

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 11

OCTOBER 15, 1965

NUMBER 20



*Powell House*  
(See page 500)

THIRTY CENTS  
\$5.00 A YEAR

*E*ACH morning is new. . . . I wake to the inner music of thanks for the dear gift of life and with eager plans for the uses of the day. . . . Now that I know my mornings are, like all men's, limited, . . . they are too precious to take for granted. I must taste them, and everything, both for the first time and the last. And so should we all do, always.

—BRADFORD SMITH

## FRIENDS JOURNAL



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

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

Second class postage paid at Philadelphia, Pennsylvania.

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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## What Constitutes a Member Nation?

THE first act of the 20th General Assembly, after it had elected Amintore Fanfani president, was to admit three new members: Gambia, the Maldive Islands, and Singapore. Last year the 19th Assembly admitted Malawi, Malta, and Zambia. Member States now number 117—much more than twice the original roster of fifty-one.

What will determine how many nations will ultimately be created and admitted? Certainly at present neither size nor population are critical factors. Yonkers, N. Y., has more people than Iceland. Rhode Island is ten times as large as Malta. Singapore, Gambia, and the Maldive Islands have, respectively, populations approximately equal to the cities of Washington, Quebec, and Oxford (England).

All one can say for sure is that more nations are on the way. Ever since the General Assembly adopted the Declaration on the Granting of Independence to Colonial Countries and People an intense decolonization campaign has been going on. Each year the "Committee of Twenty-four," influenced primarily by nations that formerly were colonial territories, exerts strong and unremitting pressure for self-determination. Major attention focuses on such large areas as the Portuguese Territories, Rhodesia, Southwest Africa, and Southern Arabia. But also subject to scrutiny are some sixty small areas, often with exotic names like Fernando Poo, Ifni, Rio Muni, and Fiji. Many are tiny islands in the far reaches of the oceans.

The U. S. administration of Guam, American Samoa, the Trust Territory of the Pacific Islands, and the Virgin Islands has been examined by the Committee of Twenty-four. Last year the Committee urged the United States to take "urgent and adequate" steps to grant independence to Guam and "immediate steps" to do the same thing for American Samoa.

The problem of how effective self-government, as well as a cohesive political and economic system, can be provided and maintained for sparsely populated and far flung islands has not yet been solved. The influx of small nations into the UN poses a whole set of interesting and difficult problems. Are there minimum practical political and economic dimensions that may have to be required for UN membership? As the Security Council approved the 1965 applications some of the speakers suggested that the implications of this trend in the organization's growth will have to be looked into. And the Secretary-General, in his Annual Report, hints that criteria for admission may need to be studied. Is the federation of small states into larger ones an answer? The example of the United Republic of Tanzania, growing from the union of Tanganyika and Zanzibar, is a *positive* indication. The breakup of the Rhodesian and Malaysian federations is a *negative* one.

Whatever the eventual number of nations in the UN, it may be noted that the three-million dollar expansion program that in 1964 included rearranged seats, desks, and wiring in the Assembly Hall and conference rooms at the New York Headquarters provides accommodations for only 126.

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 15, 1965

VOL. 11 — No. 20

## Editorial Comments

*Problems of the United Nations on the twentieth anniversary of the date when the U.N. Charter came into force (October 24, 1945) are considered here by one of the JOURNAL's contributing editors, Richard R. Wood, who was associate consultant to the U.S. delegation to the U.N. Organizing Conference in San Francisco in 1945. He since has served with the Commission to Study the Organization of the Peace.*

### *The New World of the United Nations*

TWO striking characteristics of the twentieth century are rapidly increasing complexity of tools and even more rapidly increasing interdependence.

Complex new tools have consequences often far beyond the range of interest of their users. The driver of an automobile may be entirely unaware of the evil consequences of the smog to which his car has contributed. When the Secretary of Commerce recently recommended a vigorous effort to achieve climate control, nothing in the newspaper report indicated awareness of consequences beyond the boundaries of the United States. Yet people in Quebec have already sought compensation for damage suffered from an unusually wet summer which they attribute to U.S. experiments in weather control.

Conservation and efficient development of food resources in the ocean increasingly require international cooperation. The blue whale is almost extinct because of competitive and excessive catches. There is fear that disposal of nuclear waste in the ocean may damage the entire supply of oceanic food to which an increasingly crowded earth is looking. Man-made devices to augment the supply of food fish (such as arrangements to cause "up-welling" in the ocean currents to bring into surface waters material for food fish to eat) might cause devastating climate changes. For instance, such devices constructed in the Gulf Stream, by changing its flow, might make the climate of northwestern Europe disastrously cooler.

Complexity of technology, its far-reaching consequences, and the resulting rapid growth in national interdependence combine to increase the urgent need for adequate international organization. The new problems of space and ocean need to be dealt with in ways that avoid the danger of bitter struggles for self-defense against unintended and unexpected consequences of technological developments.

The United Nations for twenty years has been serving the nations as the nucleus of adequate international organization. Originally devised as an attempt to develop an alternative to the international anarchy of armed

states in dealing with old-fashioned international disputes, it has done much with scanty resources and grudging support to prevent head-on collisions between big states in such disturbed areas as Cuba and the Congo, to minimize fighting in situations like that in Cyprus, and now to try to find a lasting solution to the shocking combat between India and Pakistan. As the U.N. is an international organization, it is limited by the limited ability of its members to appreciate the fact that their interest in the orderly settlement of all disputes is greater than their interest in being, directly or through an ally, on the successful side of a particular dispute. But the nations that have begrudged support to the U.N., both in policy and in financial contributions, now see no other way except through the U.N. of trying to prevent the Kashmir dispute from becoming a far-reaching disaster.

Important as is the peacekeeping function of the United Nations, it seems likely that the new problems arising from new technological achievements in space and ocean will make the U.N. even more important to the inhabitants of an earth on which "the human race itself is now the unit of survival" and in an age when technology is opening tremendous possibilities for mankind—if the technological developments are directed to the general interest and not used in destructive competition for immediate advantage of one nation over another.

The United Nations has had twenty years of experience in seeking, under difficulties, mutually satisfactory solutions of common problems. It has shown that it is capable of development to meet new problems. It seems likely that the U.N. will become increasingly important as the framework for the new kinds of cooperation that are becoming necessary if technological progress is to contribute to human freedom and welfare and to "the dignity and worth of the human person."

Perhaps the greatest need of the United Nations is for the eager expectation of people that their governments will work with it, work through it, and give it a chance to solve the problems it was intended to deal with.

R. R. W.



## Powell House: the First Five Years

By PEARL CRIST HALL

Illustrations by EILEEN BRINTON WARING

IN July, 1960, Elsie K. Powell gave her summer home at Old Chatham, New York, to New York Yearly Meeting. This, her last service to the Meeting before her death, was in addition to her many earlier significant contributions to Friends' concerns. During the war years her New York City home was a center for the rehabilitation and reorientation of refugees from Europe. Her nearly twenty years of devotion in the workroom at Twentieth Street Meeting House in New York saw many tons of clothing prepared and sent to needy parts of the world. And now, in the happy, hospitable atmosphere of this family home of the Powells, her dynamic spirit seems still to serve Friends.

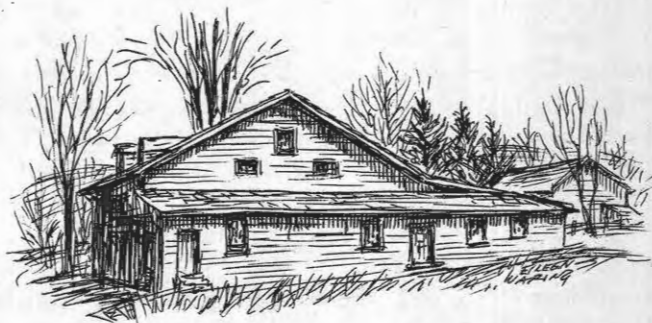
New York Yearly Meeting received this gift with enthusiasm and faith, linked with courage, hard work, and generosity. Friends who journeyed in 1960 from Silver Bay (where Yearly Meeting sessions are held) and saw the house for the first time fortunately had imagination to see beyond the vacant rooms and the lack of money and staff and to visualize a spiritual home for the Yearly Meeting. One member of the Committee says, "We played it by ear." From that bare beginning the time was to come when a living quality of at-homeness and fellowship began to gather those who came to Powell House. In the fall of 1961 a director and his wife were employed. In that year 350 persons participated in the groups using the house. By 1964 the number had risen dramatically to 1,579 in sixty-one groups. (A number of these were not Quaker groups.) During the first nine months of this year, 1,275 people in forty-six groups have shared in the Powell House fellowship, and the calendar is filled through the fall of 1966.

