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*Waiting for the dining room
to open at
Baltimore Yearly Meeting
(See page 458)*

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Quiet House Around the Corner

IF you were not certain you had remembered the number correctly, and if you had not been there before, you would have to look very carefully to note the monogram on the brass knocker and the name by the bell in the vestibule to be reassured that you were at the door of "Quaker House," the residence of Friends that is three blocks from United Nations Headquarters in New York. But you would not have to be inside long before you knew that you were in the right place.

Many Friends, having heard only vaguely about Quaker House, and thinking that perhaps it is a hostel or a Quaker center, have wondered why it was so hard to find. Then, learning it to be neither, they have wondered what it is. To be unlabeled, modest, quiet, private, off-the-record, unofficial, and informal is inherent in its function, but there need be no mystery among Friends about why it exists and what it is used for. The house is the *home* (not the office, which is nearby) of the Quaker representation at the United Nations. It is the place where Quakers can act as hosts to diplomats and members of the Secretariat who can be invited there, singly or in small numbers, for conversation or discussion or for friendly meeting with each other or with others not directly connected with the United Nations but closely interested in it or having something special to contribute to its business. It is one of those settings where anyone can say almost anything to anybody, in the certainty that confidence and candor will never be abused.

The upper two of the four floors of the brownstone house are the personal living quarters of the director of the Quaker United Nations Program and his family. The entrance floor, with two rooms, and the second floor, with its living room and terrace (overlooking the delightful cooperative Turtle Bay Garden) and a dining room and kitchen, are integrally parts of a single-family residence, although the real hosts on these two floors are not just the director and his wife but the whole body of Friends who are behind Quaker work throughout the world and who share the Quaker concern for peaceful relations among all people. The atmosphere in these rooms is conducive to open and easy exchange of ideas. To keep the quality of this spirit constant is the endeavor of successive occupants of Quaker House and representatives in the Program, whether they are members of the permanent staff or visiting Friends pursuing some Quaker interest at the United Nations who participate in the entertaining. At this busy center of the world's diplomatic and political affairs it is their hope that the inside of this house may continue to offer a useful haven of hospitality, contact, and communication—that, at the individual scale of a family home in its community, it may be what the parlor of every house should be.

No matter how broad and deep the issue, resolution depends on the resources that come through the human person. "Here in our house," say the Friends, "let us dine together and talk about it."

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FRIENDS JOURNAL

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Editorial Comments

"Success . . . Does Not Depend Upon Numbers"

SO wrote William Lloyd Garrison a century ago, and certain contemporary trends are lending weight to his thesis. Something has happened to the old faith in the magic of increasing numbers. We all remember how towns, states, and nations used to boast of doubling their populations in such-and-such a number of years. To grow bigger, ever bigger, was the ultimate desideratum. But now we find such newspaper headlines as "Johnson Vows U.S. Support of Population Curb" and "'Go-Away' Drive Is on in California to Ease 'Blight' of People" (this last being a report on the efforts of the newly formed and unofficial "California Depopulation Commission" to encourage people to move out of the state, meanwhile urging newcomers not to move in).

At the same time comes news of the British government's drastic cutting down on England's immigration quotas for persons from other parts of the British Commonwealth. (This move, actuated apparently more by mounting British distaste for recent years' heavy influx of what Englishmen call "people of colour" than by any real objection to population growth, is in marked contrast to the almost simultaneous passage by the U.S. House of Representatives of an immigration bill designed to eliminate the unfortunate and longstanding "racial origins" bans.) Britain's *Manchester Guardian* reports sharp resentment in Jamaica at this further evidence of discrimination against Jamaican nationals by their commonwealth's mother country.

Because of such complicating factors of prejudice against certain races and national origins it is hard to say for sure just what the whole trend boils down to, but there seems to be little doubt of increasing awareness almost everywhere of the fact that, in humanity's race for who knows what goals, the sheer weight of great numbers may prove to be quite as much a handicap as an asset.

Among Friends it has long been customary to deplore the Society's numerically slim membership and to discuss possible methods of expanding it. Wherefore there is not a little food for thought in observing the remarkable accomplishments of the Scandinavian Yearly Meetings, which number their members by the dozens, rather than

by the thousands. For instance, Denmark Yearly Meeting, with a total membership barely over fifty, has made itself responsible for (among other things) sending a young couple to Kenya to help conduct a project for agricultural development. And Norway's Friends, totaling only about ninety, not only own and operate a home for mentally retarded boys but also are leading a project in Algeria for the establishing and aiding of school rebuilding, health work, and improvement of water supplies.

Which is not to suggest that Friends in the United States should pare their membership rolls to the bone in order to achieve a per capita record of useful accomplishment comparable to that of Scandinavian Friends, but merely to remind Friends that, if the Scandinavian example be taken as a criterion, a numerically small Meeting membership may be quite capable of achieving miracles that a Meeting a dozen times its size might be too topheavy and slow-moving to undertake. In short, as California's "Depopulation Commission" is pointing out (and as the planned parenthood groups have been urging for years), the race is not always to the most prolific.

Of Personal Witness and Crystal Balls

"I'm beginning to wonder," writes Charles Shaw in *The Bucks County (Pa.) Gazette*, "whether some of us might be too tough on the German people in rejecting their contentions that there was nothing they could have done to prevent the actions of their government from 1933 to 1945. Many of us Americans right now are aghast at the actions of our own government in Vietnam, but, in this democracy of ours, we seem to be absolutely powerless not only to halt what is going on but to prevent its extension."

Turning from this small-town weekly's editorial page to the news columns of the metropolitan press, we find three thousand persons from Pennsylvania, New Jersey, and neighboring states gathering in the countryside of Delaware to hear the grand imperial wizard of the Ku Klux Klan call civil rights workers communists, sex perverts, fiends, fools, and dupes. We find also the proprietor of a Philadelphia cinema theater forced by the picketing of hundreds of men from veterans' groups to cancel the announced showing of a film opposing U.S. interven-

tion in Vietnam. And we find the John Birch Society making marked progress in its campaign to disrupt the Parent Teachers Association because of what the Birchites consider its dangerously "progressive" policies.

In the face of these daily more conspicuous trends, what are we ourselves doing? "There may come a time" (to quote again *The Bucks County Gazette's* editor) "when somebody might ask: 'What did you do about it?'" If that time does come we may remember what we have been saying all these years about the average German's cowardly failure to oppose the Nazis.

By the way, the *New Yorker* has long had the habit of using (as filler) quotations from various misguided bits of prophecy under the head "The Clouded Crystal Ball." Could any crystal gazer have been expected to detect eight or nine months ago the revolutionary changes in United States policy that now make the ball appear to have been immensely clouded when the FRIENDS JOURNAL published in its February 1st issue an article predicting that the military draft might shortly be ended?

Meditation at a Quaker Wedding

By RACHEL R. CADBURY

WE have listened today to simple, profound, and beautiful words. Out of a deep, expectant silence a man and a woman have made to each other promises which could cover the inevitable crises in their lives together and serve as a staunch anchor to windward when wind and waves are high. When communion between them is deep and sure the words may return as fulfilled promises, and they will be grateful for the distilled wisdom of their ancestors who fashioned the simple phrases.

Our forefathers believed that celebration of the sacrament of marriage was between one man and one woman and that a priest or minister was not essential. In the presence of their God and in the company of their relatives and friends they made the simple promises of fidelity and love. The confirmation in a signed legal certificate and the exchange of rings are outward and visible signs of an inward and spiritual grace of commitment to each other for life.

As loving words of prayer and tender blessing have followed the reading of the certificate of marriage by a chosen and beloved friend, a sense of Presence has filled the quiet meeting room. Something significant has happened in two young lives; this may have far-reaching consequences upon many others whose lives they will influence and touch.

With God's blessing the voyage has begun. We wish for them "courage, gaiety, and the quiet mind."

Rachel R. Cadbury is a member of Moorestown (N.J.) Meeting.

Living Letters

By ELMER H. BROWN

THERE are at least four ways of looking at and using the Bible in the twentieth century. There are Friends who use it in each of these ways, and there is some truth in each of them.

We may treat it as archaism, a kind of glorification of the past, looking at it as "the good old times" when God was alive and active. Those who do this say, "Look back! The past was glorious. Bring back the past! Repeat its acts, its customs, its rites, its ways! We must in some way regain this lost paradise!" In my opinion, it is neither right nor good for us to try to repeat the past.

Others insist on treating the Bible as a kind of magic, futuristic prophetism, telling us what God is eventually going to do. These people say, "The future will bring the Golden Age, the fulfillment of all the patriarchs and prophets foretold. Then life will be lived as it should be in a utopia: a heavenly city inhabited by new beings, adorned and ready for our God. Look ahead!" There are Friends waiting for such a fulfillment.

Still others turn to the Bible as a kind of detached, make-believe world where their high hopes, dreams, and aspirations seem real to them. "Times are so out of joint! We can't go back! We can't get to the millenium! But we can and do retire and read our Bible! There is solace in the good old book of make-believe!" In it the good prosper and the evil suffer punishment! "Let us retreat and live quietly for a little time in the Bible world, in Bible theology!" A hard look at this shows it to be a kind of escapism.

The fourth way in which Friends read the Bible is as the remarkably moving source book of the Judeo-Christian religious faith and tradition. Instead of moving either into the fantasy of the past or the future or the unreality of the detached present, we seek to see it as the record of this tradition, to use the insights of biblical prophetic minds and hearts and their challenge to our imagination. Thus we seek to realize in our day-by-day experiences meaningful relationships under God, using our historical perspective, our hope for tomorrow, and our faith as we receive God's kingdom, in our lives and in our world. In such a way the Bible may rightly play its proper human-divine role as we are challenged through it by the movement of God's spirit and the drawing of His love.

