object are mutually reinforcing. It is faith in the stability of our banking system that helps make that system stable. Our confidence in our abilities helps us to free those abilities and to use them effectively. And we know that one of the best ways of helping a child to grow in dependability is to depend on him.

These features, shared by religious faith and what I have called daily or "routine" faith, do not, of course, show that the two are identical; losing or gaining religious faith is not quite the same as changing one's dentist. But equally obviously we must avoid divorcing the meaning of religious faith from the levels of our ordinary lives. The Quaker faith is experiential; it is in the interplay and the tension between the human and the holy that we must grow; both the similarities and the differences between religious and secular faith must be held in mind and lived with if we are to gain in understanding and to grow in faithfulness itself.

Faith is simultaneously a product of experience and a producer of experience. We are familiar with this relationship in a variety of ways: it is through heeding the light that we are given more light; it is by loving that we are enabled to love; it is through prayer that we are taught to pray; it is through obedience that we are given the power to obey.

In an effort to comprehend how faith and experience are interrelated let us turn to a problem to which some Friends have addressed themselves in recent months. In "What Do Quakers Believe?", an article in the May 1st FRIENDS JOURNAL, and in letters to the editor in later issues, the question is raised whether Quaker meetings for worship and for business require belief in a personal God and whether without that belief our meetings become only discussion groups or gatherings for fellowship of service-centered individuals.

The term "God" is a name—the most holy name one can utter, to be sure, but a name, nevertheless; as such, it is a label, a pointer, a symbol which has conveyed such depths of reality to so many millions of people that no other symbol can really replace it. Many thinkers seem to agree that what sets the human mind apart from the rest of animal creation is its ability to use symbols, to develop language, to use images and ideas to envision the absent—whether the past, the future, or the possible. But this impressive strength of the human mind is at the same time one of the sources of its weakness. Symbolism, particularly the symbolism of language, possesses so great

a power to make our experience of reality meaningful to us that we can very easily take symbols to be realities. What a means slips over, almost without our noticing it, into being an end in itself.

It takes a special effort for us to look at what is so familiar to us that we are blind to it, but this is exactly what we must do in the case of the supreme symbol, the name of God. How is this central vehicle of faith related to our experience? In what ways does it embody the past experiences of ourselves and of others? In what ways does it open up to us new areas and depths of experience, or in what ways may it even, in some cases, shut off certain avenues to reality?

When I was a small boy in Iowa, my mother used to give me cod-liver oil in the winter-time. I hated it! The very smell of the stuff would set my stomach churning, so my mother gave it to me in orange juice. It absolutely spoiled orange juice for me. It was years before I could drink a glass without practically holding my nose. Very much the same thing, I'm afraid, happened to God. I can recall only one teacher in the denomination in which I grew up who seemed really to convey anything of the loving aspects of the fatherhood of God. But her influence was not enough to counterbalance the weight of the rest. For me, God came to be the Big Brother of totalitarian, authoritarian religion. His major function was to keep track of our sins in his enormous black book. A few times a year, to be sure, we would get a sermon on the love of God, on His sacrifice for us sinners, on the places prepared for us in heaven. But most of the time the sermons seemed to emphasize the sacrifices we must make for Him because of our utter unworthiness; there was much insistence on our fundamental and total depravity and on the fact that absolutely nothing we could do was sufficient to make up for our inborn sinfulness.

I thought it quite unfair that God should play such a game of heads He wins, tails we lose. Even apart from moral problems of guilt, responsibility, and justice, this whole approach to religion left me with a problem I never could solve: why, if we human beings were as thoroughly bad as all that, did God bother to create us in the first place?

Obviously the level of my theology at the age of ten or so was not very profound, and I am sure that my account of the teachings of the church in which I grew up is a distortion, but the important thing is the impact it made on my conscience and consciousness—the way in which it dirtied certain windows into reality. That way of looking at God tended to postpone my religious growth rather than to further it. But presumably I am no longer at the intellectual level of a ten-year-old. I have learned that orange juice does taste good—that with a

slight effort I can overcome the early unfortunate associations with cod-liver oil. And a more mature understanding of religion can certainly show me that it is not merely a matter of sinfulness, hellfire, and sectarian exclusiveness.

God is not quite so directly experienced as the taste of orange juice. The role of the mind and its symbolizing framework is much more influential in matters of meaning, value, and reality than in the case of the taste buds. We can profitably ask, I believe, which ways of understanding God help us to participate in reality, which open new levels of experience, which disclose hitherto unrecognized levels of our own being, and which, on the contrary, tend to put blinders on us.

There are many reasons why belief in God as personal gives meaning to our experience and puts us in touch with reality. One reason is the intellectual one—not *our* intellect, however, but the intellect of God. One of our most fundamental experiences is that of creatureliness. We are finite beings, part of a universe consisting of finite and contingent things and events. Yet that universe is orderly—marvelously complex and intricate. Its fundamental dependability and the advances made in all branches of science persuade us that intelligence is not alien to reality.

These observations should not be mistaken for the argument from design, which tries to prove God's existence from the orderliness of the universe. They show, rather, that if one already believes in God as creator, then it seems utterly inappropriate to think of Him as mindless or without intelligence. And to move from thinking of God as intelligent and creative to thinking of Him as in some way personal is a step so short as to be automatic, because it is only in personality that we experience creative intelligence.

But I think the other reasons for believing in God as personal are apt to be more telling for Quakers. The second reason is volitional—not *our* will, but the will of God. Along with our experience of creatureliness is the experience of conscience, the recognition that certain things are required of us. If one believes in God as that ultimate ground from which moral obligation issues forth, then it seems utterly inappropriate to think of Him as without a will. To move from thinking of Him as having a moral will to thinking of Him as in some way personal is an automatic step, because it is only in personality that we experience moral will.

The third reason for thinking of God as personal is that of feeling—not *our* feeling, but the feeling of God. To describe our experiences of faith at their deepest, we must use words like "loving," "caring," "accepting," "forgiving." If the name of God is used for that which we

encounter in the depths of faith, it is utterly inappropriate to think of Him as without love, without concern, without forgiveness. To move from thinking of God as loving, caring, and forgiving to thinking of Him as in some way personal is natural, because it is only in personality that we experience love, care, and forgiveness.

If these words speak at all truly, there do indeed seem to be very persuasive reasons for regarding God as personal. Then why do some hesitate? Why do some Friends think such an attitude is wrong, or at least inappropriate? Why do some find the concept of God entirely empty or meaningless, but nevertheless still find value in religion—particularly in the Quaker way of worship?

I suggest that we can understand the reasons for such points of view if we remember once more the workings of symbols, labels, and names. We should be clear that the label "personal" is applied to God only metaphorically. If we root our meanings in our experience, it is quite clear that personality as we experience it involves a number of characteristics that it is ridiculous to think of as applying to God. In Old Testament times some of these unsuitable features of personhood were attributed to God: anger, jealousy, vindictiveness, partiality. Such terms now are either not applied at all or are turned into metaphorical expressions of morally praiseworthy characteristics.