The rambling 22-room house, set on fifty-seven acres in the Taconic hills, halfway between Buffalo Meeting and another faraway one at Manasquan, New Jersey, has become a focal point for the Yearly Meeting's seventy constituent meetings.

Powell House is not an end in itself; it exists primarily to undergird and strengthen the worship, witness and work of Friends. It is a place of communication, understanding, and fellowship. One small Friend, three years old, refers to it as "Pow-wow House," and a teen-ager calls it "Pal House." One older Friend speaks of it as "Power House"—a place where the transforming force of love and truth may generate to flow outward in service.

Small steps are being made in each of these directions

as various groups have gathered for conferences, retreats, workshops for clerks and on race relations and religious education, seminars, and a School for Quaker Living. For ten years New York Yearly Meeting has been a united Meeting, so special efforts at communication and understanding have been going forward. Within the Yearly Meeting's bounds are meetings that are urban, suburban, and rural, theologically liberal and conservative, unprogrammed and pastoral. There are traditional meetings and newly established ones, often on college campuses and often with no old-time Quakers among them. To find a basis of fellowship and effective service has been essential.



Old barn, being transformed into Anna Curtis Youth Center

Out of this special need Ministry and Counsel developed a four-session series called "The Basis of Our Fellowship," which is being repeated this fall for the third successive year. It brings together Friends from these widely varying backgrounds. The first session is given to outlining concerns and problems and then to discussion, embedded in worship and deepened by study. Trust, respect, and understanding are expanded, defensiveness of personal opinions is diminished, and ability to listen to meanings behind words is developed. Individual convictions are looked at in new perspective, and experience is gained of "the beloved community."

Another area of communication, fellowship, and spiritual search is among teen-agers and young people of college age. In many meetings there are only two or three young members. In 1963, two youth workers were added to the Powell House staff, and in cooperation with the Religious Education Committee they have gathered these scattered young people together on various occasions throughout each year. Local and Quarterly Meeting youth groups have also been served, and there has been meaningful growth of camp conferences in the summer for junior and senior high school Friends. The young people

Pearl Hall and her husband, Francis Hall, are codirectors of Powell House.





pitch tents in the orchard and live together for a week. They worship, discuss, work, and play together, but they also find times for being alone. Adult leaders stimulate questions and seek with youth for answers to pressing problems. This past summer the challenging issues of racial integration and nonviolence became very much alive.

The growing edge of Quakerism is in young families, and for them Powell House provides a center. Family gatherings are frequent, and children's voices, their fun and concerns, are mingled with the serious adult considerations that go on in the library. Then there are times when both young and old center down into silence.

The Quaker Street Half-Yearly Meeting is an example of how a center of this kind can help unite and strengthen a group of small and scattered meetings. In the spring preceding the Half-Yearly Meeting's sessions, Ministry and Counsel invites all members and attenders of constituent meetings to join in a weekend of fellowship. During the year a fund collected both from meetings and from individuals is set aside for this purpose so that large families and single Friends can all come freely. Last spring the house was filled, and homes of Old Chatham Monthly Meeting members were used as well. In the forenoon a children's program went on while the adults gathered for a meeting of worship and study. In the afternoon family groups were together and also in the early evening for recreation, a community sing, and worship. Out of this special time of being together has grown a spiritual fellowship embracing all the separate meetings.

Powell House itself schedules family weekends centering on some aspect of Friends' concern. At the New Year's gathering, which has crowded the house in years past, sober conversation and inquiry are woven together with skiing, skating, tobogganing, indoor games, and meeting for worship, participated in by parents and children, older couples, and single Friends.

Basic to the growth in communication, fellowship, and renewal sought by Powell House is that same Spirit

that drew together the first Friends. In the peace and beauty of a place where spiritual seeking is taking place, Friends become more sensitive and sure of the Indwelling Spirit. As they grow increasingly aware of the necessity of these values so many demands are made upon Powell House that they exceed the existing facilities and the available weekends. Hence the Powell House Committee has been faced with the choice either of leveling off the program or of enlarging the center's resources to offer more effective and significant nurture to Friends' witness and work. The latter course has been chosen, so New York Friends and their friends are now engaged in a plan of development which will establish a year-round youth house for thirty young people and their counselors, a family campsite with recreation and forested areas, a dining room adequate to the house's forty-person capacity, offices, staff quarters, and a staff residence.

This program has been undertaken because of the conviction that Friends are called upon to live creatively and that all their spiritual resources are required to prepare them for participation in the rapid transition taking place in the world today. May there be many such centers where Friends can face together the crisis of the twentieth century and discover and exercise the truth, love, and power that spring from the Light of Christ at work in the hearts of men! Seventeenth-century Quakerism had its Swarthmore Hall; twentieth-century Quakerism needs its nurturing homes from which stalwart Quakers can go out as did the Valiant Sixty.

### Where, O Lord?

By HERTA ROSENBLATT

Where, O Lord, is a prayer I can bring  
to a heart in turmoil  
and a mind loud with uncertainty?  
Where is a love, like David's for his friend,  
and an understanding of the other?  
Where the light that can find the opening in the wall  
of darkness,  
where the stillness to speak beyond the clangor of despair?  
Where can I find the psalm and bring it, like David,  
from depth to depth  
and from mountain to mountain?

Be still—and the Lord will speak to you  
in the wind and in the worm,  
in the waiting for the wren and the noise of traffic;  
bring the gifts of your soul,  
your "Why" and your trembling,  
your shouts and secret whispers—  
He will know the gift and take,  
and in your emptiness you will be filled.

## Bettors and Their Abettors

### Letter from the Past—217

**T**O bet about what the speaking will be in an unprogrammed Friends Meeting is unquakerly. At least that is my strong conviction. It also is often unsportsmanlike, like wagering about a certainty. For while there have been some individuals who could be pretty surely counted on to speak, the great majority can be guaranteed never to do so. That was an unusual local meeting where I was told that, looking back over a year, they found that fully half the members had once or oftener been heard from in worship. It was also an unusual Friend who told me as she came out of meeting one day lately that she was 83 years old and had never before attended a completely silent meeting.

In spite of all this, there have been instances of such betting in Quaker history. One is told in the *Journal* of Richard Davies of Welchpool. Once about the year 1683 the worthy Davies on account of illness came late to Bull-and-Mouth meeting in London, and as he approached he heard a voice which, he said,

I was satisfied was not the voice of a true shepherd. When I went up to the gallery one was preaching of perfection who said, "Be ye perfect as your heavenly Father is perfect," etc. I staid to hear him but a very little while, till I stood up and judged him, and told the people that the Kingdom of God stood not in words but in power, righteousness and holiness. Then this man went in a rage out of the meeting and a considerable company followed him. We heard afterwards there was a wager laid that this man, who some said was a Jesuit, would preach in the Quakers' meeting, and that he should not be discovered; and had he gone without reproof they would say that a Jesuit preached in the Quakers' meeting and they could not discern him.

A second occasion was nearly two centuries later and in America, at a Friends boarding school. As Rufus Jones used to tell of it, there was a Friends' minister named Thomas Nichols on the campus for a weekend, and one of the older boys who had seen and heard him before recognized him and ventured the prediction to his fellows that next day at meeting someone would refer to "the dying words of the pious Addison." Such a prophecy seemed ridiculous, and several of the younger students were willing to wager to the contrary. The wager consisted of the cookie which each boy was served at First-day supper. The minister spoke at length at the morning meeting but never mentioned the pious Addison. There was also an afternoon meeting, and the expectant students listened again. The minister spoke and had completed the peroration of his remarks—again with no such mention—and was already in the act of leaning forward and folding his coattails to sit down when he added, "And

as I take my seat there come to mind the dying words of the pious Addison," etc. So the scoffers, who already thought they were vindicated, were in the end disappointed, and the prophet—was it Rufus Jones himself?—won a lot of cookies. Curiously the story never continued far enough to report what the dying words were.

The third episode occurred about fifty years ago in another institutional Friends Meeting—this time a Quaker college. I was present on the occasion, but my memory has been refreshed by a firsthand account lately published by the then dean. Shortly before the regular midweek meeting the dean had an urgent summons from the college president, who said to him, "When we are in meeting this morning one of the students is going to get up and make a protest against required attendance. Thereby he expects to win a bet of seventeen dollars. Who is he?"

At his suggestion the two men sat down and busily ran over the student list, and each selected, in order of probability, three names. Upon consultation they found they agreed on the same three and on which was number one. Without delay they hastened to meeting. After the usual period of silence up rose the number one man. "I want to—". Instantly the President was on his feet. Pointing to the culprit he said in thunderous tones, calling him by name, "D———! I think thee had better sit down!" And down the student went, wilting in his tracks like a punctured balloon. "I have never known," continues the dean, "how the news of such an impending episode reached the president," nor has any one else from that day to this, least of all the culprit himself or his abettors. For my part I never have known whether or not the fellow got his seventeen dollars. It would be a nice situation to adjudicate.