Elmer H. Brown is executive secretary of the Friends Meeting at Cambridge, Mass. He has served on the staff of the American Friends Service Committee both in the United States and abroad. This is an excerpt from an address he presented at New England Yearly Meeting in June.

Where Do You Stand?

By ELIZABETH YATES

WHEN Joshua, near the close of his long and valorous life, spoke to the tribes of Israel and asked them to serve the Lord in sincerity and faithfulness, he was in a way speaking to all men and to the ages. But, knowing that true service must be a voluntary and individual offering of the self, he gave freedom of choice when he added, "If you be unwilling to serve the Lord, choose this day whom you will serve."

Our affluent society maintains itself to a certain extent by its consumption of goods, which in turn necessitates production, which in turn creates employment, which in turn creates purchasing power. Round and round the circle goes. We are made to believe that the economy will collapse if new cars, washing machines, ball-point pens and such are not purchased at specific intervals. Consumer demand determines output, and fair profit belongs to management. Well and good, if the demand is one of normal need; questionable, if the demand is artificially stimulated. The challenge of choice enters here as ringingly as it did in Joshua's day.

It is hard to be a good citizen, to keep the economy moving, and pay any heed to Thoreau's admonition, "Simplify, simplify." From every avenue, through every medium, words pressure us to buy things we do not need and can do well enough without. The temptation is to think that this is a peculiar aspect of the time in which we live. But is it? In the eighteenth century, John Woolman, that gentle man who accomplished more than armies, was continually saying in his Journal that he must "free himself from cumber." Much farther back a woman named Martha was cumbered about many things and could not put her mind on that which was needful. And, at about that same time, Jesus told a rich young man who led an exemplary life to sell all that he had and give to the poor since his possessions were obviously hindering him.

We cannot change the mode of living to which we have evolved, but as individuals we can make our own terms with it. If the possessions we have, or those we think we must have, are putting us in bondage, if our development as thinking men and women is being put off course, then it is time to exercise our freedom of choice, refuse to be pressured into conformity, and assert ourselves. Emerson, in that famous utterance, *The Ameri-*

can Scholar, said, "This time, like all times, is a very good one, if we but know what to do with it."

Neither the possession of things nor the rejection of them has anything to do with a man's real status; but the wise use of them has: use in some form of service to his God, his time, and his fellows. This means willingness to accept involvement as we place our lives at the disposal of the greatest possible good. It means affirmation and constant reaffirmation of the principles that to us are real. To do this calls for a high order of courage. Courage and choice go hand in hand and are the twin stars of those for whom education has been for the living of life as well as for the acquisition of knowledge. The analyst, Frances Wickes, opens her powerful book, *The Inner World of Choice*, with these words: "The art of living is, in its essential meaning, a development and transformation of the power of inward choice. It is of all creative arts the most difficult and the most distinguished."

The question we have to ask ourselves, not once but repeatedly through our lives, is whether we can make this choice and, in making it, prefer involvement to complacency, with full understanding of what involvement may mean.

One Sunday morning recently, listening to a radio round-up of the religious news of the week, I heard that, in a nation-wide survey of young people of high-school age in a particular denomination, the question had been asked as to whether a life of service was preferable to a life of comfort. The answers were overwhelmingly in favor of a life of comfort. Had the questionnaire been directed to college seniors the answers might have been quite different, for ideals and goals sharpen, change, grow during college years. Or would they? What would you have said had you been asked that question? A life of comfort with an assured income, a home free from mortgage, an attractive wife, a small brood of children, respectable work, and retirement at 63—it is a pleasant picture. Who would not prefer it to uncertainty? But if it were preferred at the sacrifice of one's dreams, the cost of one's principles, could it possibly build up to happiness—inner happiness, not the surface show of well-being? Justice Holmes once said, "It is required of a man that he should share the passion and action of his time at peril of being judged not to have lived."

May we say that a man's state or condition depends on his relationship to God and his ability to work with the creative and creating force in the universe? It is the quality of connectedness that he feels between himself

In addition to being the author of a number of award-winning books for both children and adults, Elizabeth Yates is widely known as a speaker and a teacher of writers. This is an abridgment of the commencement address she gave at Aurora College last June, at which time she received the honorary degree of Doctor of Letters. She is a member of Monadnock Meeting at Rindge, New Hampshire.

and God, as well as between himself and those other human beings with whom he shares his time on earth. What we stand for is our own philosophy which we have been hewing and shaping and forging as long as we have been capable of rational thought.

The nurture we receive in early reading gets built into our spiritual bodies as the food we are given goes into our natural bodies. Emerson must have had a good deal to do with my spiritual nurture because his sayings early seemed to become a part of me. Everything in me quickened when I read what he had written about the individual: the need to preserve identity in the complexity and amidst the pressures of society; the need for discipline of mind and body and the acceptance of the fact that, wherever discipline was most difficult, there it was most needed; the certainty he gave that in being one's self there were limitless possibilities of fulfillment. That self might be unappreciated, it might be ridiculed, but to trust it was what mattered. This was great stuff, and I agreed with it wholly. I thought how brave and simple Emerson made life. Why didn't everyone follow his lead and be a heroic individual?

I did not realize until I got out into the world, away from the sanctuary of books and into the implementation of their ideas, exactly how hard it was to do and be the things that Emerson made sound so logical and

inevitable. Trust. Affirm. Be. This was what Emerson had been saying, but it was only through trial and error, through loss and gain, through defeat and then victory, that they have worked for me.

Always I had had a firm conviction that life was good: what I discovered was that everything that happened could be turned to good through prayer, hard work, and the use of imagination. Always I had felt certain that love was the great reality; what I learned was that the hands outstretched to give were in a position to receive and pass on the blessing. Always I had felt sure that, because God was near, His children would be aware of His guidance: what I realized was that the word "near" was too faint, too geographical, that God is at all times one with His children and that what was up to them was reliance.

Only with the living of the years does one discover what one stands for. Glimpsed early, a philosophy of life is a sort of compass or measuring rod. Added to and strengthened, it is constantly being reduced to fundamentals. Get down to the ground of your own philosophy. Ask yourself what it is you believe, and why. Write down your answer. Check yourself against it from time to time. Then you will be able to say in daily events, as at the moment of great demand, "Having done all, I stand."

Whittier and Hochhuth: Across the Years

By LEWIS E. WEEKS, JR.

VARIOUS productions and publications of Rolf Hochhuth's *The Deputy*, with its condemnation of Pope Pius XII's official silence in the face of the extermination of six million Jews, have touched off widespread reactions. Production of the play has been marked by picketings, riots, violence, discussions, arguments, letters, articles—all the effects attendant upon a major dramatic, literary, political, religious, and aesthetic event dealing with a sensitive and highly controversial subject. Condemning, as it does, the chief religious figure in the world, the leader of Roman Catholicism's multiple millions, and touching the universal theme of personal and official guilt and responsibility, the play is bound to arouse strong passions, especially as it was written by a citizen of the nation directly responsible for the anti-Jewish atrocities.

My primary concern, however, is not with Hochhuth but with a writer of another, earlier generation. Over a hundred years ago, a poem by John Greenleaf Whittier dealt scathingly with another pope and with a similar theme of moral responsibility; and in at least one case

it evoked a response similar to some of those aroused by Hochhuth's play. The pope was Pius IX; the moral responsibility was for the battle of Rome between French troops supporting the pope and the Roman Republicans, led by Garibaldi; and the reaction was that of Orestes Brownson in his *Quarterly Review*.

The poem, "To Pius IX," written in 1849, appeared in a volume called *Songs of Labor and Other Poems*, published in 1850. It was typical of Whittier's vigorous and forthright poems of protest:

... Let the world murmur; let its cry
Of horror and disgust be heard;—
Truth stands alone; thy coward lie
Is backed by lance and sword! . . .

Yet, Scandal of the World! from thee
One needful truth mankind shall learn—
That kings and priests to Liberty
And God are false in turn. . . .

The following note accompanied the poem: "The writer of these lines is no enemy of Catholics. He has, on more than one occasion, exposed himself to strenuous endeavors to procure indemnification for the owners of

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the convent destroyed near Boston. He defended the cause of the Irish patriots long before it had become popular in this country; and he was one of the first to urge the most liberal aid to the suffering and starving population of the Catholic Island. . . ."

The convent referred to by Whittier in his note was that of the Ursuline nuns on Mount Benedict in Charlestown, Massachusetts, burned on August 11, 1834, by a mob composed chiefly of working people. This act of violence and folly, and a number of others similar in nature, were part of the dark history of anti-Catholicism in America, which had its origins in the very founding of the colonies and culminated in the Nativist and Know-Nothing movements of the nineteenth century. In certain areas of American life it is still a disgraceful force.