Intelligence, moral will, and love are features of personality as we experience it. But equally facts of our experience are the bondage of personality to space, time, body, and environment, and its proneness to be weak and self-seeking. Those whose attention is caught by the former aspects cannot conceive of God as other than a person, while those whose focus is on the latter aspects find it misleading and repugnant to attribute personality to God. Yet both aspects are equally true of our experience of personhood in ourselves and in other human beings.

To think of God as personal, therefore, is for some people, to alert them to new possibilities of encountering God within themselves and others, but for others, it is to draw the shutters and to remind them of what they take to be an outmoded mythology—to give them, in short, the mental taste of cod-liver oil.

The question "Is God a person?" does more harm than good, I believe. Far better, I suggest, to reverse the procedure and try to understand ourselves by recognizing ways in which we can resemble Him. The question should not be "Is God a person?" but rather "Are *we* persons?" Our minds must be open, our wills disciplined, our hearts tender. Is not this response both necessary and sufficient for Quaker meetings for business and for worship? Our experienced encounter with and recognition of that in which wisdom is grounded, that from

which the moral imperative issues forth, and that abyss of love which gives meaning to our own pale human love—this experience of the ground beyond ourselves is surely enough to keep us from degenerating into a discussion group.

Quakers have wisely been opposed to the use of outward symbols lest they take the place of inward experience. Let us remember that a name, a term, a concept is equally a symbol, equally an attempt to objectify God. If the mental symbol of God as personal helps to open doors and to turn one toward the reality so symbolized, then let us rejoice on behalf of him whom the symbol has helped. But if another finds that some particular mental symbol is as dangerous to him as a visible image and that other symbols keep him more open to the Light and make him more accessible to the divine-human encounter, then let us rejoice on behalf of one to whom the Spirit has spoken in a language that may not be ours.

Should we, then, not speak of God at all? Should we give up attempts to articulate our faith and to discover the meaning of our experience? Since speech is inadequate, should we remain entirely mute in the face of ultimacy? I share with you the answer of Martin Buber from the prelude to his *Eclipse of God*: "Is not the word 'God' the word of appeal, the word which has become a name, consecrated in all human tongues for all times? We must esteem those who interdict it because they rebel against the injustice and wrong which are so readily referred to 'God' for authorization. But we may not give it up."

I HAD got over the sky-idea very early in life and thought of God as a Presence in the midst with whom I could commune without any ladder. He came to our meeting with us, and we did not need to go somewhere else to find Him. I cannot remember when I first discovered that there was a meeting place within, where Spirit met with spirit and where the Above and the below belonged together. I knew it certainly as early as I knew that the water in our lake was buoyant and held up the young swimmer instead of drowning him. The two things came together. I learned to swim and to enjoy silent worship at about the same time. . . . Whatever was done in this period of silence had to be done by the person himself. It was once more like swimming. Nobody could do it for you. You either did your swimming or your worshipping yourself, or it wasn't done. There were no substitutes to perform for you in either of these activities.

—RUFUS M. JONES

Inwardness and Communication

By WILFRED REYNOLDS

ONE is struck by the sureness of change and the seeming absence of anything permanent. Yet permanency may be found in religious faith and in the good reason for faith. One flounders—and only exists—without a conscious realization of God and a growing interest in God's nature.

Lukewarmness about God is to take the position that all of reality is more or less confined to human capacities—to think that man is the beginning and end of all meaning and significance.

Man is, like everything else, but a tiny reflection of life and being. I am quite sure that our sensibilities are only mediocre in terms of the broad scope of life. It seems clear that the nature of reality, and permanency, is spiritual.

It is difficult for me to believe that the universe is indifferent and without direction and concern. In our world, at least, the characteristics of growth and renewal are dominant. Life is a growing thing—even with the distortion, blood, and pain; one lives in but a superficial way if he fails to grow with it. Science is referring more and more to the universe as "dynamic" rather than "static."

Man's nature closely allies itself with the search for truth. His basic nature is religious. But the primary responsibility of life is to communicate itself. Religiousness, too, must communicate itself in order to be alive.

Unfortunately, we live in a society where communication and thought are assigned to professionals and specialists—where "who said it?" is more important than *what* is said. Organized religion is no exception, nor do I feel the Society of Friends has escaped completely the trend of letting the professional thinkers do the communicating. To relinquish one's feeling and thinking to someone else is like turning one's life over to someone else to live.

I am grateful for the service groups which work to express Quaker principles both here and abroad. I am glad for the worship and social concerns which the Meetings carry on. I am inspired by lives within the framework of Quaker ideas and faith which step out of standard channels to try to communicate in various ways their deepest thoughts and feelings.

Yet, valid and important as exterior activity is, I think it is essential to spiritual growth to keep plans and works in perspective. Nor is it enough to trust one's spontaneity. God's direction for each person is found by listening for, and surrendering to, that which is intangible and inaudible. It grows from within, giving direction to our outwardness.

Wilfred Reynolds is a member of Evanston (Ill.) Meeting.

Hiroshima Friendship Center

By LEA HEINE

ON Children's Day, May 5, 1965, I stood on the very spot where the Bomb had exploded over Hiroshima—the area which now has been turned into a "Peace Park." One's first reaction is one of shock, not so much because of the emotional experience of actually being there as from the atmosphere of the park, reminiscent of a Fourth of July picnic back home.

Around me children were playing, while their parents lay sunning themselves on the grass; others were posing for photographs under the Children's Monument or near the now-famous Arch of Peace with its inscription: "Repose in Peace, for the Error shall never be repeated"; and vendors were selling photographs of various buildings and statues. Near the entrance to the park a local brewery had erected two posters advertising its product! At the foot of the arch a group of Russian sailors had placed a floral wreath—the only sign that someone still remembered August 6, 1945.

Twenty years is a long time for mourning, and today Hiroshima wants to forget. It is anxious to join the twentieth century, with its promise of progress and prosperity, and somehow it has managed to take on the face (at least on the surface) of every other large, modern city in Japan. Besides, this was springtime, and artificial cherry blossoms adorned the downtown shopping district, while crowds and vehicles caused endless traffic jams.

Teenage boys sported "Beatle bangs," and the girls wore bouffant hairdos and tight, short skirts that made kneeling at the family table almost impossible. Favorite TV programs were *The Fugitive* and *I Love Lucy*; (the latter, with Japanese dubbed in, is even more hilarious than in English).

The Mitsubishi shipyard workers and the Toyopette auto-mechanics, who had gone on strike for higher wages, were joined by the bus and tram-car conductors. For three days, until the disputes were peacefully settled, the whole country was at a near standstill; then everyone went back to work. After all, it was the Emperor's Birthday, followed by May Day and Children's Day—all national holidays falling within one week—and in spring, at that.