NOW AND THEN

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*We know what we mean when we talk of Christian love. It is a gift that all men know under calamity, a spontaneous openness to each other that arises when catastrophe breaks down the barriers we raise around our self-love, and we become aware of the condition of those around us, and move into their situation. It happens in war, and flood, and earthquake, when men who have never heard the name of Christ reveal the Christlikeness within their nature. The Christian recognizes this as the real thing; but he goes a stage further, and offers two comments. First, that in the Church this openness to another's condition must happen in prosperity as in calamity. And second, that at root the human race is always under the threat of calamity. Human beings are always in danger of the blight and mildew of the heart; and all of us are always in need of being cared for, not because we are "liked" or because we are "good" but because we are human and bear the burdens of the human situation, and are beloved of God.*

—HAROLD LOUKES



## The Whale and the Canoe

By WILLIAM HUBBEN

**P**RESENT day changes are so overwhelming that (as a Friend recently remarked) the attempt of a small group like ours to come to grips with them resembles an effort to fit a whale into a canoe. This is an apt simile if we think of the usual Quaker concern for action, but we know that in many cases the immediate need is not action but a change in our attitudes and a new comprehension of existing facts. Action may have to come from other bodies to which Friends as individuals or as a group may channel their energies. However, for him who wants to paddle his canoe safely toward a goal, it may be important to watch and size up the visible whales. With this objective in mind the following reminders are offered (inspired in part by Harvey Cox's *The Secular City*).

The most impressive fact in our social scene is the rapid urbanization that is changing the psychological profile of our rural areas. Radio, TV, and magazines are means of daily information—primary tools in the creation of “technopolitan” man. Many children and adolescents spend more time before the TV screen than in conversation with their parents.

Why do seekers and young people not always find, in our writings and in our spoken ministry, adequate answers to their urgent questions? Many of our classics ignore the problems of our industrial age; much of our thinking still bears the marks of our rural past, with its formerly justified individualism and relative security. With urbanization some formerly little-known problems have invaded our families and Meetings: divorce, serious tensions in family relationships, mental and nervous disorders, excesses of various kinds, and suicide. (One Overseer asked us what the Meeting should do with the marriage application of a couple when the bride is already pregnant.)

We are slowly, all too slowly, learning that many of our social problems are now to be viewed with eyes different from those of a John Woolman, whose *Plea for the Poor* expressed a tender concern of a period long past. Much of our present poverty is by no means still an individual problem, nor can the rich be accused in most cases of having caused it. Our economic and political institutions have shifted responsibilities to anonymous bodies.

Do we in our Meetings hear discussion of the conflicts or achievements that arise from such changed conditions? We hear of the stewardship duties of the rich. Does any-

one ever speak of the stewardship duties of power groups in our vast concerns, in our unions, or in political life? It is unsatisfactory to have to listen to, or to answer, Quaker Queries that are little more than stereotyped affirmations of social or political peace and that do not suggest any awareness of our changing situation. We are just as perplexed by racial explosions like last summer's in Los Angeles as are the local mayor or governor; we have not prepared ourselves mentally and spiritually for such incidents. How many of us have read the threatening appeals of outstanding Negro writers like James Baldwin? We cannot discard our social heritage, but we must not fail to be aware of the smug mentality it is apt to produce.

What efforts are we making to comprehend the psychology of people of lower economic groups and of colored slum dwellers? What do words like “fellowship” and “brotherhood in Christ” mean? What does the affirmation of faith in our divine Father mean to such people? For them there may be no fellowship, no brotherhood; in uncounted cases the very term “father” is loaded with bitterness and despair because of family rifts.

What of our own young people? The psychological problems of youth are infinitely more serious than were ours twenty or forty years ago. It never has been as easy to be young as our sentimental, middle-aged folklore would have it, but today it is harder than ever. While the young are enjoying continuously accelerating progress, their parents are increasingly obsolescent (intellectually, not biologically); they may have to be instructed by their children in the new science. For families not anchored in moral precepts, life is even more precarious; a good many of these families are sending their children to Friends' schools. The last pretense of setting an example for the young is taken away by the egoism of some of these parents in wanting “to get out of life as much as possible” as long as there seems time.

Even if we assume that conditions in Friends' families are considerably better, we must know that their children hear echoes from schoolmates and friends that will shake their confidence in the contemporary adult. This loss of authority, so typical of our generation, is part of the total educational problem of our time. The young want to learn, but many resent being taught. The omniscient teacher is an anachronism. The new means of information are so vast, so readily available, and often so easy to use as to establish a premature sense of independence.

Frequently this emancipation does not limit itself to

William Hubben, who for many years was editor of the FRIENDS JOURNAL, gave this address at a recent Central Committee meeting of Friends General Conference as part of a panel discussion participated in also by Betty Ellis and Robert Blood of Scarsdale (N.Y.) and Ann Arbor (Mich.) Meetings, respectively.



intellectual pursuits. The young also apply it to moral precepts. Modern life affords an enormous range of sensuous satisfactions through food, clothing, and other approved pleasures. This condition is apt to stifle the growth of that holy satisfaction with life that is a part of all religious living. By acquiescing to life as it surrounds us we are in danger of losing sensitivity to the lot of those who are worse off than we. Moreover, the young learn about sex from both worthwhile and questionable sources, with results known to all of us.

What kind of rapport do we have with young people in this intimate area? Do we still wait to hear their questions before we speak up ourselves? Do we camouflage our waiting as "respect for their privacy and independence"? And isn't it really just plain cowardice? Parents who hardly ever have broached these matters often experience shocking surprises from their adolescent children. To maintain their children's confidence parents need to begin by answering honestly but simply the earliest questions of the young child, who then will return to the parent with continuously growing curiosity and understanding. The emotional and intellectual aspect of this dialogue must be balanced by the general principle of self-discipline in school as well as in family life. There should be regular duties in the home, voluntary abstention from permissible pleasures, and other opportunities for self-rule. It is folly to expect sexual self-control from an adolescent whose childhood has been nothing but an unending feast of wish fulfillment.

Theodore Dreiser's unpolished novel, *The Bulwark*,

though of minor literary value, has illustrated with stark realism how a model Quaker family lost spiritual and moral contact with its children. There was no awareness of the changing trends of the time. There was no self-examination within the setting of an urbanized rural community. The frame of reference in which the parents lived and died was the holy law of old. Laudable though this may have been, the presence of children in any family is a daily reminder that the future is making new demands. They are explorers of an uncharted future.

What are our answers to the questions about evil which so dramatically have projected themselves into the forefront in recent years? What about life after death? It is not enough to quote Job and then to feel on the safe side of ancient wisdom. A society that considers itself a leader in many fields must offer leadership also in matters which we have conveniently classified as theological and therefore in the province of private thought. Our very concept of the Light Within is at stake. A high-school group at New York Yearly Meeting demanded that the "beast within us" be discussed. William Golding's *Lord of the Flies* confronts us with this same message in print and on the screen. Much of contemporary literature is pathetically confessional in portraying a guilt-ridden generation.

Some of those (especially the young) who are disillusioned by our Meetings join religious groups whose sin-centered or redemptive theology seems to offer relief from the oppressive sense of guilt and inadequacy that fills the hearts of literally millions of people. Many of those leaving our ranks do it quietly, without an expression of regret. Their new associations often demand much more self-discipline, more financial sacrifice, and more personal investment in service than do Friends. Instead of smiling about the bizarre theology of such groups we ought to consider them a challenge to the leisurely style of our religious life.

Many newcomers to any group (ours included) expect something like a theological life insurance. They want to be part of an establishment guarding the Truth. But the very origin of the term for "church" (*ecclesia*) indicates motion. The church was the community of those "called out" from the world. The believer ought to be in the world in full affirmation of his being there. Remembering Paul's admonition to be in the world but not of it, Dietrich Bonhoeffer speaks of "holy worldliness." We must keep before our eyes the total image of the city—its glorious opportunities as well as its filth and misery. When speech is imperative we cannot afford to remain silent. We ought to be a congregation of those who feel uncomfortable and insufficient in the face of the ever-present problems within and around ourselves.

The precincts of the church at large are not congruent

### **Religion and Social Action**

Members of Philadelphia Yearly Meeting and other interested persons are invited to attend a conference on November 6th sponsored by the Yearly Meeting's Continuing Committee on Worship and Ministry in preparation for the Yearly Meeting discussion next spring on the problem of dealing with violence.

Subject: "The Religious Basis of Social Action."