In reaction to the attack on Pius IX, Brownson wrote in his *Quarterly Review* (October, 1850): "Mr. Whittier has some of the elements of a true poet, but his poems, though often marked by strength and tenderness, are our abomination. He is a Quaker, an infidel, an abolitionist, a philanthropist, a peace man, a Red Republican, a non-resistant, a revolutionist, all characters we hold in horror and detestation, and his poems are the echo of himself. God gave him noble gifts, every one of which he has used to undermine faith, to eradicate loyalty, to break down authority, and to establish the reign of anarchy, and all under the gentle mask of promoting love and good will, diffusing the Christian spirit, and defending the sacred cause of liberty. He approaches us in the gentle and winning form of an angel of light, and yet whether he means it or not, it is only to rob us of all that renders life worth possessing. If he believes himself doing the will of God, he is the most perfect dupe of the Evil One the Devil has ever been able to make. He is silly enough, after having denounced Pious [sic] the Ninth in the most savage manner, and canonized the assassins and ruffians who founded the Roman Republic, to think that he can pass with Catholics as not being their enemy, because, forsooth, he favored the Irish rebellion! Whoever denounces our Church or its illustrious chief is our enemy and we would much sooner hold the man who should seek to deprive us of life to be our friend, than the one who should undertake to deprive us of our religion. With this estimate of Mr. Whittier how can we praise his poems, or commend them to the public."

This was written six years after the author's conversion to Catholicism. His pilgrimage, as Arthur M. Schlesinger, Jr., characterizes it in his biography of Brownson, took him from Calvinistic Presbyterianism into the pulpit of a Unitarian Church and charter membership in the Transcendental Club, on to socialism and an attempt to found a Workingman's Party, and ultimately into the

Catholic Church. It was from this position that he wrote the Whittier review, which illustrates the problem of writing objective literary criticism when strong personal feelings and beliefs are involved. It is ironic and, from the point of view of the literary historian, regrettable that Brownson really did not review *Songs of Labor*, for in these poems, popular though they were, and praised by a number of critics, Whittier did not come to grips with the industrial revolution of his day and the real problems of the working man but looked backward in time to a distant and romantic period of personal craftsmanship that was past recall and perhaps even mythical in character. Brownson himself was far more aware of the nature of the changes that had occurred and more sensitive to their effects, and he might well have made some penetrating comments on the songs of labor.

The poem and Brownson's reaction to it reveal once more, as is the case with Hochhuth's *The Deputy*, the eternal paradoxes that face man in his struggle to reconcile the real and the ideal, the spiritual and the temporal, the head and the heart, the rational and the emotional. These two situations also suggest the tantalizing nature of history's "might have beens" and the difficulty of dealing with aesthetic matters in an honest and objective fashion.

Is Mars Dead?

I AM always surprised to see how readily most Christians assume the permanent disappearance of certain forms of paganism, as personified by the ancient deities. Yet these relics of paganism are far from dead, and the mystique of Mars in particular, with its glorification of warrior virtues and exaltation of the hero (brought to its peak by Adolf Hitler), persists today as strong as ever.

Like all other pagan deities, Mars strives to enslave men to the deepest inclinations of their flesh, and the war-god's whole art lies in honoring the combative spirit by decking it out in pomp and finery, seducing men's hearts with all manner of tricks and deceptions.

. . . there is the pleasure of emancipation from traditional moral obligations, the strange amoral freedom Mars offers to the men and women who (by merely being "called up") have come into his power.

By honoring holocausts in the name of freedom, by a mystique of shedding blood on battlefields for noble causes, he even persuades men that they are profoundly right to indulge their combative instinct.

—LANIER C. GREER

A Neighborhood Awakens

By MARGARET H. BACON

LIFE—rich, vibrant, and varied—tumbles at you along East 111th Street in New York's Spanish Harlem. The sidewalk vendor offers you mangoes and peanuts. Small, ragged boys flash by, playing stickball. A teen-age Puerto Rican girl stalks along on high heels, half child, half woman, both proud and shy of her femininity. Across the street the big boys leer, then hitch their trousers nonchalantly. From upper windows fat mammas call to their offspring, and on the front stoops other mammas chatter. A plump baby in a run-down baby carriage watches you with enormous, solemn eyes. Somewhere a radio is playing; somewhere someone is tapping an enticing rhythm on his drums. Despite the dirt, despite the smells, life flows so richly here that downtown is cold and frozen in comparison.

Yet all is not well on East 111th Street. Crowded by unbelievable congestion, stunted by lack of opportunity, life takes strange, tortured, underground forms. That man with dark glasses loitering at the corner is a dope peddler. The big Negro lying asleep across the front steps holds by the neck in his big hand an empty wine bottle. The frail girl with the uncombed hair and dirty high heels carries before her defiantly the watermelon shape of her second illegitimate child.

Eight years ago, the frustrated life urges of East 111th Street burst forth regularly into the violence of gang warfare. Today, many former gang members meet in the American Friends Service Committee's Projects House at 94 East 111th Street to rehearse plays they will present to schools and churches in the wider neighborhood.

This is but one of many changes that have taken place in the years since the AFSC came to 111th Street. Some of these changes must be attributed to the vast stirrings that the civil rights movement and the war on poverty have brought generally to slum neighborhoods in many cities. Others can perhaps be credited to the stimulating presence of the many boys and girls, men and women, who have come and gone at Projects House. More than their programs and projects, more than their ideas, they have brought a change of spirit, because they cared enough to come and hoped enough to stay.

"I returned and discovered that my neighborhood had awakened," said a young Puerto Rican who came back to 111th Street after a hitch in the Army. And rather than flee the dreary hopelessness of a neighborhood wrapped in the deep sleep of depression, he decided to

stay and help in the renaissance. Others came back and quickened to the new spirit. Together they formed the East Harlem Action Committee, a group of dedicated volunteers who help their neighbors, the ordinary men and women of 111th Street, to work for better housing conditions for the block and better schools for their children.

In the suburbs, a family joins its local civic association and Parent-Teacher Association as a matter of course. On East 111th Street, the very idea that one can do anything to bring about environmental change is new. The residents of a slum neighborhood are accustomed to having life knock them down, like giant waves upon a shore. Their response becomes passive and hopeless. The officials at City Hall, in the housing authority, at the schools are always calling to complain or to scold, never to help them. The idea of making demands upon these public servants is absurd. You cannot fight City Hall. To dispel the pessimism and apathy that years of bad experience have produced takes patient encouragement and early, easy successes with short-term goals.

When the young men of the neighborhood, returning from a term in the Army or, occasionally, from a year at college, urged them to call the Department of Licenses and Inspections about unsafe conditions, or to demand less crowded conditions in the classrooms, the men and women of East 111th Street were at first incredulous. But as the young men went ahead with these reforms, sometimes working alongside them, sometimes braving the barricades for them, the residents of *el Barrio* (Spanish Harlem) began to feel they were witnessing a small miracle.

As a new hopefulness emerged, new activities blossomed. A local branch of Narcotics Anonymous was formed. Neighborhood women organized the East Harlem Camp Fund, aimed at providing camping experience for as many neighborhood youngsters as possible. The East Harlem Action Committee formed a schools committee which encouraged the formation of local parents' associations.

Like yeast in dough, the leaven of this awakening soon began to create ferment beyond the boundaries of 111th Street. MEND (for Massive Economic Neighborhood Development), a plan for all East Harlem under the antipoverty program, was conceived, if not born, in Projects House. This past spring, when residents of New York's impoverished neighborhoods gathered to demand more participation by the poor in the New York City Council Against Poverty, it was men and women from

Margaret H. Bacon is director of press relations for the American Friends Service Committee. An earlier article on the AFSC's East Harlem Project, written by Roy Hanson, the project's director, appeared in the JOURNAL of October 15, 1964.

111th Street who gave much of the leadership. Ruth Atkins, a woman from that neighborhood, was made chairman of the new group, and Ray DeLeon, the young Puerto Rican who works as a full-time volunteer for the East Harlem Action Committee, was considered by many the most eloquent speaker of the evening.

The Service Committee's involvement on 111th Street began eight years ago with weekend work camping. Then came the formation of Friends Neighborhood Group—a small number of students and young adults who decided to live in the neighborhood while working elsewhere, much in the manner of the old settlement-house concept. As activities expanded, Projects House was acquired and used to house AFSC activities, weekend work camps, and high school seminars, as well as to provide space for the Miracles, the fighting gang turned drama troupe of which much has been written. On the top floor lived the directors of the project—first Dan and Hope Murrow, then Jean and Roy Hanson.

Today, under Roy Hanson's quiet leadership, the house on East 111th Street has become a place where the burgeoning activities of an awakened community can find *Lebensraum*. Here are the offices of the Camp Fund Mothers, of the Community Action volunteers, of a lively tutoring program involving the children of the neighborhood, of a Saturday morning recreation group. The halls of the house mirror the life of the street in the vitality of the human interaction constantly in process here.

The awakening of East 111th Street poses many dilemmas for the Service Committee. How long need the organization stay to play its role as a catalyst? Can the operation of Projects House be turned over eventually to the neighbors, or must some outside agency continue to provide partial financing and supervision from a distance? Should one encourage the young leaders of the neighborhood to stay on for the benefit of the street, or to obtain, instead, the educational and vocational training that will permit them to escape to other, better neighborhoods? Is it our goal to bring middle-class standards of dress, behavior, and speech to the people with whom we are in contact, or are we content to see a project under the Quakers' red and black star fit itself to the culture of the neighborhood? Can a neighborhood such as East 111th Street ever become self-sufficient, or—because of the inevitable flight of leadership—does it need a lifelong infusion of loving encouragement, as a diabetic needs insulin?

These are tough questions without easy solution. They are also the questions that other groups face as the emphasis of social work and of service projects shifts more and more to the involvement of the poor in the solution of their own problems. They are the same prob-

lems the AFSC faces in the bustees of Pakistan, the townships of Zambia, the *barriadas* of Peru, the slums of India. We can only proceed as way opens, getting the best advice and doing the best thinking we can, but trusting also that the same loving concern that helped in the awakening of a neighborhood will continue to stimulate its growth to self-reliant maturity.