Still, Hiroshima is different. Only the completely insensitive could ignore the questioning looks of the young people (always present in the Peace Park), with their petition asking the city not to raze the one remain-

ing ruin, the A-Bomb Dome, formerly the proud Hiroshima Exhibition Hall. The most courageous ones attempted to speak: "Excuse, I am student of English. Where do you come from?" Since I am originally from Germany, we were able, to our mutual delight, to say a few words in both German and English, the two languages preferred by most students. Then we continued in English. The questions were many. "Why did you come to the Park? What do you think of it? Why do you wear the crane-pin [the symbol of a local peace-group]? Do you think the A-Bomb Dome should be torn down?" And then the most touching of all: "Do the American people still know about Hiroshima?"

Perhaps the difference between Hiroshima and, say, Tokyo, is even more apparent this year because it is the twentieth anniversary of the Bomb. Each day brings foreign journalists looking for advance stories for their various papers and periodicals, and National Educational Television is making a film, "Hiroshima, Twenty Years After," to be shown in the United States. The foreign liaison office at City Hall, barely equipped to handle normal inquiries, is equipped not at all to meet the increasing demands for translators, guides, and meetings with "people in the know" and with any one of the 93,000 registered Hibakusha (A-Bomb victims) still living in Hiroshima.

Many of these requests are now being referred to Friendship Center, recently opened by a group of Hiroshima citizens and the Center's American resident (now on leave of absence), Barbara Reynolds, formerly of Madison, Wisconsin, a member of the crew that sailed the yacht *Phoenix* into the Pacific's nuclear testing zone in 1958. In the short eighteen months since its opening, the Center has become a beehive of activities and a haven for foreign visitors and Japanese alike. While its intended purpose will perhaps never be entirely crystallized, the printed "Guide to Hiroshima Friendship Center" states that it is "devoted to World Peace by mutual understanding of people-to-people's relation and communication."

Present activities already fill the calendar from early morning until late at night each day. Students drop in early to offer their services as guides; local papers refer inquiries for personal instruction in English; some of the less reluctant Hibakusha drop in for a visit and encouragement from "Reynold-san," who speaks their language and has given priority to their needs over all the other demands made on her time and energy. A sewing group, made up of women from various local organizations,

Lea Heine, a member of Madison (Wis.) Meeting who two years ago left her position as office manager of a research laboratory because of conflict between her beliefs and her job, is now a nurses' aide at an institute for retarded children. This article is the outcome of a four months' leave during which she visited in Japan.

comes in one afternoon each week to work on articles that are then sold at the center for the benefit of an old people's home, and in the evening groups meet for classes in Esperanto and Conversational English. A few thoughtful friends drop in simply to wash up the mountains of teacups that accumulate each day in the Center's tiny kitchen.

Although somewhat removed from the hubbub of downtown, with its impressive modern structures, Friendship Center is not without official recognition and sanction. Mayor Shinzo Hamai is keeping a protective eye on the tiny Japanese-style house on 1261 2-chome and has seen to it that the Center has its own telephone, a luxury usually requiring a waiting period of from five to six years.

Hopes are high for a larger building, located closer to the center of town, with meeting rooms and apartments for foreign visitors who may wish to live and work in Hiroshima for an extended period of time. All depends on future support and interest. While, in its embryonic state, the Center has had the enthusiastic assistance of many individuals and groups now participating in the various programs, eventually the stark economic realities will have to be faced and solved before a larger World Friendship Center can be established.

The visitor hates to leave the Center, with its many problems and plans for the future, for one has the feeling that a small, bright candle has been lit in Hiroshima, the "City of Peace," that may yet bring light, understanding, and peace to all mankind.

Peacekeeping or Peacemaking?

By WILLIAM B. LLOYD, JR.

AS this is being written, ninety college students working in the North Shore Summer Project of the Chicago suburban area, under the sponsorship of the American Friends Service Committee, are attempting through nonviolent persuasion to secure implementation of a nonracial policy in real estate sales. In public discussion of the project, a resident wrote the local paper to complain that a Quaker-affiliated organization was leading a movement which might create "trouble," whereas he always had had the impression that Quakers were devoted to peace. This evoked a reply by a member of Lake Forest Friends Meeting, pointing out that, from the days of George Fox, Friends had struggled against injustice, even if these activities disturbed some of the people who were affected.

Justification for Friends' seeking peaceful change rather than safeguarding the status quo is as strong in the international field as in the domestic civil rights struggle. At the recent twentieth anniversary session of the United Nations in San Francisco, the Japanese delegate, speaking not for his own country (since Japan is "developed"), but rather for the "developing" peoples, declared that our modern interdependent world cannot be in a healthy economic and social condition when one-third (or less) is incredibly rich and the other two-thirds (or more) is indescribably poor.

With these factors in mind, we need to examine very closely the semantic fashion change which is spreading in the peace movement. The word "peacekeeping" is

increasingly replacing the word "peacemaking." Is it consonant with the outlook of Friends to accept this change?

"Peacekeeping" assumes that we are keeping something we already have. But can we characterize as peaceful a world in which some nations are considered merely hewers of wood and drawers of water and others are assumed to be qualified for world economic direction? The status quo bias of the word "peacekeeping" sticks out like a sore thumb when the concept is analyzed.

On the other hand, "peacemaking" connotes the creation of a new relationship. This concept, it seems to me, must have been one of the factors leading the American Friends Service Committee a few years ago to publish the pamphlet *Speak Truth to Power*. Without daring to speak truth to power we cannot make true peace. "Keeping" peace, however, involves an insidious danger that speaking truth to power will be substantially abandoned.

What is the relation of "peacekeeping" to the real world of today—a world in revolutionary ferment against economic injustice and social backwardness? If all uprisings are considered to be merely chapters in the communist plan of world conquest, to be put down by "peacekeeping" operations, will this not give communists undue credit for leading movements against admitted injustices?

People in developing nations are too busy earning a precarious living to undertake street riots or other violence except when at their limit of tolerance or when they have been frustrated in seeking peaceful change. Communists cannot create or, in general, even instigate, major uprisings, although they can and do infiltrate such movements, once started, in order to use them for their own purposes of domination.

William B. Lloyd, Jr., a member of Lake Forest (Ill.) Meeting, has long been an active member of the Peace Education Committee of the American Friends Service Committee's Chicago Regional Office.

The reshuffling of military units and commands on a regional basis (or even a U.N. standing army) will not by itself contribute to the fundamental first step, which is to persuade dictatorial and backward regimes to accept specific and imminent peaceful changes of real significance. In the long run, justification for facilitating such changes can be found only in the freely-expressed will of the population.

This brings us to the possibilities of U.N.-supervised elections in tension areas. United Nations difficulties in the Congo tend to obscure earlier remarkably successful experiences with supervising popular elections in developing countries, such as the U.N.-supervised plebiscite which integrated British Togoland with soon-to-be independent Ghana in 1956, the general election in French Togoland which brought the late Sylvanus Olympio to power in 1958, the plebiscites in the southern and northern British Cameroons (in the latter, women voted for the first time, at the insistence of the U.N. Trusteeship Council), and the election of 1960 in the U.N. Trust Territory of Western Samoa. In all five votes, the United Nations supervisors were welcomed by the people of the territory. This experience suggests that it would be entirely realistic to couple *every* U.N. intervention with a definite guarantee of future free elections.