Speakers: C. Peter Slater, Department of Religion, Haverford College.

Barbara Graves, VISA program, American Friends Service Committee.

Carl F. Wise, recording clerk of Continuing Committee on Worship and Ministry.

Place: Arch Street Meeting House, 4th and Arch Streets, Philadelphia.

Date: Saturday, November 6, 3 to 8 p.m. The evening meeting will be devoted to open discussion.

Supper at \$1.75 will be available if reservations are received by November 1. Notify James F. Walker, 56 Glen Riddle Road, Media, Pa. 19063. Phone LO 6-1732.

with the residential quarters of the orderly and just. The church includes those who err, who doubt, and who are unpleasant to have around. The peace of those who are of good will must grow to become also the peace of those who are of ill will. The latter are confused and disturbed, and they think little of themselves; therefore they confuse, disturb, and destroy. The church, as Harvey Cox reminds us, is an object of "faith and not of sight." It is not the Kingdom. Our Society of Friends is not the Kingdom, though we may believe God created it as a training ground for the creation of the Kingdom.

Like all churches, we find ourselves in a paradoxical situation. We are trying to speak to Christian people who are tired of hearing the Christian message. Some of us are as deaf as the pigeons living in the belfries of old cathedrals, where they no longer hear the bells booming. Yet we know that some of our best people have been won over not by words, by posters, or by radio speeches but by the impact of good deeds done quietly.

## Mississippi's Quaker-Sponsored Community Center

### *I. Work in Progress*

By MARGARET W. EVANS

THE road out from Canton was long and straight. Our directions said "Five or six miles out of town, turn right on a blacktop road at a sort of roadside stand."

We soon realized that we had gone too far. Where could two white women with northern accents ask for directions to Valley View? We came to a small country store, unpainted and dilapidated. A dozen Negro men and boys lounging in the shade of a big tree looked at us suspiciously as we drove in. When they heard where we wanted to go, their faces lit up, and they told us to go back to a turn we had passed.

Small farms and fields of cotton bordered the side road. Soon we saw a mailbox with "Quaker Project" painted on it. A Volkswagen bus was parked beside the site of the future community center. There were trenches lined with plastic sheeting and pipes already in place. Across the road were a small store and a house with cars and little green tents around it. There were no trees. The sun was very hot and the earth was red and baked. At first nobody could be seen. When we stopped our car friendly faces appeared. We said that we were staying in Jackson, working on another project, and that we

The verbalism of Christendom is under severe judgment. When we think of promoting Quakerism there should remain before us Kierkegaard's parable of the burning circus. Before the circus opened a bad fire started in the tent. In the confusion the director sent the clown to round up the people of the town and beg them to assist in extinguishing the fire. The clown's plea was eloquent, but the people considered it nothing but a trick to get them to attend the circus. They laughed when he went on his knees to plead with them tearfully. Only when the fire began to destroy their own homes did they believe him. But then it was too late.

Fortunately, Friends (and many other groups) do not need to rely on words as the chief tool to convey their message. It is necessary to be reminded of the deflation of our verbal coinage and its inevitable devaluation. Perhaps the time is here to gain a new sense of appreciation of prayer and silence and of the many quiet deeds that are the most genuine witness to our faith.

had come to see the Community Center sponsored by Philadelphia Yearly Meeting.

The project's assistant director, Robin Harper of Philadelphia, walked over to the location of the proposed building with us and explained the layout for a meeting room with a small stage, a kitchen, a laundry, and two bathrooms. The walls would be of cinder block and the roof would look like an accordion.

At the small house across the road we were offered iced tea and told that lunch would soon be ready. Gradually people gathered. There were Robin Harper, with his wife, Marlies, and their three children, another couple, a young woman who was the community worker, and three men. We all found places to sit in the living room, which held a bed, a bureau, some chairs, a table and bench made of weathered boards, and a bunch of flowers in a jar. Someone said, "Let's turn off the fan so we can have a real silence." In the sudden quiet we could hear country sounds far away and feel the group's dedicated spirit.

Over soup and do-it-yourself sandwiches, fruit, and cookies we asked questions about the building of the center. We were told that most of the physical problems were solved without too much difficulty. The house provided living quarters for the group. Water (from the well drilled for the center) was piped up the road to a culvert and then back to the house. Drainage was difficult because it was necessary to dig through five feet of clay before sand was reached. Adjustment to living in such heat was hard for some.

Margaret W. Evans, a member of Germantown (Philadelphia) Meeting, spent a week in Jackson, Mississippi, this past summer with the "Wednesdays-in-Mississippi" project sponsored by the Women's International League for Peace and Freedom and the National Association of Negro Women. Her impressions of a brief visit to the Valley View Community Center are, she says, "necessarily superficial and intended only to give Friends a glimpse of what was happening there."



There had been no difficulty in obtaining building materials and no harassment from the white neighbors. Otha Williams, a Negro farmer who lives nearby, gave the necessary land. An astute business man in spite of having finished only second grade, he owns 600 acres of land, much of it planted in cotton, and he gets up at three in the morning to sharpen the hoes for his hired hands. He has been invaluable in opening up contacts with the Negro neighbors and in encouraging them to help with the work. Members of the group were invited to visit in several Negro homes. They also attended services in one of the burnt-and-rebuilt churches.



*Lowering 37-foot section of auditorium's zigzag roof into place*

It was clear that the problem which weighed most heavily on the minds of the group was that of the community center's future. Such a building remains an empty shell unless it has the active and continuous support of the people living near it. Some of the men in the neighborhood have helped with the work, and the women have expressed interest in sewing classes and quilting bees. Whether the center will ever become interracial remains to be seen.

After we had talked for a while someone asked if we would like to go to a Freedom Democratic Party picnic at a nearby farm. At the picnic there were about a hundred Negroes of all ages, mostly very dark. The few whites looked like civil rights workers.

On a platform of boards, some children from a freedom school acted out scenes about segregation. Three little boys were librarians, and three girls were trying to borrow some books. The boys called the girls "Nigger," beat them with folded newspapers, and finally chased them off the stage. There was great amusement among the audience.

Some bigger girls sang freedom songs: "Nobody ain't goin' to turn me round, turn me round, turn me round. I'm goin' to keep on talkin', I'm goin' to keep on walkin' till I get to Freedom Land" [and] "I'm goin' to do what the Spirit say do, oh, my Lord, I'm goin' to do what the Spirit say do."

Other verses were "I'm goin' to talk when the Spirit say talk, I'm goin' to walk when the Spirit say walk, I'm goin' to picket when the Spirit say picket, I'm goin' to vote when the Spirit say vote."

All joined in, clapping their hands and moving their feet. As we left with the refrain "I'm goin' to do what the Spirit say do" ringing in our ears, we wondered what better guide there could be for Friends.

## ***II. Completion and Dedication***

By JAMES F. WALKER

**A**FTER ten weeks of concentrated work the fine new community building ten miles northeast of Canton, Mississippi, is now a reality. The county seat of Madison County, Canton has a population 70 per cent Negro, most of it rural. Cotton is the staple crop, and big cotton-picking machines are frequently seen in the larger fields, although Negro families still pick their own small fields by hand.

Construction of the new Center was the response of Friends to an urgent local request to fill such a need. Lawrence Scott (member of Central Philadelphia Monthly Meeting) was the supervisor, and a fine staff of volunteer workers gave him loyal support. (Free maintenance was provided for the volunteers.) As in all such cases, a minimum of technical assistance had to be hired.

Although over five hundred persons gave generous response to the appeal for money for construction materials sent out last spring from Philadelphia, these gifts did not cover the total need, and to complete the \$20,000 cost a considerable sum has had to be called on from the Philadelphia Yearly Meeting treasury.

The cooperation of the neighbors was warm and friendly. Nearby Negroes helped whenever they could; they seemed happy that somebody cared about them and was willing to make such a practical expression of good will. Although the neighborhood's white residents do not approve of any form of civil rights activity for Negroes, they offered no resistance to this project. The sheriff in Canton was called on both at the beginning and at the end of the work so that he might be fully aware of what was going on. At the end he spoke of the undesirability of many civil rights workers but said that he had not had a single complaint regarding the

James F. Walker represented Philadelphia Yearly Meeting at the dedication of Valley View Community Center on September 22nd.



project at Valley View. (One measure of the white population's feeling is shown by the fact that the white churches of Canton have agreed that no civil rights workers, either white or black, are to be admitted to their worship services.)

The Center building is quite a large structure, providing three good-sized committee rooms, a library, a kitchen, modern lavatories with showers, and an excellent auditorium that will seat about two hundred. The construction is of concrete and cinder blocks, with ample window space. A board of directors has been appointed, and the Center's title is now officially recorded under the names of the members of this board, of which Otha Williams, Negro donor of the land on which the structure is built, is chairman.