Dead Passions

By EUGENE H. SLOANE

Dead passions' lava stone
Constructs most excellent
Walls for a tower
In which to dwell alone.
The cinder greys
And blacks augment
Its forbidding air
And will allure
No gentle dove
To try
To build a bower
And nestle there.
Impervious, hard,
It will forever lance
The passive sky,
Perdure
Unchanged, outface
New times, and guard
Its ancient hates,
Unless by chance
A single seed of love
Falls at its base
And germinates.

Tidal Waves

By FRANK ANKENBRAND, JR.

There was a sigh
that swept the soul of Eve,
as serpent took his leave
in Eden on that fateful day.

A tidal wave of grief
rocked the soul of Adam
and turned it into blackest reef
and left him tongueless
on that fateful day.

A sigh strangled the wind
and changed to moan
that turned a tear to mist
and mist to fog and fog
to blindness that obliterated God
on that fateful day.

Baltimore Yearly Meetings

Reported by EMERSON LAMB, BERTHA BUCKMAN, and MARGARET L. MATTHEWS

Photographs by NORRIS W. MATTHEWS

THE 294th annual sessions of Baltimore Yearly Meetings (Homewood and Stony Run) were held August 6 through 11. This is the ninth year that the two Yearly Meetings have met together on the campus of Western Maryland College at Westminster, Maryland. Of the 502 in attendance, 161 were under the age of thirty and 44 were guests or visitors from other Yearly Meetings.

Harry S. Scott, Jr., of Stony Run and Elizabeth E. Haviland of Homewood alternated in presiding over joint business sessions.

At the first separate business session Theodore H. Mattheiss, executive secretary of Stony Run, reported on three new informal groups meeting for worship in Annapolis, Maryland; York, Pennsylvania; and Charlottesville, Virginia. Emerson Lamb of the FRIENDS JOURNAL's board of managers reported enthusiastically on the work of that periodical, with its excellent staff and its well-maintained balance between articles on the inner life and those on outer activity. She urged all to become subscribers and Friends Journal Associates. Blanche W. Shaffer of the Friends World Committee reported on plans for the Friends World Conference at Guilford College in 1967.

The Yearly Meeting Joint Peace Committee brought in a powerful statement for a Friends' Concern for a National Peace Effort, together with a draft of a letter to be sent to President Johnson from both the Yearly and the Monthly Meetings. It was heartily approved.

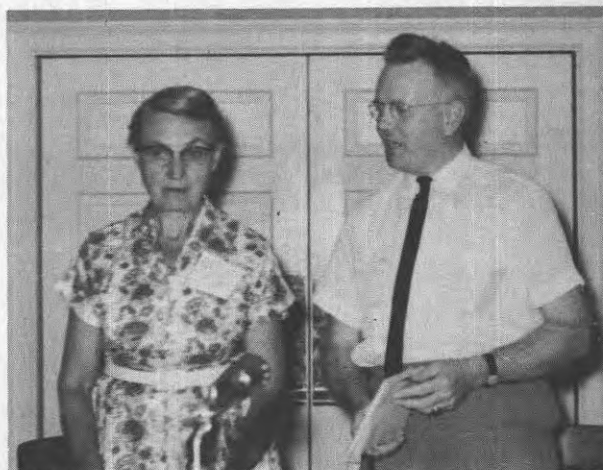
Announcement was made that the 1966 Rufus Jones Lecture will be given in Philadelphia by Gordon Lippit, whose topic will be "Dialogue and Communication."

The five Sunday-morning round tables were provocative. George B. Corwin, interim secretary of Friends General Conference, said in speaking on "The Meeting for Business" that it is an extension of the meeting for worship and that when there is difference of opinion and sharp debate there is need for silence. Ferner Nuhn, chairman of Pacific Yearly Meeting's Discipline Committee, speaking on "Fresh Life in the Friends Meeting," referred to the group-conversation method which aids in pastoral care. Francis Hall of Powell House interpreted the "Essentials of a Living Quakerism" as a fellowship committed to a community of love. Glenn A. Reece, general secretary of the Five Years Meeting, emphasized the prime responsibility of Committees of Ministry and Counsel to nurture sensitivity to guidance for vocal ministry in the meeting for worship. Rachel C. Nason of the U.S. Department of State, speaking on "International Dynamics of Human Rights," viewed as unfortunate the U.S. failure to ratify U.N. conventions on human rights, adding that, although people may not be equal in skill, ability, etc., all should be considered equal in dignity.

The Committee of Fourteen made reports to joint and separate sessions of the Yearly Meetings on the question: "Is there a possible organizational basis for the joint operation

of the two Baltimore Yearly Meetings? If so, what might it be?" After much fervent discussion pro and con, the clerk made a minute to ask the nominating committees to nominate a Committee of Twelve whose function shall be to recommend to the 1966 Yearly Meeting the next steps to be taken to effectuate proposals made in the Committee of Fourteen's report.

Elmore Jackson, former director of the Quaker U.N. Program (now with the State Department), speaking on "The Peacekeeping Role of the U.N.," told of plans for the Lower Mekong dam and of problems of populations and food distribution, saying that it may be necessary to remove restrictions now in force. The U.S. must be willing to accept opinions of a third party. This will take perceptiveness, perseverance, and patience.



Presiding clerks: Elizabeth E. Haviland (Homewood),
Harry S. Scott, Jr. (Stony Run)

The evening lectures are highlights of the week. Bliss Forbush, former Yearly Meeting clerk (Stony Run), whose topic was "It Is Wisdom to Believe the Heart," shared his cherished beliefs. He reminded us that childlike faith is soon lost—destroyed by the world around us. For many, science is a great destroyer of religion. He spoke of his gratitude for the wonderful words of the Bible, for scientists' knowledge, for the impossibility of predicting the behavior of atoms, for George Fox's knowing experimentally. The final step for the seeking soul is the leap of faith. God is richer than our concepts; He is more than personality but is not far from us. We, too, like children fearing the dark, want a God with a face. This part is played by Christ. The intellectual and the mystical searches for God unite in the will to love.

The annual Carey Memorial Lecture was delivered by Kenneth E. Boulding, professor of economics at the University of Michigan, who fascinated us by his wit, original vocabulary, and thought-provoking treatment of the subject. "Friends for the Next 300 Years." What, he asked, are the roles of religion, of Christianity, and of Quakerism in the coming centuries?

As long as man endures, in the speaker's opinion, there will be religion, for it meets a universal human need: the need for identity in the community and in history. Just as man has a language potential, he has also a religious potential which is part of human evolution. Christianity also is part of the human evolutionary process, and science, the major product of the twentieth century, could have developed only in a monotheistic society, for in a polytheistic one any newly discovered natural phenomenon would be attributed to the birth of a new god. Although there is only one Friend for every 15,000 inhabitants of the globe, Kenneth Boulding believes that Quakerism has a substantial evolutionary potential, being better suited to the future than to the present. It constitutes an intentional community, rather than a traditional one. This means, in Quaker parlance, that it is a movement rather than a sect. Its goal is a community of peacemaking, nonviolence, and suffering servants in a world patterned on the life of Christ. This we intend, but can we provide the supply?

Young Friends one evening gave the Yearly Meeting an unusual presentation of their concerns in the form of a witty, perceptive dramatization of their ideas about the world in which they live. Their version of a monthly meeting for business, pointing up our tedious routines, was received with loud laughter. (A member of New York Yearly Meeting expressed a wish to see it used in Monthly Meeting workshops.) This group's other one-act plays were effective delineations of young Friends in the draft and of the human rights dilemma.

Who says that Friends are not musical? Sunday evening we had a delightful program by two members: Walter W. Felton, organist, and Ruth Rittenhouse Morris, violinist.

We were particularly interested in the report of the American Friends Service Committee as presented by Arthur Dye, who spoke of the four areas to which the Committee has been giving priority. These are (1) the poverty program, in connection with which special attention is being paid to the needs of migrant workers; under its auspices Helen Baker of Baltimore Yearly Meeting is doing pioneer work in southern New Jersey; (2) civil rights, in which field the AFSC has workers in all counties of the deep south; (3) "the revolution of the young," meaning their eagerness to be in the midst of all movements leading to radical changes, which has caused the Committee to concentrate on the pressing problems of poverty and civil rights in place of the traditional work camps; and (4) the problem of Vietnam.



Edmund D. Cronon,
Stony Run's reading clerk

This report was followed by that for the Friends Committee on National Legislation presented by Frances Neely, who gave a more optimistic picture of the Vietnam problem than one might have expected, noting the concessions that President Johnson has made in his recent pronouncements, especially his avowed willingness to negotiate with the National Liberation Front and North Vietnam, and assuring us that the pressure brought to bear on the government for a peaceful solution in Southeastern Asia has had a decided effect. She said that the National Council of Churches is hoping to have a continuing committee of prominent clergymen stationed in Washington to work on the problem.

These impressive reports could not but make us humbly grateful to belong to the Society of Friends.

Illinois Yearly Meeting

Reported by ALICE B. FLITCRAFT

THE 91st session of Illinois Yearly Meeting was held near McNabb, Illinois, alongside a road called Quaker Lane, August 18-22. Registration totaled 272, with all age groups represented. For those who remember a quieter period, the vitality of the Yearly Meeting, with its four-state constituency, gives great promise. Even the problem of the newly completed dormitory, already approaching inadequacy, is a gratifying predicament. Helpfully, some of the younger families enjoyed camping amid this pastoral scene.