There are at least two major problems in applying this experience to tense conflict situations: that of persuading unpopular regimes to submit to U.N. supervision of an election, and that of irreversibility in the case of a vote which puts a communist-led or other dictatorial group into power.

In regard to the first point, Col. Batista, while President of Cuba before the Castro revolution, stated publicly that he would be willing to have the United Nations supervise a scheduled election. While he felt weak, the U.N. might have extracted from him a promise to accept a coalition regime if such were the result of the voting. Thus, change might have come by democratic consent, without the loss of many highly-educated people who are now refugees.

If adequate U.N. supervisory personnel and equipment were organized and on call, this would encourage requests for it by threatened regimes. The United Nations could also take the initiative, where needed, in offering its conciliation and mediation services, and, if these failed, its supervision of an election.

As to the difficulty or impossibility of ousting a communist administration once it achieves power, it might be specified that U.N. supervision, where accepted, must continue for a minimum of three years, that supervision of an election would also involve U.N. frontier control to prevent infiltration and the introduction of arms, and

that one election must be followed by another two years later, with full guarantees (supported by neutrally-recruited U.N. police) for the freedom of opposition candidates to campaign and to distribute literature.

The stationing of a single U.N. representative permanently in the capital city of every member state and of other states willing to accept them might make an important contribution to the settlement of international as well as of major civil conflicts before the stage of violent hostilities is reached. Such a representative could act as an observer for the Secretary-General and, if need be, as an on-the-spot conciliator. Many international as well as domestic issues likely to result in major violence could be resolved by quiet, discreet U.N. peacemaking through these representatives without the publicity attendant upon the dramatic dispatch of a U.N. mission from New York. Compared to the use of a U.N. military force for the possible killing of members of a nation's armed forces, the concession of sovereignty here suggested would seem to be minimal.

Many technological advances need to be applied to peacemaking in order to take away the occasion for war—civil as well as international. For example, peacekeeping in Katanga suffered greatly from the U.N.'s inability to get its story across to the population in the face of vitriolic and highly imaginary anti-U.N. propaganda by the Tshombe radio. The logical conclusion would seem to be that, whenever conciliation and mediation fail and the U.N. reaches the stage of supervising an election, it should have authority to set up radio-broadcasting units in the area to carry dispassionate news of its activities and of moves toward the restoration of peace to the people concerned. In return, it should convey to the outside world statements by the contending parties. This proposal obviously would be resisted by officials of many governments, but it is difficult to imagine the *people* of any country objecting to impartial broadcasts by the U.N., especially since nothing would compel individual listeners to tune in.

Many possibilities for more effective peacemaking remain largely unexplored. U.N. peacekeeping on an emergency basis has certainly proved valuable in the Middle East, the Congo, and Cyprus, but before the military approach is expanded into a permanent world standing army, is it not of crucial importance to apply new and more effective methods of peacemaking?

In pure, silent worship we dwell under the Holy Anointing, and feel Christ to be our shepherd. Here the best of teachers ministers to the several conditions of his flock, and the soul receives immediately from the Divine Fountain that with which it is nourished.

—JOHN WOOLMAN

New York Yearly Meeting

Reported by KATHRYN PARKE

SILVER BAY, New York, provided a setting of mighty mountains, bright water, and perfectly shaped trees for New York Yearly Meeting's sessions (July 23rd to 30th), as Friends gratefully recalled ten years of increasing harmony since the uniting of the formerly separate Yearly Meetings. In the words of Glenn Reece, General Secretary for Friends United Meeting: "Friends ought to have done with fragmentation."

Of the 580 attenders, about 230 were children, while some 50 were guests from some fourteen Yearly Meetings and six foreign countries.



Book table in lobby of inn

In contrast with the shadow which news of racial violence cast over last year's conference was the sense of concerned and humble, yet confident, waiting upon the Source of our strength. A continual turning and seeking toward the Inner Light pervaded all of the week's discussions.

Perhaps the highest point of commitment followed the presentation of a proposal for a project on community non-violence presented by Lawrence Apsey, chairman of the Peace Action Subcommittee, and Ross Flanagan, one of New York Yearly Meeting's representatives to the Mississippi Church Rebuilding Project. "Friends' traditional efforts to remove the causes of violence and to alleviate its consequences are not enough. We are now called to enter the darkness ourselves, whether it be between races or nations, on the city streets, or in our own homes. But we need training in the techniques of applying the transforming power of love upon centers of

tension." This was the challenge which, with a sense of exhilarating destiny, swept many who had previously thought fearfully, "Yes, but not me." Further encouragement came from a description of the way in which the Church Rebuilding Project has been successful not only materially but also in contributing to the changing climate of Mississippi's "closed society."

Three Yearly Meeting institutions—Oakwood School, Powell House, and the McCutchen home for the elderly—reported progress. The McCutchen has now opened a nursing-home adjunct. Powell House is becoming a focus not only for adult study groups and committee workshops but also for the religious-education activities of the Yearly Meeting's young people. A fund-raising campaign will be launched in October to enlarge the study and retreat center's facilities. These changes will include the conversion of a barn which will become the Anna Curtis Youth Center.

The Committee on a Friends World College reported that the college's first students and teachers will begin this September their program of problem-centered, internationally-oriented studies. Until the Committee's resources reach \$500,000 (the amount required to qualify for a college charter under New York State regulations) the venture will be known as the Friends World Educational Institute. About two-thirds of the necessary capital has now been acquired.

Minutes of concern presented by constituent Meetings were discussed. As a result, it was decided that the American Section of the Friends World Committee should be asked to plan a tercentennial commemoration of George Fox's 1672 visit to America. A concern for the problems Friends face because so large a percentage of federal tax money is used for military purposes was referred to the Planning Committee for the Fourth World Conference of Friends in 1967, as was a concern for reverence for life. This concern includes such areas as overpopulation, mechanization, and conservation, as well as the need for public education on these questions.



Before-breakfast worship on boathouse porch

Kathryn Parke is a member of Quaker Street (Schenectady County, N. Y.) Meeting. The sketches on the cover and accompanying this report are by Eileen Brinton Waring, a member of New York Monthly Meeting.

Blanche Shaffer, general secretary of the Friends World Committee on Consultation, reminded us that, although only about nine hundred Friends can be accommodated at the 1967 World Conference, all can participate by discussing the papers to be published early in 1966 in a study book.

The Junior Yearly Meeting's presence was felt, not only through the joyful sounds of play heard through the sunny afternoons, but also in more serious ways. There was exchange of information and of minutes between the adult sessions and the high-school group. Six-and seven-year-olds exemplified their study of the Junior theme, "We Look to the East," by telling us in song that "Planting rice is no fun." The junior-high section delighted us with the schoolroom scene from Rodgers and Hammerstein's *The King and I*.