Not until the very day of the dedication (September 22nd) were scaffolding and carpenters' debris cleared away. Meanwhile five or six women of the neighborhood washed windows, swept floors, and helped unpack the new folding chairs. Small fry skipped about or used the outside basketball backstop to shoot goals; a bulldozer did grading for the parking lot, gravel was delivered for the same purpose. All this activity came to a halt, however, during a late-afternoon equinoctial deluge.

No doubt the rain greatly reduced attendance at the evening dedication ceremony, which was a heartwarming occasion presided over by a Negro pastor from Canton. After the expression of congratulations, hopes, and good wishes from the sponsoring Yearly Meeting, a neighborhood representative praised Lawrence Scott for his Christian spirit and friendship. Dr. Leon S. Whitney, dean of the Baptist Seminary in Jackson, gave the dedicatory message, inspiring all present by speaking of the reality of dreams and ideas and the importance of the principle of live and let live, of loving and being loved. Nothing is more powerful, he said, than faith to carry through. He spoke of the Negro's determination to bow no longer to the overbearing attitude of the white man, but rather to live in the full exercise of his own manhood. Lawrence Scott, in his farewell speech, promised continuing interest and moral support.

The companion program of Friends in Mississippi over the past year has involved work with New York Yearly Meeting and other groups of Friends, Mennonites, and many people of good will in the church-rebuilding project. This is an amazing story of cooperation between the indigenous "Committee of Concern" and the widely scattered effort of those outside the state of Mississippi who felt that the Negroes should have their churches restored without delay. Twenty-nine churches have been rebuilt, five more are under construction, and five still remain in ashes. This encouraging report is marred,

however, by news that several more churches have been burned in the last few weeks.

*POSTSCRIPT: What now in Mississippi? The Philadelphia Yearly Meeting committee responsible for the Valley View Community Center held its final session on September 29th with the New York Yearly Meeting committee with which it has been cooperating in the Mississippi Church-rebuilding Project.*

*At this joint session, chaired by George B. Corwin, the committee decided to explore the possibility of sending a Quaker couple to be residents for at least a year in the Valley View Center area, to nurture the programs there—farm cooperatives, Head Start programs, and the like. Such a family would provide a continuing Quaker influence in this place where so much effort already has been expended. To a large extent this idea was in response to the desires of local residents who have appreciated their contacts with the builders of Valley View but who lack the experience to carry on a meaningful program.*

*A committee composed of Francis G. Brown, George B. Corwin, Lawrence Scott, and James F. Walker was asked to cultivate a nationwide basis of Quaker concern for this project, seek a suitable couple, plan fund-raising, and investigate the possibility of such a plan's coming within the scope of the federal anti-poverty program.*

## Meditation

By HANS PETERS

Thank You, O God.  
Thank You for the land  
And for Your grace,  
And for man;  
For the weather, the elements,  
And the unending span into space.

When I fearfully hovered  
In front of my cave,  
When I walked upright  
Toward the light,  
And still a slave,  
Then I discovered  
The woman and the other:  
My brother.  
I became free as I held his hand.

Whether I work or rest,  
Or laugh, love, worship,  
Or cry.  
Those two are always with me—  
Born, like myself,  
To live and to die  
With wish and dream beyond man's border.

Thank You, O God,  
That man's temptation  
Will not defy  
The beauty and the order  
Of Your creation.

## Pacific Yearly Meeting

Reported by MADGE T. SEAVER

PACIFIC Yearly Meeting broke some new ground as it met from August 15th to 17th on the campus of St. Mary's in Moraga, California, for its nineteenth annual gathering. The setting itself—a Roman Catholic College for men directed by the lay order of the Society of Christian Brothers—was precedent-breaking for both the Christian Brothers and Pacific Yearly Meeting. The presence of the Brothers at meals and in our meetings for business and worship gave us a sense that we were welcomed in an openhearted way.

Many Friends accepted our hosts' invitation to attend early Mass on Wednesday morning. A communion of spirit was felt particularly keenly by Young Friends of approximately the same age as the resident Brothers who were in training to become teachers. The Young Friends' epistle, referring to their "candid yet respectful discourse" with the Brothers, concluded: "We feel that we reached that level of understanding which we constantly seek." This epistle, it should be added, was the first one from Pacific Yearly Meeting's Young Friends, who this year are recognized for the first time as a continuing part of the Yearly Meeting.

After two years of planning and fund-raising, the Friends-in-the-Orient Committee, under the chairmanship of Reginald Price (Sacramento), was able to bring Russell MacArthur (California) to speak to the Yearly Meeting of his experiences during a twenty-three day tour of China from which he had just returned. Referring to his two years in Singapore on a fellowship, he brought greetings from the Friends Meeting in Singapore, which he and Ann MacArthur had been instrumental in restoring to active life. Since Russell MacArthur's specialty is engineering education, he was particularly struck by Chinese ingenuity and self-reliance. Frequently, with no more than a picture to guide them, they had built medical and other high-precision machines of which they were justly proud. A Chinese innovation which keeps the intellectual in touch with the worker and contributes to industrial production is that of combining universities with factories where students work while they study. Russell MacArthur also mentioned the constant propaganda against American "imperialist aggression"—meaning American intervention in Vietnam and Taiwan. He saw militia drilling everywhere, although with a notable lack of snap and polish. The only Chinese Friend with whom he was able to make contact (by telephone) did not suggest a meeting with him.

At a session devoted to a report of the Peace Committee, the Yearly Meeting endorsed a concern (originated with College Park Quarterly Meeting) suggesting a nationally organized program by all Yearly Meetings to oppose the United States' resort to violence in furtherance of what it conceives to be its national interests abroad and to appeal for a peaceful solution of international conflict.

At the same session, Ross Flanagan, whose membership is in Pacific Yearly Meeting (Berkeley), though he has been sojourning among New York Friends for two years, spoke in appreciation of Pacific Yearly Meeting's contribution to the

rebuilding of the burned churches of Mississippi. Over \$6000 had been raised to equip and send about thirty-five carpenters from California. He described the program upon which he would next be working with New York Yearly Meeting—a program of research into methods by which Friends can respond nonviolently to the violence around them. The Yearly Meeting also asked for continued individual Friends' support of the Friend-in-Washington program of the Friends Committee on National Legislation. During the coming year this program will have the services of Eugene Boardman, on leave from the University of Wisconsin, whose specialty is the Orient.

On the first evening three new Meetings were recognized and welcomed: Arizona Half-Yearly Meeting, Las Vegas (New Mexico) Monthly Meeting, and Pacific Ackworth Monthly Meeting. Each was introduced by a brief account of its history and special character. Meryle Malcheski's lively account of the vigorous Las Vegas group should be particularly mentioned. This new Meeting acquired a meeting house adapted from an old church; the church pews, unsuitable for a Friends Meeting's needs, were sent to a burned church in Mississippi as a contribution to its rebuilding program. The meeting house serves as a community center for many organizations and as a place for study groups.

Catherine Bruner (Delta), chairman of the Committee on Ministry and Oversight, introduced a consideration of the state of our spiritual life by pointing out that Friends' peculiar characteristics can be seen as both strengths and weaknesses. The seriousness of our seeking, as shown by the amazing response to the midwinter conferences organized by regional Committees on Ministry and Oversight in Seattle, San Francisco, and the Southwest, can also be seen as a wistful uncertainty as to who we are and where we stand. Our liveliness sometimes causes problems in good order. Our growth in numbers (a net increase of eighty-two adult memberships in the last year) results in a fear of putting down roots, since many new Friends who come into our Meetings are rebels against other churches.

Beatrice Crouse (Eastside) outlined some of the elements required for the preparation of heart and mind for worship. Deliberate preliminary thought should be given to the meeting for worship, so that one is spiritually ready when the time arrives. During this period of meditation, there should be an awareness of ourselves as growing, and of worship as an occasion for growth; there should be a facing of the difficult lessons we must learn and of ourselves as frequently hiding from the Inward Teacher. In addition, the worshipper must know the members and attenders of the Meeting and their relationships to one another.

Pacific Yearly Meeting continued to cultivate old ground as well as breaking new. As schools have developed in the West with connections, either firm or loose, with Friends Meetings, the Yearly Meeting has become a clearing house for Friends involved in these schools who need the stimulus of exchanging experiences and considering common problems. Feel-



ing that the Yearly Meeting is not ready to appoint a standing committee on Friends schools until we know the answers to some questions, we appointed instead an ad hoc committee to report to the Executive Committee in 1966. This committee will explore the qualifications of a Friends School and suggest the kind of help, financial and spiritual, which the Yearly Meeting can appropriately give.