The sensitive interpretations of the clerks—Chester Graham of Madison Meeting, Flora Maxwell of 57th Street Meeting (Chicago), and William Brown of Milwaukee Meeting—added much in depth to the business sessions. Among the visitors to the annual gathering were Friends General Conference staff members George Corwin and Paul Goulding.

Guided by the questions on Vietnam received from the Baltimore Yearly Meetings' Coordinating Committee for Peace, Friends met with Gilbert F. White (57th Street Meeting) and Eugene Boardman (Madison Meeting), both authorities on Southeast Asia. In unscheduled sessions, Friends carried together the weight of this dilemma, which the clerk termed the most difficult in all of his lifetime. Can Quakerism here get hold of the small end of a big problem?

The afternoon sessions were preceded by four concurrent workshops with pertinent emphases: (1) The Light Within: in the New Testament and Quaker Writings; (2) The Quaker in Politics: a Practical Approach; (3) The Life of the Meeting; and (4) Instruments and You: a Musicales. These were led respectively by Orval Lucier of Downers Grove, Eugene Boardman of Madison, Marvin Fridley of St. Louis, and Martha Chester of Downers Grove.

Improvements in the dining room and the building of a huge cistern to provide adequate water for the dormitory brought appreciative expressions to the Friends who had spent myriad hours in physical labor prior to Yearly Meeting.

The high school group had Tom and Hilda Findley of Downers Grove Meeting as understanding leaders, while the Junior Yearly Meeting program was ably organized by Donna Smith of Peoria. Under the revolving-arrangement plan, the

local Clear Creek Meeting was responsible this year for physical operations, while the program had been prepared by members of St. Louis Meeting. The handbook for structural reorganization of Illinois Yearly Meeting, devised in 1964 by the Executive Committee, was approved. This plan will be implemented during the coming autumn.

The opening evening lecture by Barrett Hollister (chairman of Friends General Conference) on "The Real Complexity and the True Simplicity of World Peace" gave us pause for more understanding of those whose values are different from ours. May we be especially aware of our own shortcomings and ever seek spiritual guidance!

The next evening, Edgar Anderson of St. Louis Meeting, professor of botany at Washington University, used as his guide Barclay's *Apology*. This was embellished by the speaker's own expressiveness in his depth of feeling for the truly spiritual meeting for worship. We believe, he said, in a continued revelation.

Robert Wilson of Urbana-Champaign Meeting, a speaker at this summer's Traverse City Conference and the courageous editor of Prairie Publications, spoke on "Unfettered Understanding and the Bonds of Action," saying that western man must divest himself of his delusions of perfection and dare more than he now does. Dogma is nothing, he concluded, but the love of God is everything.

Senator Paul H. Douglas, a founding member of Chicago's 57th Street Meeting, spoke to a goodly group of Friends and visitors on Saturday evening. His topic, "The Historic Testimony of Friends on Civil Rights," was paralleled by his own sensitively considered queries on the subject. Paul Douglas is convinced that legislative action may well precede a change in men's hearts.

Each day the sessions began with a strengthening period of worship. On Sunday this worship hour set the tone for the fifth annual Jonathan Plummer Lecture, given this year by Rachel Fort Weller of Urbana-Champaign Meeting, whose theme was "Contemplation in the Twentieth-Century World of Action." Aloneness is not loneliness but a means of reaching for life: "Not I but the Father in me, to be sought and found in the world of the spirit, opened by the door of contemplation; wholeness of God is the greatest truth."

As we left Quaker Lane, we considered with tenderness the hours of worship, the days of deliberation, and the hopes for the good harvest.

Race Relations and Local Meetings

(Adapted from a statement by the Discussion Group on Race Relations at the General Conference for Friends, Traverse City, Michigan, June 26-July 3.)

1. The discussion group urges Meetings to engage in study of the fundamentals, philosophy, and religious basis of non-violence, suggesting as a basic text *The Power of Nonviolence* by Richard B. Gregg (Fellowship Publications, Nyack, New York), with supplementary readings that might include *Instead of Violence*, edited by Arthur and Lila Weinburg (Beacon Paperbacks, Boston, 1965); *Nonviolence: a Christian Interpretation*

by William Robert Miller (Association Press, New York, 1964); and *Conquest by Suffering* by Harvey Seifert (Westminster Press, Philadelphia, 1965).

2. The National Education Association is making available lists of Negro teachers who are losing their jobs in the South. Meetings may work with their local boards of education to consider these teachers for openings in their schools. The Meeting may also help families of these teachers to find suitable homes. Further information may be obtained from the Professional Rights and Responsibilities Commission, National Education Association, 1201 16th St., N.W., Washington, D.C.

3. Local Meetings may support Negro teachers wishing to further their professional qualifications.

4. The New York Regional Office of the American Friends Service Committee has a program of getting Negro high school students, mainly from the South, to live in white homes in good school districts and thus to attend these schools for two years. Further information about this program is available from AFSC, 2 West Twentieth Street, New York, N. Y.

5. Meetings may investigate local tutorial programs for elementary and high school students and lend their support and services. (If no such program exists, the Meeting may be instrumental in starting one.)

6. In order to maintain person-to-person contact with civil rights work, a Meeting may support a subsistence-level worker in the North or South who would make regular reports, preferably in person, to the Meeting.

7. Most interracial understanding comes through mutual work and fellowship. The discussion group suggests that local Meetings set up interracial fellowship groups. The functioning of these groups could be facilitated through use of the dialogue method, about which further information may be obtained from the Dialogue Department, Southern Christian Leadership Conference, 334 Auburn Avenue, Atlanta, Georgia.

8. The hiring policies of local businesses should be investigated thoroughly. Where qualified Negroes are not immediately available, Meetings may assist in finding them.

9. The discussion group feels a great need for people to express appreciation and support to business enterprises that now have interracial policies and practices.

Friends and Their Friends

Powell House, New York Yearly Meeting's conference and retreat center at Old Chatham, N. Y., will hold a development rally and dinner at the 221 East Fifteenth Street Meeting House in New York City on October 9th, with Elfrida Vipont Foulds, British Friend well known for her many books and articles, speaking at 8 p.m. on "The Task of Quakerism in the Coming Days." This will be Elfrida Foulds' first speaking engagement in New York City as she begins a several-months' visit with American Friends and a fall lecture series (see Coming Events) at Pendle Hill.

The program will also include a presentation of Powell House Development by Ruth B. Perera, chairman of the Powell House Committee; Francis B. Hall, the center's director; and Cecil H. Cook, director of the Development Fund.

VISA Assignments. Six young Friends are among a group of eighteen young people who will be serving for the next two years with Voluntary International Service Assignments (VISA), the American Friends Service Committee program which seeks to provide young adults with an opportunity to assist communities on projects for which help has been requested. This year eight men and ten women will begin work on projects in Guatemala, Germany, India, Tanzania, and the United States. (At present there are twenty-seven volunteers in the field.) In rural communities the VISA volunteers work on projects of education, literacy, nutrition, hygiene, agriculture, and construction. In urban areas they work on similar projects in neighborhood centers and settlement houses.

The six volunteers who are Friends are: Brian Bolling of Richmond, Ind., and Judith Woodbury of Media, Pa. (assigned to Germany); Robert Clark of Baltimore, Md., and Mary Cooper of Montclair, N. J. (assigned to India); Jonathan Hetzel of Haverford, Pa. (assigned to Tanzania); and David Elkin-ton of Moylan, Pa. (assigned to the United States).

Mexico City's John F. Kennedy Housing Project for graphic-arts workers will be the locale of a new American Friends Service Committee program designed to supplement the work of the project's sponsors, the Community Development Department of the American Institute for Free Labor Development. A team of four Service Committee appointees, headed by an experienced Uruguayan social worker, will aid the more than 18,000 tenants of the project in developing their own program of community services. The AFSC workers will also conduct a survey of the householders' needs and resources. Results of this survey will be used in writing a homeowners' guide.

The Foxhove Association sponsored a get-together of Friends from the Pocono area at the Inn at Buck Hill Falls, Pennsylvania, on August 15th. Among the sixty attending the meeting and ensuing social hour and discussion period were representatives of a number of Meetings and nearby resorts, as well as Friends from the Buck Hill settlement. Alexander Purdy, long-time director of the Foxhove Association, welcomed the visitors. The suggestion that this be made an annual affair met with the approval of those present, and a committee was appointed to work out plans for next year.

John van der Water, a young member of Doylestown (Pa.) Meeting, is carrying out an unusual assignment for the Peace Corps in Morocco: teaching English to blind children. In the process he himself has learned how to read Braille.

Liberia Evangelica, a Protestant bookstore, has been opened in Barcelona, Spain, with the permission of the municipal authorities, although Protestant churches (including the small Barcelona Quaker group) are still prohibited from advertising in newspapers or putting up any signs announcing services or indicating a church. They also are not allowed to have phone listings.

Sandy Spring Friends School at Sandy Spring, Maryland, which has had an almost phenomenal growth since plans for it first were conceived only seven years ago, is seeking now to raise money to build a girls' dormitory that would make possible the enlargement of its student body from 118 to 170. Plans are also afoot for expansion of the library and for various other improvements.

Ray Hartsough, a member of Middletown (Pa.) Meeting who has served on the staff of the American Friends Service Committee in various capacities for over fifteen years, has been appointed extension secretary of Pendle Hill, Wallingford, Pa. His primary concerns will be to develop short-time programs for Friends and to cooperate with Meetings seeking assistance. He will also participate in Pendle Hill's teaching and counseling programs. A graduate of Hartford Theological Seminary, he is a member of the Meeting on Worship and Ministry of Philadelphia Yearly Meeting. His wife, Ruth Goodell Hartsough, who holds a degree from the Hartford School of Religious Education, is a member of Philadelphia Yearly Meeting's Religious Education Committee.