The Subcommittee on Arts for World Unity arranged for an evening of folk singing by John Miles and Sheila McKenzie. On another evening, Friends remained after the business sessions to sing with Sheila.



Young Friends in one of their less solemn moments

Valuable work was reported by the many year-to-year committees working for such special concerns as health education, religious education, Indian welfare, rehabilitation of prisoners, lifelong learning, mission responsibilities, and, not least, improvement of the Yearly Meeting's committee structure. The Epistle Committee and the Nominating Committee were thanked for the patient labors which caused them to forego attendance at many interesting sessions.

George B. Corwin, who for the past three years has been the presiding clerk of New York Yearly Meeting, is now to be in Philadelphia as general secretary of Friends General Conference, while Delbert Replogle will become presiding clerk for the coming year, with Paul Myers as clerk of Representative Meeting. Other offices will be held by Shirley V. Tuttle, Anna B. Lane, Miriam K. Brush, James A. Williams, F. Paul Devell, and William E. Wood II.

A broader perspective than that of immediate business was assured by the presence of several guest speakers. Mildred Binns Young brought to worship meetings rich messages on such subjects as the task of Friends past and present and the meaning of holy obedience.

Charles Wells, editor of *Between the Lines*, warned that, because of the divorce from truth of "Christian" pronouncements and actions in the eyes of the world, Christianity's influence is waning drastically. We have been unwilling to confront the insupportable nature of atomic war; we are still trying to stop revolutions by waging war against them. Yet it seems plain that, by educating the next generation, revolutions work themselves out of violence and into a search for truth. "Thus does God work, even though men fail him."



Committee meeting under the trees

Paul Lacey of the Earlham College and Earlham School of Religion faculties spoke on "The Foolishness of Preaching." To preach any kind of certainty or security, he said, is real folly. Theological terms often have been discredited by the actions of their defenders, so that now action must prove the sincerity of words. The gospel we are called to preach and to demonstrate is one which, although it may seem foolish to the world, is nevertheless the only salvation for men and for institutions. It witnesses to the faith that God lives with men—that the Divine participates in and redeems all human affairs.

On this note of rededication to the spirit the 270th New York Yearly Meeting concluded.



Book Reviews

THEY HARVEST DESPAIR: THE MIGRANT FARM WORKER. By DALE WRIGHT. Beacon Press, Boston, 1965. 158 pages. \$4.95

The basis of this book is ten articles which the author originally wrote in 1961 for the *New York World-Telegram and Sun* describing the degraded life of migrant farm laborers along the Atlantic Coast. The foreword, written by Senator Harrison Williams, Jr., of New Jersey, long a champion of the migrant cause before Congress, says that the facts related are little changed today.

A trained reporter, Mr. Wright obtained his facts first-hand from fellow migrants as he courageously travelled with them in broken-down busses, lived with them in filthy camps, and endured the same backbreaking toil in the fields. Everywhere, from Florida to Long Island, conditions were similar. From the migrants' lips he learned of their sufferings and the hopelessness of their lives. Almost everyone with whom they have contact exploits them, and the worst of these is their crew leader.

Dale Wright's observations are acute and hard-hitting. He demands federal legislation giving agricultural laborers the rights of industrial laborers, and especially a minimum wage law. Communities, he says, must insist on decent migrant housing.

This is a book intended to arouse the public conscience to action. It has one omission: the sad life of migrant children. A separate volume is needed on this subject.

CYRUS H. KARRAKER

LET'S TALK ABOUT CHINA TODAY. Essays from *The Political Quarterly* (London), reprinted by National Peace Literature Service, American Friends Service Committee, 160 North 15th Street, Philadelphia, 1965. 80 pages. 75¢

When facts and statistics about such a vast nation as China are scarce, insight is at a premium—particularly the insight of those experienced in coming to grips with the available facts. It is in this sense that these very readable essays are of value.

Jack Gray's piece on the Chinese party and governmental system makes clear how little the system's formal structure can be compared with Western systems and how limited are the possibilities for comparing the relationships of Chinese social classes with apparently similar relationships in Western societies.

Joan Robinson's firsthand account of her 1963 visits to Chinese agricultural communes is interesting for what it reveals of present farming policies and methods. In view of the present "complete statistical blackout" to which she refers, her fairly optimistic general observations can be neither proved nor disproved.

Most provocative of all is the account of the Sino-Soviet dispute by Richard Harris, long-time Asian specialist of *The Times* (London), who asserts that the USSR and Communist China were never close allies and, furthermore, that Mao's dependence on Moscow was the product of China's "ideological needs," not of economic or military needs. He concludes that

"We shall not again see China and Russia together in a Communist harness."

The collection is rounded out with an item by the anthropologist Maurice Freedman on the contemporary Chinese family and with a competent summary of China's cultural background by the Australian historian C. P. Fitzgerald.

ROBERT J. OSBORN

DEMOCRACY AND NONVIOLENCE. By RALPH T. TEMPLIN. Porter Sargent, Boston, 1965. 336 pages. \$4.00

This book is about two of the more important needs of our time. How can we recover the democratic ideals of our country? How can we use them in combination with nonviolent methods to build a viable world? "Democratic institutions are dependent upon an individual sense of responsibility. Those who wait for any injustice or expanding monstrous evil such as impending war or encroaching fascism to lay its hand on them before taking a position are not living democratically. . . . For example, war cannot be resisted even by pacifists if pacifism is merely a private position regarding what one proposes to do when tapped on the shoulder. . . . Pastor Niemöller, the First World War U-boat captain who became the most famous of all the Second World War resisters, [says]:

When communists were jailed—I was not a communist.

When Jews were hounded—I was not a Jew.

When union leaders were jailed—I was not a union member.

When Catholics were jailed—I was not a Catholic.

When I was jailed it was too late to do anything.

Some may ask what this has to do with us in America. "The United States has peacetime conscription, ever-extending political police, loyalty oaths, inquisition-type investigating bodies . . . and concentration camps in readiness. . . . Centralized control over man is the many-headed monster which now stands astride the world."

WILMER J. YOUNG

KATE AND THE APPLE TREE. By NAN HAYDEN AGLE. Seabury, N. Y., 1965. 96 pages. \$3.00

It was very upsetting for ten-year-old Kate and all of her friends when they learned that a new highway was coming right through their town of Hickory. The road would slice second base from the boys' baseball diamond and cut down the big apple tree in front of Kate's house. That beautiful apple tree was Kate's favorite place to play.

Since Mr. MacDougall was the most important man in town, it was to him that Kate took the problem of the apple tree. With his help an ingenious plan involving nearly everyone in town was developed, and the apple tree was saved from the bulldozer.

Nan Agle, who at one time taught art in Baltimore Friends School, wrote *Kate and the Apple Tree* in answer to the many children who have enjoyed her *Three Boys* books. Their question was, "When are you going to do a book about girls?"