Ferner Nuhn (Claremont), chairman of the Discipline Committee, which has published a revised Book of Discipline this year after several years of devoted work, attributed its spirit to Howard and Anna Brinton, who had been the prime movers of the Pacific Coast Association of Friends founded at Mills College in 1931. The Brintons were present and generous in their contributions to our sessions. Anna Brinton spoke on behalf of the American Friends Service Committee on the theme that the AFSC makes the start of all programs contingent on "a suitable person being available." She reminded us that with the Service Committee retirement does not mean stopping working; it only means becoming a volunteer. An appropriate prayer for the AFSC is from Joseph John Gurney: "We pray

that we have a more fervent sense of our inspiring vocation."

Howard Brinton spoke of the sacramental nature of Friends' worship as compared with the nature of the Catholic Mass which he had attended that morning. Both are based on the belief that God is present. He had the impression that Friends meetings for worship, partly because of the urban and technological revolutions of our time, were losing a sense of mystery and becoming more secular. Just as early Friends found in the churches forms without power, we may find the Quaker form of silence without power when the silence as symbol lacks that element of mystery which cannot be completely rationalized. Spirit can come only from spirit, as only life can produce life. Howard Brinton quoted a young Friend as saying that young people have a man-to-man religion; but he observed that a mature person develops a man-to-God religion as he finds that God is a bridge, perhaps the only bridge, between man and man.

Perhaps a phrase from the Yearly Meeting's epistle recapitulates the meaning of this year's new and old elements: "Nurtured by our past . . . we reached out to the future. . ."

## Book Reviews

**MATURE RELIGION, *A Psychological Study*.** By ORLO STRUNK, JR. Abingdon Press, N. Y., 1965. 160 pages. \$2.75

The ultimate quest of man is how to live in harmony with his God. The term religion itself derives from *religare*, to bind oneself to God. This book is an attempt by a professor of psychology who is an ordained Methodist minister to arrive at a concept of religious maturity in terms of the insights of leading modern psychologists. Freud, Jung, Fromm, and others are probed for discoveries which may contribute to a definition of religious maturity—the most difficult maturity to attain. Dr. Strunk's summations of their respective systems are pithy and to the point; his annotated bibliography indicates that they are the result of much reflection.

Part I deals with depth psychology and Part II with what the author aptly calls "height" psychology. Freud, as is well known, considered religion an illusion, although he contributed the epochal concept of unconscious motivation. Jung's system is still controversial in spite of its poetic and inspirational nature. Fromm is more sociologically oriented and somehow much nearer to the Quaker position. The book's second part has many exciting insights and new concepts. Of the authors consulted there (William James, Gordon W. Allport, and Victor E. Frankl), the latter two present more recent advances in psychological interpretations of existential problems. In Part III the author sums up all the elements of which mature religion must be composed.

The dynamic nature of mature religion requires that we constantly re-evaluate our motivations and conclusions regarding our concept of God and our neighborly relations. This book can help us clarify our motivations and could lead us to increased religious maturity. It is a valuable contribution to a difficult subject and should be read by all who take religion seriously.

PETER FINGESTEN

**CRISIS IN OUR CITIES.** By LEWIS HERBER. Prentice-Hall, Englewood Cliffs, N. J., 1965. 239 pages. \$5.95

Lewis Herber paints a ghastly picture of the slow and inexorable destruction of our cities through air pollution, water contamination, and physical and emotional stress. If his facts are correct (and they are well documented with references) urban living is well on its way to extinction. Our water will soon be wholly unfit to drink in spite of purification systems; our air unfit to breathe (air-pollution control is only a stopgap measure); and we shall be turned into writhing neurotics by the stress of overcongestion.

His solution is radical: we must reorganize our social and industrial institutions so that our cities can be spread out over the countryside, and we must develop new sources of energy that leave less contaminating residues (electric automobiles, for example). One gets an intuitive feeling that Mr. Herber draws excessively frightening conclusions from the facts. If, however, he does not exaggerate, we should all take what he has to say very seriously.

GUSTAV GUMPERT

**THE FREEDOM REVOLUTION AND THE CHURCHES.**

By ROBERT W. SPIKE. Association Press, New York, 1965. 128 pages. \$2.95

For the first time in history, Protestant, Roman Catholic, and Jewish churchmen in the United States have joined in the revolution to make equal rights for all citizens a reality. After failing for many years to express their faith in action, they have now become deeply involved in the Freedom Revolution, participating in marches in Washington and Selma and elsewhere and in conferences with government officials in behalf of civil rights legislation.

Now that some progress has been made, what present and future measures are to be taken? What should be the attitude and action of the churches? Of the individual Christian?



Dr. Spike, director of the Commission on Religion and Race of the National Council of Churches, warns against undue satisfaction in securing civil rights laws. The urgency of continued involvement is stressed. The gospel itself is about radical freedom. There must be a willingness to take risks. "What is now called for is to become more realistically and honestly attentive to the history and the sociology that make Negro and white citizens different and yet indissolubly joined in a common heritage."

A concise history is given of the Freedom Revolution, beginning in 1954. The failure of the churches, their opportunities, and their power are graphically presented. If the churches fail to use their power, the songs of freedom will continue through the Power above the churches.

NONA M. DIEHL

**AN ACT OF CONSCIENCE.** By LEN HOLT. Beacon Press, Boston, 1965. 236 pages. \$4.95

This is the story of Danville, Virginia, as told by a militant Negro civil rights lawyer who spent a number of months as a legal aid to the Danville Movement. Mr. Holt sets out to analyze the genesis and anatomy of a town in racial turmoil, giving a poignant description of injustice and telling of the frustrations of lawyers who try to do their part for the civil rights movement but find the tools they have to work with blunted by courts which ignore the most basic legal principles.

*An Act of Conscience* is a very personal account of a battle. Though lacking organization and scholarly detachment, it gives an intimate portrayal of the delicate relationships within "the Movement." Perhaps we need to reassess the applicability of our wisdom to our turbulent times.

MICHAEL N. YARROW

**THE PROTESTANT MYSTICS.** Anthology edited by ANNE FREEMANTLE. Introduction by W. H. AUDEN. A Mentor Book, New American Library, N. Y., 1965. 317 pages. 95 cents (paperback)

This "anthology of spiritual experience" (the editor of which, curiously, is best known as a Roman Catholic scholar) is a compact treasure trove of selections from the writings of sixty-seven poets, visionaries, theologians, and philosophers, recording their characteristic perceptions and spiritual experiences. Ranging from Martin Luther and John Donne through Swedenborg, Keats, William James, and Vincent van Gogh to Dietrich Bonhoeffer, E. E. Cummings, and T. S. Eliot, the roster of authors includes six Quakers: George Fox, Charles Marshall (how many Friends have heard of him?), John Woolman, Hannah Whitall Smith, Rufus Jones, and Thomas Kelly.

The little book's chief defect lies in the exigencies of the very compression that makes it a useful pocket companion; in the interest of space-saving, presumably, the biographical sketches of the authors are so inadequate as to be a bit tantalizing, and in several cases (most notably the Rufus Jones selection) the editor does not say from what works the excerpts are taken.

In general, however, *The Protestant Mystics* is a worth-while addition to the ranks of easily-carried, easily-referred-to sources of inspiration.

F. W. B.

## Friends and Their Friends

**Overseas AFSC staff workers** who have returned recently from two-year assignments include Norman Wilson, who has been the Service Committee's Quaker International Affairs Representative in Japan, Alan and Margery Walker, who directed the AFSC's first community development program in Lima, Peru, and Richard Matlack, a member of the AFSC team in Tlemcen, Algeria.

Norman Wilson is now peace secretary in the AFSC's New York Metropolitan Regional Office.

The Walkers have returned to Plainfield, Vermont, where Alan has been appointed dean of Goddard College. Their work in South America will be continued by William and Alice Howenstine, members of Evanston (Illinois) Meeting.

Richard Matlack is now teaching at Westtown (Pa.) School.

**David Newlands**, a member of Moorestown (N.J.) Meeting who for the past several years has been a teacher in a one-room Newfoundland (Canada) high school, has been appointed general secretary of the Canadian Friends Service Committee. He succeeds Ralph Eames, who is retiring.

**Dr. Paul Akio Sawada** of the faculty of Nanzan University in Nagoya, Japan, is this year's visiting professor in the history department of Wilmington College, Wilmington, Ohio. Dr. Sawada has had experience in American Friends Service Committee seminars both in Japan and in the United States, and it was at an AFSC international student seminar near Boston thirteen years ago that he met the girl who became his wife.

**The American Friends Service Committee's Annual Meetings** will be held on October 29-30 at the Race Street Meeting House, Philadelphia, on the theme "Inward Renewal and Outward Works." Following a meeting for worship on Friday at 7 p.m., Stephen G. Cary, the AFSC's associate executive secretary, will report on the Committee's recent mission to Vietnam, of which he was a member.