A camp for retarded children has been held once again with considerable success this past summer on the grounds of Gwynedd (Pa.) Meeting as a service to the Montgomery County Association for Retarded Children, which could not afford such a program without the Meeting's cooperation.

Haverford College's "Science for the Blind" project—the only service of its kind in this country—produces each month over two thousand tapes of scientific and technical data for blind persons throughout the United States, Canada, Britain, and several other countries. A division of the Pennsylvania Working Home and Philadelphia Association for the Blind, this project has been supervised, since its inception in 1955, by Thomas A. Benham, associate professor of engineering at Haverford and vice president of the sponsoring agency. Totally blind himself, Professor Benham has been nationally acclaimed for his work in electronics and for his development of scientific devices to aid the blind.

Frank Ankenbrand, Jr., whose poem, "Tidal Waves," appears in this issue, might well be described as a "Renaissance Quaker." Not only are two new volumes of his poetry about to be published, but in recent months an exhibition of his paintings, prints, and collages was held in Haddonfield, New Jersey, where he teaches English in the Memorial High School. *Fireflies*, a collection of his poems in the Japanese haiku style, is being published this fall by the Schori Press, Evanston, Illinois. (His first volume of haiku, *Plum Blossom Scrolls*, appeared in 1962.) Scheduled for early publication in Italy is his *Selected Poems* (Leonardo da Vinci Press, Rome).

Frank Ankenbrand and his wife, Hazel, are members of Greenwich (N. J.) Meeting, of which she formerly served as clerk and he as clerk of Ministry and Worship.

The Cam Ne Fund, established by the *Saturday Review* to make possible the rebuilding of homes in the South Vietnamese village which was burned and almost totally destroyed by the U.S. Marines, will welcome financial contributions from anyone sharing the desire of the *Saturday Review's* editors to aid the South Vietnamese villagers who have lost their homes and their possessions through this hostile action by their professedly friendly American allies. The *Saturday Review's* address is 380 Madison Avenue, New York 17.

Wellesley (Mass.) Meeting recently came to an agreement with the Dana Hall Schools to purchase what is known as the Bradbury property for use as a meeting house.

The 1965-1966 "Catalog of Service Projects for Children," a sixteen-page leaflet issued by the American Friends Service Committee's Children's Program, gives information about packets, booklets, and special kits available for parents, teachers, or group leaders.

The Committee has also published *If You Were A Child In Hong Kong*, a thirty-two-page booklet of pictures, stories, games, songs, riddles, and simple recipes, all of them relating to the AFSC's work in Hong Kong.

Both items may be obtained from the Children's Program, AFSC, 160 North Fifteenth Street, Philadelphia. The story booklet is fifty cents. Single copies of the catalog are free to adults; quantity prices will be arranged upon request.

A new Pendle Hill Pamphlet, *The Journal of a College Student*, by Joseph Havens, describes the spiritual journey of a young American torn by conflicting religious doubts and yearnings. The author (a member of Mt. Toby Meeting, near Amherst, Massachusetts) is a psychologist in the health service of the University of Massachusetts. The pamphlet (No. 141) may be obtained from Pendle Hill, Wallingford, Pa., at forty-five cents a copy.

"In my Father's house are many mansions," Peter Hancock of Malawi, Africa, reminds his readers in a letter to the editor of *The Friend* of London discussing the development of the ecumenical movement. He questions the wisdom of the churches' establishing a strong united political front, asking: "Have we reckoned with the almost inevitable disciplinary hierarchy which would be established?" . . . By all means let us have cooperation among all people of good will, but let it be at the personal level. Let us stop thinking about forming what are after all political pressure groups . . . bound to be overwhelmingly opposed to genuine truthseeking."

Ann Ruth Schabacker, of Green Street (Philadelphia) Meeting, a member of Philadelphia Yearly Meeting's Peace Committee, has been appointed coordinator of a new program, Friends' Response to Conflict, Aggression, and Violence, which has been authorized by the Yearly Meeting's Representative Meeting in preparation for Yearly Meeting sessions next March. Designed to encourage and assist Meetings in studying

this topic in the coming months, the program will be guided by a steering committee made up of representatives from Yearly Meeting committees.

Ann Schabacker is assembling books and pamphlets relating to the issues involved. A limited number of these are available for examination at the Yearly Meeting Office, 1515 Cherry Street, where arrangements can also be made for speakers and program suggestions.

Repudiation of Attack on AFSC

The Senate Internal Security Subcommittee's recent attack on the American Friends Service Committee in the pamphlet *Techniques of Soviet Propaganda* has been repudiated by several senators, and the pamphlet has been withdrawn from circulation. Senator Thomas J. Dodd of Connecticut stated in the Senate on July 21st that as vice president of the subcommittee he wished to dissociate himself from the statements made in the pamphlet, which he "never saw and never approved" and which he considered "most damaging and unfortunate."

"Although I have strongly disagreed with some of the foreign policy positions taken by the Friends," he went on to say, "I have the greatest respect for their organization and for the remarkable humanitarian work it carries on in so many parts of the world."

In asking that distribution of the pamphlet be halted, Senator Dodd was joined by several colleagues who dismissed as absurd and unfounded the pamphlet's allegation that the AFSC was a "transmission belt for the Communist apparatus."

Senator Hugh Scott of Pennsylvania read into the *Congressional Record* of July 20th his own statement that the pamphlet gave a "shocking description of the American Friends Service Committee" in its "unfortunate and undocumented charge" against "this humanitarian organization, whose good works need no elaboration." He also inserted into the *Record* the statement issued by Colin Bell, executive secretary of the AFSC, following widespread news coverage of the attack, and a *Philadelphia Evening Bulletin* editorial which called the subcommittee report "the McCarthyite smearing of an honorable organization."

Editorials defending the Service Committee and deploring the subcommittee pamphlet have appeared in a number of other newspapers, including the *Washington Post*, which said, "It is outrageous for the Senate of the United States to allow its prestige and its power to be employed in so careless and irresponsible a fashion," and the Bethlehem (Pa.) *Globe-News*, which found it disturbing "to know how easily the prestige of the Senate is available for vilification by those who apparently don't know the difference between communism and Christianity."

School for Quaker Living

Twenty persons took part in July in a two-week "School for Quaker Living" at Powell House, the New York Yearly Meeting conference and retreat center at Old Chatham, N. Y. The school had been planned primarily as an experience of the spirit and only secondarily as a program of study.

To give the experience substance, a number of elements were woven together: worship, study, fellowship, discussion, work, and play. Worship was fundamental; it began and ended the day and permeated all activities. In addition, consideration of the nature and forms of worship was led by James Stein of Poughkeepsie Meeting.

A period was spent each day in exploring with Douglas Rogers, a Canadian Friend, those parts of the synoptic gospels that are most relevant to Quakerism. Using early Quaker journals, each participant became a "friend of an early Friend" so that he could bring to the discussion pertinent experiences and insights from the journal of his choice. A similar approach was used in exploring Friends' testimonies, with major emphases on peace and race.

Ferner Nuhn, chairman of Pacific Yearly Meeting's Discipline Committee, led the group in a form of Quaker Dialogue developed by Claremont (Calif.) Meeting. A single topic was chosen, and each person shared one or more personal experiences related to it, with no questioning or discussion by the group. The result was an opening of hearts and a deepening of relationships.

Important ingredients of the two weeks' experience were work sessions, square dancing, swimming, a climb to Dawson's Rocks to watch the sunset, and an evening of music at Tanglewood.

When the school ended, the group felt that it had become truly molded into a beloved community—that its attenders had known some of the joy and love that characterized early Quakerism. There was a sense of gratitude, but also a realization that unless the spirit of this time together carried over into daily tasks it would have missed its purpose.

FRANCIS B. HALL

Book Reviews

GOD WILLS US FREE: *The Ordeal of a Southern Minister.*

By ROBERT MCNEILL. Hill and Wang, N. Y., 1965, 209 pages. \$5.00

For the past four years the nation's top news, almost on a sustained day-by-day basis, has been the civil rights movement. Nowhere has the inner struggle of a concerned pastor in the South during this period been better documented than in this book by Robert McNeill, to whose courage Ralph McGill of the *Atlanta Constitution* pays tribute in the introduction.

It is the moving story of one man's emancipation. Robert McNeill's mother had imparted to him the southern "mystique" with all the passionate devotion of a South Carolinian aristocrat. His father, an Alabamian of Scotch-Irish descent, infused a strain of practicality, furthered by early associations in a Birmingham suburb. It was the author's own contacts as a child with individual Negroes, however, together with his introverted reflection on the implications of the Gospel, that planted the seed of divine discontent. The final flower was the forthright stand in maturity which resulted in his discharge as pastor of a church in Columbus, Georgia. In retrospect, he says of the ensuing experience there: "it is a place where I nearly lost my life, but it is also the place where I found my integrity."

JOHN YUNGBLUT

REPORT FROM A CHINESE VILLAGE. By JAN MYRDAL. Pantheon Books, N. Y., 1965. 374 pages. \$6.95.

Fu Hai-Tsao, whose family had been thrown off their rented land for nonpayment of debts, came to Yen-an and the village of Liu Ling in North Central China during the famine of 1928. "We had nothing to eat . . . Father went to Chaochuan to gather firewood and beg food. He fell by the roadside. . . ." Fu's mother later remarried, but the cycle was repeated. In 1935 the region came under control of the communists, who urged the peasants to divide up the land.