ISABELLA JINNETTE

Friends and Their Friends

Elfrida Vipont Foulds, noted British Quaker author-lecturer, will give the Monday evening series of lectures at Pendle Hill in October, November, and December. Entitled "A Faith to Live By," the series will study Quakerism as a sacramental way of life. Examples will be chosen from the lives of various Friends from the seventeenth century until now who were "fired by faith and steeled by the courage which comes from the certainty that nothing can separate us from the love of God." The 8 p.m. lectures, given at Pendle Hill, Wallingford, Pa., are open to the public at no charge.

Cyrus H. Karraker (whose review of Dale Wright's *They Harvest Despair* appears in this issue) is the author of a pamphlet, *Sweden's Farm Day Nurseries*, which describes briefly his visit to Sweden in 1957 to observe rural child welfare and to seek possible applications of that country's day-nursery techniques to migrant-labor problems in the United States. Described in a just-published epilogue are the conclusions he drew from a return visit to Sweden a year ago.

A member of Lewisburg (Pa.) Meeting and formerly a professor of history at Bucknell University, Cyrus Karraker is president of the Pennsylvania Citizens' Committee on Migrant Labor and a trustee of the National Child Labor Committee. The pamphlet and epilogue may be obtained from the author at 1137 Market Street, Lewisburg, Pa.

Current plans of the "No War Toys" movement include a saturation mailing program this fall to colleges, high schools, and elementary schools; trade of war toys for creative toys at the No War Toys Center, in Los Angeles, followed by a bonfire of war toys on November 15; and nation-wide picketing of stores between November 15 and December 24 with slogans like "Peace on Earth, Good Will Toward Men—Do Not Buy War Toys This Christmas." Additional plans revealed in the current issue of *The Toy*, the movement's newsletter, are TV and radio programs, compilation of a bibliography of films and books on subjects related to No War Toys, advertisements in local newspapers, buttons and bumper stickers, and drives for subscriptions (a dollar a year) to *The Toy*, 2472 West Washington Boulevard, Los Angeles 18, California.

Gordon Christiansen, former AFSC staff member who is now on the faculty of Connecticut College, in participating in the recent "Speak-Out at the Pentagon" sponsored by the Committee for Nonviolent Action, cited five ways in which "from this day onward" he felt conscientiously impelled to withdraw his support of the U.S. Government: "First, I refuse my financial support. . . . I will not willingly pay my income tax. Second, I refuse my moral support. . . . Your actions against . . . the rebels in the Dominican Republic and the people of Vietnam are actions against your employer. Third, I refuse my loyalty to this institution [the military establishment] . . . I return to you, as a symbol of my withdrawn loyal-

ty, my certificate of honorable discharge from five years of service during World War II. Fourth, I refuse my person. . . . I will not knowingly or willingly do any act that will support or abet the militarism of the United States. Fifth, I will oppose your actions by urging young people to refuse to serve in the armed forces and by urging other young people to leave the armed services if they are now in them. Finally, I declare myself available for nonviolent acts of civil disobedience calculated to obstruct the actions of this institution [the Pentagon]."

Of Haverford (Pa.) College's incoming freshman class eleven percent are Friends. Nine Quaker secondary schools are included among the matriculants.

Too Many Committees? Occasional Quakers who lament what they consider the overabundance of committees in the Society of Friends may find something new to worry about in the Advisory Committee of Wilmington (Del.) Meeting, which (according to that Meeting's organizational directory) "is responsible for handling that business which is not the primary concern of any other Meeting committee."

Two compact handbooks on religious organizations have been issued recently. One, *World Religions*, is a revised edition of a concise guide (first published in 1957) to the principal beliefs and teachings of the world's chief religions, with statistics of organized religious groups. Its publisher is E. P. Dutton & Co.; its price, \$2.95 (hard covers). The other, issued both in cloth (\$2.50) and in paperback (\$1.25) by Barnes & Noble, is called *Religion in the United States*. It gives brief accounts of fifty-three American denominations and groups, including their historical backgrounds, beliefs, forms of worship, positions on public issues, and current activities. The author-compiler of both these small but useful reference volumes is Benson Y. Landis of the staff of the National Council of Churches.

The School Affiliation Service of the American Friends Service Committee saw 116 high school students off to three countries and welcomed 110 others to the United States at Philadelphia's International Airport on August 17th.

Coming to the United States were American students who had completed a year at an affiliated school in England, France, or Germany and students from overseas affiliated schools who will spend a year in the United States.

Off for a year abroad were 60 U. S. students and, with them, 56 students from affiliated schools overseas who had spent the past year in the United States.

The School Affiliation Service also is engaged in promoting exchange of correspondence, art work, photographs, curricula, and—occasionally—teachers and principals. Further information about the program may be obtained from the AFSC, 160 North Fifteenth Street, Philadelphia 19102.

Yellow Springs (Ohio) Meeting recently contributed \$20,000 to Antioch College toward the amount needed for constructing an addition to the college's Rockford Chapel. A 1931 gift of Lucy Morgan (wife of Antioch's president emeritus Arthur E. Morgan), the chapel is a replica of a small Quaker meeting house. Its seating capacity of about seventy-five has become inadequate to meet growing needs, both of the college and of the Meeting, and it is hoped that the addition (for which the college has agreed to raise \$116,000 and the Ford Foundation to contribute \$10,000 on a matching basis) can be used for the Meeting's worship and business meetings, as well as for a variety of campus functions. Office space for a college pastor, an assistant pastor, and a secretary will be included, as will kitchen facilities for the use of both groups.

Malcolm R. Lovell, Jr., a member of New York Monthly Meeting, was recently appointed director of the Michigan Employment Security Commission. Formerly director of Michigan's Economic Opportunity Programs, he began his new position on July 1st.

Northfield Meeting

"A college Meeting like ours is in an interesting position," says a state-of-the-Society report from Northfield (Minn.) Meeting, "with a continually changing membership, with many people who are unsure of their own religious and ethical feelings, and with few official Friends or people from Quaker backgrounds. We find ourselves using the traditional forms and ideas of Quakerism in rather free combination with our own feelings and searchings, and thus our Meeting is always in a state of evolution, perhaps similar in that respect to the earliest Quaker Meetings. . . .

"At the end of last year the college trustees decided to abolish a requirement of weekly student attendance at religious services. . . . We feel that in our group the abolition has proven valuable. Many feel more free to express themselves in meeting for worship, knowing that others have come because of a true concern and interest. Members are grateful for the increased freedom and responsibility of religious search. . . .

"Northfield Friends meet each Sunday during the academic year at 8:15 p.m. at the house of Bob and Liz Edgerton, 216½ Union, Northfield, Minn."

School Desegregation and the AFSC

Originally called the "Ten Communities Project," the American Friends Service Committee's program for aiding school desegregation in the South (conducted in cooperation with the NAACP) is now reaching over fifty communities in Virginia, North and South Carolina, Georgia, and Alabama. In some of these communities Negro children have been enrolled in previously all-white schools, and in all of them local ministers, law students, civil-rights workers, and others have been trained in interpreting the Civil Rights Act to both Negroes and whites and in encouraging its implementation.