At Saturday morning's session, starting at 9:30, the speakers will be William C. Davidon, head of the Physics Department at Haverford College; Malcolm P. Crooks, for the past two years field director of the Service Committee's western Algeria program; and Norman H. Wilson, Peace Secretary in the AFSC's New York Metropolitan Regional Office and former Quaker International Affairs representative in Tokyo.

The afternoon program (1:30 to 4) is expected to be of special interest to young people. Speakers will be Nancy Adams, for the past two years AFSC Community Relations representative in Prince Edward County; Elizabeth B. Smith, Swarthmore College senior who participated in the 1965 AFSC project in Tlacotepec, Mexico; and Russell Barbour, senior at Friends' Select School, Philadelphia, who was a work camper last summer at Lick Branch, Kentucky.

A talk by Colin W. Bell, the Service Committee's executive secretary, will conclude the meetings. All sessions will be presided over by Gilbert F. White, AFSC chairman.

**Devotees of bird watching** who wish to encourage this hobby in their children may be interested in a new book, *Birds in the Sky*, by Lucy and John Hawkinson, members of Chicago's 57th Street Meeting (Children's Press, Chicago, \$2.50). In this "awareness" book, written out of the Hawkinsons' experience in helping children to see the wonder and beauty that surround them, the identification of birds is incidental to the joy a child feels as he watches the splash of a duck in a pond or the flitting of a warbler through the branches.

The Hawkinsons do most of the art work for the American Friends Service Committee's Children's Program materials, the most recent of which are their illustrations for the story booklet, *If You Were a Child in Hong Kong*, described in the September 15th FRIENDS JOURNAL.

**Gerald Bailey**, British Friend widely known in this country for his speaking engagements with the American Friends Service Committee, is spending October at the United Nations' twentieth General Assembly. A member of the first international Quaker U. N. group in 1950, he has joined the Quaker team during a number of General Assembly sessions since then.

**Three South Vietnamese Social Service institutions** were the recipients of a \$5500 grant from the American Friends Service Committee during the recent three-month tour of that country by Stephen G. Cary and Woodruff Emlen. Thirty-five hundred dollars was given to the National Voluntary Service of Vietnam, while the Vietnamese Confederation of Labor and the School of Youth for Social Service at Van Hanh University received one thousand dollars each.

Selected for their efforts in helping to solve basic Vietnamese social problems in such areas as rehabilitation, volunteer assistance to villagers, and community center programs, the three organizations will use the money for equipment, construction and improvement of facilities, and extended services.

**A seminar on Teilhard de Chardin** (noted French Jesuit anthropologist and writer who died in 1955) will be held on November 12th at Friends' Central School, Philadelphia, under joint sponsorship of the school and the Friends Council on Education.

Henry Van Dusen, former president of Union Theological Seminary, will speak at 4 p.m. on Teilhard's thinking. Following dinner in the school cafeteria a panel composed of Haverford College faculty members Francis Parker (Philosophy Department) and Ariel Loewy (Biology Department), together with representatives of the fields of religion and history, will lead a discussion on Teilhard.

Although the seminar is primarily for teachers of science, religion, and history in Friends' schools, a limited number of others interested in Teilhard can be accommodated. Arrangements for attending may be made with Mark Emerson, chairman of the Social Studies Department, Friends' Central School, 68th Street and City Line, Philadelphia (phone TR 7-4600).

**"A community prayer like a Quaker Meeting**, a group meditation on the ultimate worth and meaning of existence" is Kenneth Rexroth's description in a *Saturday Review* article of Socrates' conversations with a few of his disciples during the last hours before his death. "Watching Socrates and his friends," says Rexroth, "is another world, always present at each man's elbow."

### **Change-of-Address Season**

Several American Friends Service Committee offices are starting their fall and winter activities in new quarters. The Committee's New York Metropolitan Region headquarters has moved to 15 Rutherford Place, New York City (also a new address, but not a new location, for the former 221 East Fifteenth Street Meeting House).

The North Central Regional office (with headquarters still at 4211 Grand Avenue, Des Moines, Iowa) has moved its Denver, Colorado, office to 700 Franklin Street and has transferred its college program to that office.

In Washington, D. C., the AFSC's International Affairs Seminars program is now located at 1826 R Street, N.W.

Two regional offices have new post office box numbers: P.O. Box 1791 for the Southeastern Regional AFSC in High Point, North Carolina, and P.O. Box 4111 for the Portland, Oregon, office of the Pacific Northwest AFSC (whose main office is at 814 N.E. Fortieth Street in Seattle, Washington).

One other move which deserves special mention is that of Norman J. Whitney and his sister Mildred from the Philadelphia AFSC offices, after many years of service, to Friends World College in East Norwich, New York, where they will be "Quakers in Residence."

### **Friends Coordinating Committee on Peace**

The Friends Coordinating Committee on Peace (FCCP) has been inactive for nearly three years, and many Friends may not be aware of it.

In 1951 a group of Quaker peace workers began informal but rather regular "conferring sessions" for exchanging ideas, evaluating projects, and planning literature. In the early days this consultation did not seriously affect programs, for each agency tended at first to keep the habit of independent work. Gradually, however, the workers found advantages in coordination and cooperation, and they especially enjoyed the stimulation and critical analysis and evaluation which always came out of a meeting of action-minded people.

Jointly in 1958 they planned and executed an East Coast conference on disarmament, thus adding action projects to the consultations. Membership was expanded to include more volunteers, especially committee chairmen and policy-guiding Friends. A 1960 national conference produced the slogan "1970 Without Arms." A National Conference on World Order brought forth the free-verse statement beginning

Peace is a shelter for all that we love.

It is the only house in which man can now live.

This was followed by a "Friends Witness for World Order" in Washington in the spring of 1962.

After that it seemed that the various agencies wanted to



work independently for a while, so the FCCP assumed an inactive status. The Vietnam crisis has triggered a restive feeling that agencies should again confer and should coordinate various Quaker actions. Also needing attention are other questions, including a desire on the part of a growing number of Friends to take a good look at the peace testimony to see whether its language accurately expresses our current beliefs and whether our various statements omit adequate references to peace programs such as legislative action, world law, and governmental approaches.

Thus it is natural that the FCCP should now again become active—for purposes of liaison and coordination and for the exchange, development, and promotion of ideas and activities in peace work.

GEORGE C. HARDIN

### ***A Call for Action on Vietnam***

Because of the widespread concern among Friends over the Vietnam war and the untold human suffering which is a part of it, the Friends Coordinating Committee on Peace met in Washington September 12-13 to consider the appropriate response of Friends today in the light of their fundamental testimony against all war.

We recommend renewed effort on the part of Friends to become informed upon the problems related to the suffering that is now being inflicted by the war upon the Vietnamese people; and we encourage the fullest possible participation of Friends everywhere in the decision-making processes which will determine the future of our government's involvement in this conflict.

We conceive of Friends' witness as the living expression of the peace testimony. We believe that it is urgently needed. Specific witness will assume diverse forms according to the leading of the Light of each individual. The Friends Coordinating Committee on Peace does not presume to specify which of the following alternatives may be most appropriate for Meetings or for any individual, but hopes that Friends will initiate a sustained six-months effort on Vietnam. In such an effort Friends might

1. Inform themselves as broadly as possible on the issues involved in Southeast Asia, with special emphasis on the moral issues. (No Meeting need wait, but it is hoped that a kit of informational materials will be supplied to each Meeting in the near future.)
2. Discuss these issues in public meetings and with Friends and neighbors.
3. Take advantage of resource speakers on tour for the American Friends Service Committee and the Friends Committee on National Legislation.
4. Write the President, legislators, and the local press, and sponsor newspaper advertisements expressing Friends' concern and its basis and calling for a cease-fire and an end to the war.
5. Support the concern of the Young Friends of North America, and specifically, if the way opens, make a door-to-door collection of relief materials for both the South and North Vietnams.
6. Support the relief programs of the American Friends Service Committee as they develop.
7. Explore the possibilities for service in North and South Vietnam, including a proposal for having Quaker representatives personally present in strife-torn areas as a human deterrent to further bloodshed.
8. Send representatives to an assembly to be called in Washington, February 4-7, 1966, for consultation and further action.

We call on Friends everywhere, as individuals and as Meetings, to speak to the moral confusion of our country by actions, by prayer and example, and by ministry to those who suffer through the violence of our times.