Gradually unfolded is the story of Fu Hai-Tsao's participation in, first, a labor brigade whose members worked each other's land, and then in the village cooperative. The recapture of the area and its devastation by the armies of Chiang Kai-Shek, with final victory by the Red Army in 1948, are also part of the villagers' life stories which are here set down by Myrdal.

This book is not for those who want a wide sweep of historic perspective explaining the course of today's events. It is for those who feel a need to see a modern Chinese village in microcosm and to employ an antidote to our present reliance on ideological slogans. For this it has value, even though not much critical comment comes from the villagers interviewed. It will also be of interest to Quakers who served in China during and after World War II, and it is a must for that tiny Quaker group (of which I cannot resist saying I am a member) who lived in the caves and spent time in the Shensi region described in this book.

BRONSON P. CLARK

THE POSITIVE THINKERS. By DONALD MEYER. Doubleday, N. Y., 1965. 357 pages. \$4.95

This is a careful fulfillment of the task Dr. Meyer sets for himself in his subtitle: "A Study of the American Quest for Health, Wealth, and Personal Power from Mary Baker Eddy to Norman Vincent Peale." When "the nervous American" was discovered in the latter part of the last century mind-cure books began to flow from the vigorous pens of optimistic thinkers who proposed that the proper theology afforded the best psychology, thereby opening a journalistic gold mine which continues to yield ore even in the age of present-day psychology. The quest is for health, wealth, and power, as forthrightly stated by Phineas Quimby, Mother Eddy, and on through to contemporary writers, many of them figures in the religious world. Nor has the quest been any less forthrightly pursued by the stream of how-to-do-it books which might share in a collective motto as dear as it is banal: where there is a will there is a way!

Mary Baker Eddy wrote with stunning simplicity that life was one. A whole mind or spirit therefore meant health of body, according to her teaching. In commenting on the psychology of optimistic autosuggestion as a mind-cure Donald Meyer points to the agreement of James and Freud that a sure sign of sickness is denial—denial of disease, evil, conflict, disharmony, of trying out new life. This sign of sickness continues to be fertilized daily, not only by the "positive thinkers" so well documented by Dr. Meyer, but even more enthusiastically by the collective American belief that if it's cheerful it must be right.

FLORENCE A. WALKER

MISSISSIPPI FROM WITHIN. Edited by SHIRLEY TUCKER.

Arco, N. Y., 1965. 144 pages. \$1.95

Mississippi From Within is an interesting documentation of white Mississippi's response to the "invasion" of the summer of 1964. It is comprised of reproductions of letters to the editor, news stories, editorials, headlines, and advertisements from the state's twenty daily newspapers. If one can look beyond the hate, fear, and violence expressed, one finds an interesting documentation of a second struggle which occurred in Mississippi at that time. Besides the conflict between the races, there was the struggle between moderates and radicals within the white camp. Although there seems to have been wide consensus as to the extent of degeneracy of the "invaders," the question of whether to respond legally or militantly to this threat and the abhorrent new civil rights law was discussed heatedly.

This direct expression of the viewpoints of the more vociferous white Mississippians in a time of trial is perhaps a good test of our ability to love and understand our enemies.

MICHAEL N. YARROW

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCES. By

ERWIN R. GOODENOUGH. Basic Books, N. Y., 1965. 186 pages. \$5.00

To study the psychology of religious experiences the author looks at the history of religion and makes a real contribution to this difficult, elusive subject. He can speak as well as the psychotherapists who have begun to recognize the transforming power of the religious attitude; or as well as the churchmen who have begun to incorporate the findings of psychotherapy into their view of the religious life. Would they agree with Goodenough that religion rises out of man's need to protect himself from the terrors of reality? Does that in which security is found become his object of devotion—whether he calls it "God" or not?

The psychological struggle between man's physical and spiritual natures was brought into clearer focus by Greco-Roman thought, with Plato, Pythagoras, the Stoics, Philo, and Paul having important things to say. But the body and its needs face another demand that claims to speak not only for society but for God.

Modern scientific research is seen to have given valuable insight into the psychological value of setting up and acting on hypotheses, utilizing or discarding as findings indicate. What man already had been doing of that nature the author explains in this illuminating way: when faced with a situation, man projects patterns of meaning upon the curtain that veils reality from him. These projections, taken as hypotheses of a truth, may harden into rigid formulations, or they may change as understanding grows.

Although depth psychology for years has been observing the patterns which the psyche throws up on these "curtains" to reveal the process of life itself within an individual, the author does not include this in his study, but surely this is another of man's deep religious experiences that will become available to the observation of historians as time passes.

RUTH CONROW

ANSWERS TO YOUR QUESTIONS ABOUT THE BIBLE.

By J. CARTER SWAIM. Vanguard Press, N. Y., 1965. 441 pages. \$6.95

That questions and answers are the most effective way to develop appreciation for or even information about the Bible is debatable. However, they are a concise method of presenting background material for those not interested in delving into scholarly literature on the subject. This book deals in this way with the Bible as a whole and with the conditions of writing the individual books, including those of the Apocrypha.

Dr. Swaim also takes up the subject matter of each book, and it is here that the weaknesses of the question-and-answer method are especially apparent. Narrative portions become very much cut and dried; the Psalms seem little more than a list of statistics; the Sermon on the Mount is merely one of the five collections of the sayings of Jesus found in Matthew. The difficult Old Testament prophets, though quoted lavishly, are not interpreted much or adequately explained.

Nevertheless, there is excellent interpretation throughout the book. One could only wish that Dr. Swaim had found some more adequate means of acquainting readers with valuable background and of sharing his wisdom and insight. Much information which he includes might better be acquired through reading the Bible itself.

AMELIA W. SWAYNE

INSTEAD OF VIOLENCE. By ARTHUR and LILA WEINBERG.

Beacon Press, Boston, 1965. 486 pages. \$2.75 (paperback)

The authors of these selections read like a Who's Who of Quaker heroes: Gandhi, Buber, Thoreau, Luthuli, Tolstoy, Fox, Dolci, Kagawa, Debs, Jane Addams, Benezet, Emerson, Penn, Buddha, etc. Not a book to be read at one sitting, this thick compendium is a large value at the price. Milton Mayer's humorous essay "I think I'll sit this one out" is here, as well as Freud's famous letter to Einstein on pacifism. Albert Camus' profound challenge to intellectuals, Aldous Huxley's speech at London Friends House, the shrewd scheming of Lysistrata—all are here.

The arrangement of the book adds to its value. It is chronologically backward: We start with Pope John and Lillian Smith and work back to Exodus and Lao-Tse. The Weinbergs introduce each section with comments on the historic period and the place of peace thought in it; there are even helpful sketches of the progress of the organized peace movement in this country.

This reviewer does not agree in every case with the choice of selections, but there is so much meat here that it seems a worthwhile addition to the libraries of Meetings, adult forum leaders, and peace-loving Friends.

GEORGE R. LAKEY

Letters to the Editor

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

Women Strike for Peace in Vietnam

Ten American women, engaged in working for disarmament under international law through Women Strike For Peace, flew to Indonesia to meet with women from North Vietnam and from the National Liberation Front (which includes the Viet Cong). Their main purpose for going half way around the world was to exemplify their conviction that honorable

coexistence will come about through face-to-face meetings, not through military force.

In the five days of talks, the American women learned in greater depth the full tragedy to the Vietnamese people of the division of their country and of the war on their own soil. They also learned under what conditions the Vietnamese might welcome negotiations with our country to bring this ugly war to an end.

Because we considered this meeting a historic event, we wrote to President Johnson requesting an interview upon the American delegation's return to Washington. The President indicated in a letter that he was too busy to meet with these women. Is the conclusion to be drawn from this that the President prefers to hear chiefly from the Pentagon and from those in the State Department who go along with the Pentagon's thinking on Vietnam?

In view of the above I think it appropriate to quote from President Eisenhower, August 31, 1959: "I like to believe that the people in the long run are going to do more to promote peace than our governments. I think the people want peace so much that one of these days governments had better get out of their way and let them have it."

Chevy Chase, Md.

MIRIAM LEVIN

A Catholic Reader's "Thank You"

The July 1st FRIENDS JOURNAL prompts me to express a word of appreciation. As a Catholic (by choice) married to a convinced Quaker, I often find in FRIENDS JOURNAL some meaningful thought which serves to emphasize how essential fundamentals of faith really are and how much "oneness" there is under apparent diversity. But this particular issue seemed to be especially rich in meaningful content.

Because our tragic involvement in Vietnam is one of our most pressing concerns at the moment, "Bombing and Our Religious Heritage" by Charles A. Wells made a particularly strong impression. Charles Wells' statement expresses the point of view from which I see the situation in Vietnam more lucidly than any other I have seen to date.

But this was not the only gem. Two poems—Herta Rosenblatt's "You Ask What Prayer Is" and "Inspiration" by Euell Gibbons—struck a responsive chord. So did certain paragraphs in several of the articles, including "When I Consider Thy Heavens . . .," "How to Win Friends for the U.S.A.," and "Negroes, Puerto Ricans, and Americans."

For all of these meaningful things, my heartfelt "thank you."

Los Angeles, Calif.