Cordial relationships have been established between the "Ten Communities" staff and officials of the U.S. Office of Education, as well as with Councils on Human Relations in

Georgia and South Carolina and with other civil-rights groups. The AFSC pamphlet, "A Message to Parents About Desegregated Schools," has been widely distributed as part of a school-desegregation kit.

Letters to the Editor

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

"Quaker Characteristics" Not Solely Quaker

After reading the quotation from Frank Aydelotte on the cover of your July 1st issue, I wondered if we Friends are justified in making sweeping assertions about Quaker characteristics. It hardly does justice to other Christian faiths which also stand for freedom, courage, toleration, tenderness, and peace.

For long I have been closely associated with Methodism and, of late, with Presbyterianism, and I have been impressed with the compassion, open-mindedness, and liberalism of these faiths.

I wish that more Quakers would acquaint themselves with other denominations. I, for one, have found it profoundly beneficial.

Great Falls, Mont.

ESTHER HAYES REED

Short-Sighted Changes?

In recent issues of *The New York Times* were two items of import to Friends. One was a leading article on the editorial page (July 5th), "Gramercy Park and Murray Hill," which said in part: "The Society of Friends has sold its century-old Meeting House on the south side of Gramercy Park to a developer who plans to build a large apartment house and has applied for a change in zoning. In nearby Murray Hill the Lutherans want the J. P. Morgan mansion demolished and a high-rise office building erected. Neither zoning change is desirable or justifiable. Neither institution is looking beyond its immediate financial well-being to the interests and values of its neighbors, a surprising reversal of the church's traditional community role." Whenever a meeting house is sold, the door is closed to possible renewal and re-establishment in spite of our nation's characteristic mobility of population, especially in center cities.

The other item was a news report (July 7th) that the trustees of Oberlin College note that "high-quality theological training at the graduate level today requires the kind of intellectual challenge and study opportunities that can only be found in the environment of a major university." Therefore Oberlin, because of a decline in enrollment, probably will close its seminary (founded in 1835) within three years.

When a college attempts to establish a graduate school of religion it must weigh carefully the above conclusion based on a century of experience. Pendle Hill and Powell House in America, like Woodbrooke in England, are study centers that merit support both of Friends and of non-Friends, even though they are not theological seminaries or graduate schools in the usual academic classification.

Philadelphia, Pa.

RICHMOND P. MILLER

Quaker Documents Wanted

I am assembling material on the subject of Peter Wright & Sons, the old and well-known Philadelphia Quaker shipping firm. If any readers of the FRIENDS JOURNAL have letters, journals, newspaper clippings, or other documents which they would be willing to lend or call to my attention (Box 170, Moylan, Pa. 19065) I should be most grateful.

Moylan, Pa.

EDWARD NEEDLES WRIGHT

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

LANE—On June 30, a daughter, DONNA ELIZABETH LANE, to Robert and Joan Applegate Lane, members of Manasquan (N. J.) Meeting.

SPAWN—On July 18, a son, ANDREW MARRINER SPAWN, to William and Carol M. Spawn, members of Meeting of Friends of Philadelphia, 4th and Arch Streets.

MARRIAGES

CADBURY-GRAHAM—On July 10, at Albany, New York, under the care of Albany Meeting, JULIA MARGARET GRAHAM, daughter of James E. and Winnifred S. Graham, and WARDER HENRY CADBURY, son of Henry J. and Lydia C. Cadbury, of Haverford, Pa.

LIPPINCOTT-DEVORE—On June 15, at Basel, Switzerland, ANNE IRENE DEVORE, daughter of Mr. and Mrs. Charles Frederick DeVore, and W. REEVES LIPPINCOTT, JR., son of W. Reeves, Sr., and Helen Lippincott. The groom and his parents are members of Woodstown (N. J.) Meeting.

POLK-MURPHEY—On June 5, at Parkesburg (Pa.) Methodist Church, VIRGINIA LEE MURPHEY, daughter of Mr. and Mrs. Harold V. Murphey, and ROBERT I. POLK, son of Helen Elvin Polk and the late Arthur M. Polk. The groom is a member of Fallowfield Meeting, Coatesville, Pa.

ROBINSON-MOORE—On July 9, at Cincinnati Meeting House, Indian Hill, Ohio, under the care of North Columbus Meeting, MARY MARTHA MOORE, daughter of Mr. and Mrs. Samuel Moore of Upper Saddle River, N. J., and DAVID RUSSELL ROBINSON, son of Stanley U., Jr., and Louise Robinson of Worthington, Ohio. The bride, the groom, and the groom's parents are members of North Columbus Meeting.

DEATHS

HOFFMAN—On August 11, at Seattle, Washington, PEARL R. HOFFMAN of Lansdowne, Pa., aged 59, wife of the late George M. Hoffman. A member of Lansdowne (Pa.) Meeting, she is survived by two sons, G. Richard Hoffman of Lansdowne, Pa., and John W. Hoffman of Palo Alto, Calif.; her mother, Mrs. E. W. Rosenberger of Lansdale, Pa.; a brother, Clarence H. Rosenberger of Huntingdon, Pa.; and two grandsons. For the past twelve years she had been a devoted member of the Philadelphia Yearly Meeting office staff.

MCCORD—On June 1, SAMUEL HARRY MCCORD, aged 82, of Coatesville, Pa., husband of the late Essie Woodward McCord. A member of Fallowfield Meeting, Coatesville, he is survived by two daughters, Mildred M. Poppen of Granada Hills, Calif., and Florence M. Sullivan of La Plata, Md.; five grandchildren; and six great-grandchildren.

MILHOUS—On May 27, at his home in Wayne, Pa., E. FRANKLIN MILHOUS, aged 67, husband of Nanon Sullivan Milhous. A member of Fallowfield Meeting, Coatesville, he is survived also by a daughter, Joy M. Whiteley of Lutherville, Md.; a son, E. Franklin Milhous, Jr., of Devon, Pa.; and two grandchildren.

TAYLOR—On July 20, at Lincoln, Va., LAWRENCE HALEY TAYLOR, aged 82. He and his wife, Mabel Roberts Taylor, lived in the 200-year-old First Friends Meeting House at Lincoln. He was a birthright member of Goose Creek United Friends Meeting. Besides his wife, he leaves two children, Lawrence Lee Taylor of Hamilton, Va., and Emily Taylor Brown of Martinsburg, W. Va., as well as five grandchildren and seven great-grandchildren. He served faithfully as custodian of the Meeting property through many years.

WINNEMORE—On July 29, at Mt. Carmel Hospital, Columbus, Ohio, after a long illness, DR. CHARLOTTE WINNEMORE. A lifelong Friend, she was active in North Columbus Meeting, the Friends World Committee, and the AFSC. She is survived by two sisters, Helen Winnemore of Columbus and Ruth Cuppens of St. Ignace, Mich., and two brothers, Eugene Winnemore of Milwaukee, Wis., and Harold Winnemore of Urbana, Ill.