BETTY MARTIN

The U.N. Anniversary (from a Quaker Observer)

At the World Congress of United World Federalists, which I attended in San Francisco at the end of June on the twentieth anniversary of the United Nations' founding, there was an inspiring and helpful speech by Carlos P. Romulo, who had presided over the original U.N. sessions in 1945. His subject was "Updating the Pre-atomic United Nations," and he suggested six necessary changes:

1. Complete and enforced disarmament of all nations in

carefully controlled stages. Each nation would retain only strictly limited and lightly armed police forces for internal order.

2. A permanent U.N. police force and an effective U.N. inspection system to supervise disarmament.
3. A revised voting system, including abolition of the present "veto power" in the Security Council.
4. A strengthened international Court of Justice empowered to interpret the U.N. Charter and decide all international legal disputes.
5. Use of a major part of the savings from disarmament for a large-scale development program administered by the U.N.
6. A reliable and adequate revenue system.

I was present at various U.N. twentieth-anniversary ceremonies as the representative of Friends General Conference and Friends World Committee. The most impressive of all these events was the last gathering, The Convocation of Religion for World Peace, held in the San Francisco Cow Palace, with an attendance estimated at over 20,000 persons representing the world's principal religions.

Kailu-Kona, Hawaii

ESTHER HOLMES JONES

Nigerian Seeks American Correspondents

With considerable amount of interest in seizing this existing opportunity through your bounteous assistance needed at this complicated moment. But I have noticed well in all aspect that you would ably excuse me the most part of your populous newspaper in circulating fully my request in great haste for "pen-friends" as to deepen mutual understanding more beyond expectation.

As well as can be expected in this reasonable circumstances, I have strong desire to correspond with any sexual races and despite the age too. Furthermore, I have had in advance a great reward of complimentary gifts as constant evidence offered for those advantageous readers that gains this rare privilege.

I firmly strict enough for various acceptance of missive by Via-Air-Mail which is 25 cents half ounce, within a short following days I am conscious to hear a fascinating news from your most excellency.

*11, Isale—Agbede Str.
Lagos, Nigeria*

SUNDAY OLA ADEBAYO

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

KOONTZ—On January 28, to S. Roger and Mary Lou Schlack Koontz, members of Hopewell Meeting (United), Winchester, Va., a daughter, MARY CATHERINE KOONTZ. The father is superintendent of Centre Meeting First-day School, Winchester.

MILES—On August 10, to Richard and Sharon Miles of Columbia, S. C., a son, RICHARD LEE MILES. All are members of Bloomington (Ind.) Meeting.

MARRIAGE

MOORE-SMITH—On July 17, at Alexandria, Va., PAMELA JEAN SMITH, daughter of Mr. and Mrs. Clyde P. Smith, and THOMAS C. MOORE, son of Clark and Eleanor Moore. The groom and his parents are members of Wrightstown (Pa.) Meeting.

DEATHS

ALLEN—On May 3, at the Hickman (Friends Boarding Home of Concord Quarterly Meeting) in West Chester, Pa., E. CONSTANCE ALLEN, aged 82, a member of Providence Meeting, Media, Pa. Born in Dublin, Ireland, she was for several years Dean of Girls at George School, Pa. She is survived by nieces and nephews in Dublin and in England.

BROWN—On August 21, at Newtown (Pa.) Friends Home, GRACE W. BROWN, wife of the late Robert Brown. She was a lifelong member of Wrightstown (Pa.) Meeting.

DARLINGTON—On August 11, at the Belvedere Convalescent Home, Chester, Pa., FRANCES DARLINGTON of Media, Pa., aged 90, a member of Providence Meeting. Despite severe physical handicaps since childhood, she taught for many years in Friends' schools and was a source of inspiration and strength to all who knew her.

EDWARDS—On August 4, EDWARD AIKIN EDWARDS, husband of Sidney Garrigues Edwards. He was a member of Haverford (Pa.) Meeting. Surviving, in addition to his wife, are a son, a daughter, and five grandchildren.

PETERS—On July 10, ELIZABETH HERSH PETERS, aged 75, wife of Wallace V. Peters, both members of Green Street Meeting, Philadelphia. Surviving, in addition to her husband, are a sister and several nieces and nephews. Interment was at New Oxford, Pa.

TRICKLE—On August 16, CHARLOTTE WHITE TRICKLE, aged 87, wife of the late C. Edward Trickle. A birthright member of Third Haven Meeting, Easton, Md., she is survived by a son, William E., of Wallingford, Pa.; a daughter, Anita T. Park of Rose Valley, Pa.; four grandchildren; and six great-grandchildren.

WALTON—On June 27, at Bethesda, Md., after a long illness, MARY ELLEN WALTON, aged 11, daughter of J. Leigh and Mary Joyce Martin Walton. Like her parents and maternal grandparents, Paul I. and Emma W. Martin, she was a birthright member of Sadsbury Meeting, Christiana, Pa. She is survived also by two sisters and a brother.

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

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, Wallingford, Pa.

18—Jeanes Hospital Fair, Hashrook 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.

18—Annual Children's Bazaar, Merion (Pa.) Meeting, Meeting House Road and Montgomery Avenue, 10 a.m. to 4 p.m. Pony rides, fire-engine trips, lucky fishing pond, etc.; used-book and white-elephant sale; Boy Scout exhibit; foods on sale.

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 available.

19—Meeting for worship, Plumstead Meeting House, Garden-

ville, 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. Worship and Ministry, 10 a.m. Meeting for worship, 11 a.m. Lunch (donation basis), 12:15 p.m. Business, 1:15 p.m. Helen Baker, acting coordinator of South Jersey Economic Opportunities Program, will speak on "The Role of Quakers in the Anti-Poverty Campaign."

25—Shrewsbury-Plainfield Half-Yearly Meeting, Manasquan (N. J.) Meeting House, 10:30 a.m., 2:30 p.m., and 7:30 p.m. Speaker at evening meeting: William Hubben. Lunch and supper served.

25—Bernard Phillips, chairman, Graduate School of Religion, Temple University, Philadelphia, will speak at Whittier House (adjacent to Meeting House, Swarthmore, Pa.), 8 p.m. Topic: A Second Visit to a Sufi. Sponsor: Friends Conference on Religion and Psychology. All invited.

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—Philadelphia Quarterly Meeting, Chestnut Hill Meeting House, 100 East Mermaid Lane, beginning 2:30 p.m. Supper, 6 p.m. (Reservations to Dorothy E. Craig, 152 West Queen Lane.) Report by Woodruff J. Emlen and Stephen G. Cary on AFSC mission to Vietnam, 7:30 p.m.

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.

OCTOBER

1-3—Conference on Friends Missions, Powell House, Old Chatham, N. Y. Convenor: Ruth Replogle, secretary of Adult Missionary Education, United Society of Friends Women. Write to Powell House for further information.

2—Thirty-sixth Annual Fair, Buckingham Meeting, Lahaska (Bucks County), Pa. Art exhibit, entertainment for children; food items, plants for sale. Lunch served in school gym until 2 p.m.

3—Birmingham (Pa.) Meeting, 275th Anniversary. Worship, 11 a.m. Bring box lunch for lawn picnic; coffee and dessert on sale. Art exhibit in octagonal schoolhouse (built 1819). Afternoon program, beginning at 2 p.m.: presentation of Meeting's history by Arthur E. James, president, Chester County Historical Association; talk on Friends' role in the computer age by Richard H. McFeely, principal, George School.

7—Philadelphia Quaker Women, Green Street Meeting House, 45 West School House Lane, Germantown, 10:45 a.m. Elizabeth W. Furnas, chairman of Quaker Women, will speak on her recent four months' trip among Pacific-area Friends. All Philadelphia Yearly Meeting women and their friends invited. Lunch and fellowship will follow meeting. Bring sandwiches; beverages provided. Baby-sitters available. Contribution (\$2.00 or more, payable to Phila. Quaker Women) and request for reservation may be sent to Edith M. Darnell, 23 Prospect Avenue, Moorestown, N. J.

9—Powell House Development Rally and Dinner, 6 p.m., 221 East 15th Street, New York City. All are invited to dinner as guests of Powell House Committee. At 8 p.m. Elfrida Vipont Foulds, British Friend, will speak on "The Task of Quakerism in the Coming Days." Presentation of Powell House Development: Ruth Percera, chairman of Powell House Committee; Francis B. Hall, director of Powell House; Cecil H. Cook, director of Development Fund.

9—Picnic day, Baltimore Yearly Meetings, at Camp Catocin, near Thurmont, Md.

16-17—Northern Half-Yearly Meeting of Illinois Yearly Meeting, Camp Wakanda, near Madison, Wis. Registration, 9 a.m. Talks by Elise Boulding, 3 p.m. Saturday and 9:30 a.m. Sunday. Topic: "Quaker Designs for Inner and Outer Peace." Activities for children. Correspondent: Ray Treadway, 2002 Monroe Street, Madison, Wis. All invited.

17—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business, 1:30 p.m.

MEETING ADVERTISEMENTS

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

Arizona

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

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

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.

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.

Illinois

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

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.

Louisiana

NEW ORLEANS—Friends meeting each Sun-

day. 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 — Adult discussion, children's classes, 9:45 a.m. Meetings for worship, 11 a.m., Meeting House, 1420 Hill St. Clerk, Malinda Warner, 1515 Marlborough, phone 662-4923.

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

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

Minnesota

MINNEAPOLIS — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. 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. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
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3:30 p.m. Riverside Church, 15th Floor
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PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

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

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

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

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

North Carolina

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, 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.

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

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

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

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

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 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, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3718 Baring Street, 11 a.m.

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

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.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

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

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.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, GL 3-4916.

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

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

Vermont

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

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

Virginia

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

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

Wisconsin

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

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

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