WOLF—On August 5, ANDREW J. WOLF, husband of Edna Wilson Wolf of Magnolia, Ill. A member of Clear Creek Meeting, McNabb, Ill., he is survived also by two daughters, Margaret Kaiser and Eleanore Harker, and a son, Andrew W. Wolf.

Coming Events

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

SEPTEMBER

9-12—College-age Friends Conference, Powell House, Old Chatham, N. Y. Leader: Paul Lacey, assistant professor of English, Earlham College, Richmond, Ind. For further information, write to Powell House.

11—Nottingham Quarterly Meeting, Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by worship and business. Box lunch. Speaker at afternoon conference: Dr. Paul L. Whitely of Lancaster, Pa.

11—Salem Quarterly Meeting, Mullica Hill Meeting House, Route 45, Mullica Hill, N. J., 10:30 a.m.

11—New Garden Meeting, 250th Anniversary, Toughkenamon (near Avondale), Pa., 2 p.m. Speaker: William Hubben. Supper available.

12—Easton Day. Area meeting of Easton-Saratoga and Quaker Street Half-Yearly Meeting and Glens Falls Quarterly Meeting, at South Easton (N. Y.) Meeting House. Worship, 11 a.m. Outdoor covered-dish luncheon. Hudson Mohawk Junior Meeting, 1:15 p.m. Adult discussion: "Powell House Comes of Age," with Pearl Hall, Robert and Betty Bacon, and others. Visitors invited.

12—Baltimore Quarterly Meetings, Stony Run and Homewood, at Sandy Spring Meeting House, Sandy Spring, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served by host Meeting. Business and conference session will follow.

16-19—Workshop for clerks and committee chairmen, Powell House, Old Chatham, N. Y. Leader: George Corwin.

17-19—Annual Meeting Workers Institute at Pendle Hill. All invited. Cost: \$15.00. Write to Pendle Hill, Wallingford, Pa. 19086.

18—Jeanes Hospital Fair, Hasbrook Avenue and Hartel Street, Fox Chase, Philadelphia, rain or shine, 10 a.m. till dark. Refreshments and entertainment for children and adults. Chicken barbecue dinner.

19—Annual Meeting of John Woolman Memorial Association, 4 p.m., Mt. Holly (N. J.) Meeting House, Main and Garden Streets. Speaker: Henry J. Cadbury. Tea served following meeting.

19—Haddonfield Quarterly Meeting, Union Street Meeting House, Medford, N. J. Meeting for worship, 10:30 a.m. Business session, 11:30 a.m. Lunch, 1 p.m. (Bring picnic lunch; dessert and beverage will be provided.) Reports from Young Friends, 2 p.m. Child care provided.

19—Meeting for Worship, Plumstead Meeting House, Gardenville, Pa., on road from Route 611 to river, 3 p.m., under care of Buckingham Meeting.

19—Haverford (Pa.) Quarterly Meeting, Willistown Meeting House, Goshen Road, north of Route 3, 11 a.m.

25-26—Missouri Valley Conference of Friends, Rock Springs Ranch, 30 miles west of Manhattan, Kansas. All welcome. For details address Lida Helson, clerk, 1122 Claflin Road, Apt. 109, Manhattan, Kansas.

28-30—Conference on Ministry in the World. Powell House, Old Chatham, N. Y. Leader: Thomas Mullen, author of *The Renewal of the Ministry*. Write to Powell House for further information.

Note: Powelton Meeting, Philadelphia, will resume regular 11 a.m. meetings on September 12 at 3718 Baring Street. These will continue until further notice.

Note: Huntington Meeting is holding meetings for worship at York Springs, Adams County, Pa., on the first and third Sundays of each month at 2 p.m. as long as weather permits. For further information write to Francis Worley, Rt. 1, York Springs.

Note: Rancocas (N. J.) meeting for worship, 10 a.m. (DST), until September 12.

MEETING ADVERTISEMENTS

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

Arizona

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

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

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

California

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

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

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

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

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

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

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

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

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

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 9:30 a.m. Clerk: GA 8-1522.

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

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

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

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Sadie Walton, 442-5468.

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

Connecticut

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

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

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

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

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

Delaware

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

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

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

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.

Change of Address

FRIENDS JOURNAL subscribers who are expecting to change their addresses are urged to assure uninterrupted service by sending to the JOURNAL's office as soon as possible the new address, together with the effective date. Please include the old address.

They will also be saving the JOURNAL useless expenditure, for the U.S. Post Office charges the publisher of a magazine ten cents a copy for returning copies with address changes noted. The total of such fees quickly mounts up.

Florida

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

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

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

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

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

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

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

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

Georgia

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

Hawaii

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

Illinois

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

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

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

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

Iowa

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

Kentucky

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

Louisiana

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

Maine

CAMDEN—Meeting for worship, 10:30 a.m., at the studio of Ruth Bunker in Rockport. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m. Tel. ID 5-3773.

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

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 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 662-6063.

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., 1127 Evans Avenue. 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, D.C.U. Lounge, College Hall, 9:30 a.m., June 20 to September 12. 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.

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

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

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

New Mexico

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

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

New York

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

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

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

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

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. Meeting, 10 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 10:30 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

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

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

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

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

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

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.

LANDSOWNE—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Landsowne 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 Thrd Street. Meeting for worship, 11 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford Meetings held jointly at Penn and Orthodox Sts.—11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3718 Baring Street, 11 a.m., starting September 12th.

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.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road. (Starting ninth month 12, 1965) First-day school and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

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

Rhode Island

JAMESTOWN—Conanicut Meeting, First-days July, August, and on Sept. 5, 10:30 a.m.

Tennessee

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

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

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

Texas

AUSTIN — Worship, Sunday, 10 a.m., 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk, GL 3-4916.

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

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

Vermont

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

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

Virginia

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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.

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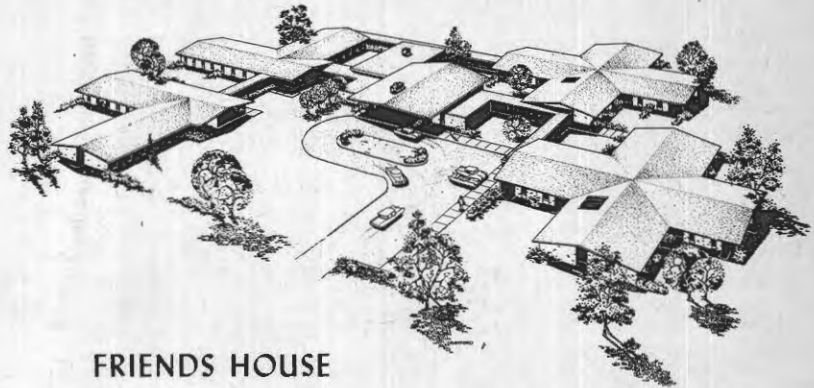
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