FRIENDS COORDINATING COMMITTEE ON PEACE

*Xen Harvey, Chairman*

*George C. Hardin, Secretary*

*(The Committee will appreciate communications from Meetings and individuals telling of their plans for participating in this effort. Address George C. Hardin, Secretary, 1520 Race Street, Philadelphia 2.)*

### ***Friends General Conference Central Committee***

When the Central Committee of Friends General Conference met September 3-5 at Sandy Spring Friends School, Sandy Spring, Maryland, the more than a hundred members in attendance considered the challenging question: "What should Friends' response be to the great technological, social, and moral crises and revolutions of our time?" This concern was stimulated by Robert James's Rufus Jones Lecture of last January, "A Call to the Future—Friends and the Next 300 Years."

The discussion was opened by a panel of three Friends: Elizabeth Ellis, chairman of the Religious Education Committee; William Hubben, chairman of a special committee to move this concern forward; and Robert Blood, chairman of the Advancement Committee. Following the panel discussion, standing committees met and considered in terms of their own areas of responsibility this major concern, upon which it was decided to focus the program of the Cape May Conference next June.

The Central Committee learned with satisfaction that Kenneth Boulding and Elmore Jackson had accepted invitations to participate as delegates to the World Conference on Church and Society to be held in Geneva, Switzerland, July 13-24, 1966.

Rachel Davis DuBois reported on the significant work that she and her colleague, Mew-Soong Li, are carrying on in the South under the auspices of the Southern Christian Leadership Conference. Through dialogue and group conversation they are bridging communication gaps between Negro and white citizens.

A stimulating report was given by Norman Whitney on his attendance at the recently held conference of Young Friends of North America at Syracuse, Indiana. Friends General Conference, seeking a closer relationship with college-age and young-adult Friends, is coopting Young Friends as members of standing committees, and a small committee has been appointed to advise the Conference on its services to this important age group.

Those in attendance spoke with appreciation of the generous hospitality extended by Sandy Spring Friends.



## Letters to the Editor

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

### "Quaker Characteristics" and Quaker Uniqueness

I consider timely and important the letter of Esther Hayes Reed in your September 1st issue in which she "wonders" whether Friends are justified in claiming virtues which are also sought for in other Christian faiths. This fault is not uncommon.

I have seen Quakerism defined as good will toward everybody. If a unique claim for Quakerism is attempted it should be in terms of what is unique. We are far from being alone, even in our most frequent self-descriptions such as our belief in the Inward Light and our testimonies for peace, simplicity, and equality. There are only two practices which are historically characteristic of Quakerism alone: its meeting for worship based on silence under the guidance of the Spirit, with nonprofessional ministry; and its form of church government, based on equality and unanimity.

Since we believe that the Light is universal, other forms of religion have also their varying measures of Truth. It is an essential tenet of Quakerism that the religious goal may be reached by many different paths, but Quakers have chosen their particular path because they believe that it is the most single and direct, even though it is sometimes difficult and steep.

The sermon-centered forms of Protestant worship are farther from Quakerism than the upper rungs of the spiritual ladder in Catholic mysticism and in Hinduism and Buddhism, where the Divine is sought in silence, though their theologies are quite different from that of historic Quakerism.

Wallingford, Pa.

HOWARD H. BRINTON

### "It Is with Pain . . ."

There is a saying: "A guest for a while, and sees for a mile." Richmond P. Miller, who lives far from Manhattan, expressed the feeling of many members of New York Monthly Meeting in his letter "Short-Sighted Changes?" (FRIENDS JOURNAL, September 1). I know from personal experience that, in a town not far from New York, two years after a Quaker meeting house had been sold because there were no Quakers around Quakers moved in and are now conducting a fund-raising drive to build two meeting houses.

The century-old Twentieth Street Meeting House has written glorious pages in the history of New York Quakerism. The present-day members of New York Monthly Meeting were not mindful of their heritage when they decided to sell the building in order to pay for construction of the Friends Seminary. Still, our sympathy should be with the neighbors of the Gramercy Park area who looked upon the meeting house as a holy place, good in their sight.

The funds of a meeting do not come from financial transactions but from people—those who have left their legacy that the spirit and work of the meeting may be continued.

Wisdom may lie with the former Twentieth Street members who do not want their meeting house to become a luxurious dwelling for the rich.

Bronx, New York

DAVID BERKINGOFF

### Letter from Cairo via New York City

We have appreciated having our address in the FRIENDS JOURNAL; several Friendly contacts have come our way as a result. May we ask you to correct one part of our address? The important part is American University in Cairo; the street address (113 Sharia Kasrelaini) should never be used alone. Our home phone is MAADI 35302. We hope more and more Friends will travel our way.

We will continue this year with weekly meetings for worship and fellowship. I hope also we can continue occasional story hours for neighborhood children. I have discovered that *The Friendly Story Caravan* and *Candles in the Dark* appeal universally. Would that I had a supply of copies to distribute!

I wish that the United States public knew of the new United States Information Service Library in Cairo; the building for it was given by the Egyptian government. The old burned library remains boarded up in the United States embassy compound, but near the Carniche (avenue along the Nile) will be the new library—free for anyone interested. What goodwill might such publicity engender if the new library were written up in the United States press as dramatically as last Thanksgiving's burning of the old!

Before October I return to Cairo.

New York City

MARGARET S. TESDELL

### "Peacekeeping or Peacemaking?"

Congratulations on the issue of September 1! It is superb. I have found each article and editorial of vital significance.

I am particularly grateful for "Peacekeeping or Peacemaking?" by William B. Lloyd, Jr. His analysis and interpretation make crystal clear in my mind a basic emphasis in our worldwide effort to structure and administer world order for nonviolent settlement of international disputes and for nonviolent social and economic change. To his closing question: "Is it not of crucial importance to apply new and more effective methods of peacemaking?" my answer is emphatically yes; his thesis in support of peacemaking in contrast to peacekeeping should be a fundamental guideline in a positive approach to the 1965 crisis in the United Nations.

Madison, Wis.

CHESTER A. GRAHAM

### "Peace!"

In meeting for worship this morning part of one of the messages dealt with ways of answering a telephone. This reminded me of the salutation always given at the Philadelphia office of the followers of Father Divine: "Peace!" I wished that I had sufficient courage to have begun to use that same salutation. Perhaps at this grave tension point in the history of the world Friends could start a chain reaction by beginning to answer the telephone not with "Hello," but with "Peace!"

Honolulu, Hawaii

ALICE E. WALKER

### Would You Care to Be an Associate Publisher?

Without the financial aid given by Associates the FRIENDS JOURNAL could not continue to be published. More Associates are needed to meet rising publication costs. Please see (and consider) the coupon on page 517.

## 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.*

### OCTOBER

16—Western Quarterly Meeting at New Garden Meeting House, Newark Road south of Toughkenamon, Pa. Worship, 10:00 a.m. Business, 10:45 a.m. Lunch, 1:00 p.m. Baby-sitting available.

16—Covered-dish supper, Oxford (Pa.) Meeting House, 266 South Third Street, 7 p.m. At 8 p.m. George B. Corwin, general secretary of Friends General Conference, will speak on "Friends and the Next Three Hundred Days."

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. 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.

17—Informal talks on Quaker U.N. Program, 3:30 p.m., Stamford-Greenwich Meeting, Westover and Roxbury Roads, Stamford, Conn. (Exit 33, Merritt Parkway). Speakers: William Huntington, director of Quaker U.N. Program; Gerald Bailey of London Yearly Meeting. Tea served. All invited.

22—"Rutherford Place Lecture" by Francis B. Hall, Powell House codirector, at New York's 15 Rutherford Place Meeting House (formerly 221 East Fifteenth Street), 8 p.m. Topic: "The Quaker Practice of the Centered Life."

28—Annual Meeting, Quaker Committee on Social Rehabilitation, 8:15 p.m., 15 Rutherford Place, New York. Speakers: Dr. Vincent P. Dole, Rockefeller University; John A. Wallace, director of probation, City of New York; Stuart A. White, lawyer; Jane S. Droutman, executive director, QCSR; Dr. Herbert Rusalem, discussing "Delinquency and Narcotics Addiction Here and Abroad." All welcome.

29-30—Annual public meetings of American Friends Service Committee, Race Street Meeting House (between Fifteenth and Sixteenth Streets), Philadelphia. Friday, 7-9 p.m. Saturday, 9:30 a.m.-4 p.m. Afternoon session will focus on youth projects.

29-31—Fall Meetings of Young Friends of North America, Friends Boarding School, Barnesville, Ohio. Write Roy C. Treadway, clerk, Apt. 6, 151 Cold Spring Street, New Haven, Conn. 06511.

30—New York-Westbury Quarterly Meeting, Flushing Meeting House, 137-16 Northern Boulevard. Ministry and Oversight, 10 a.m. Meeting for worship, 10:30 a.m., followed by business session. Afternoon topic: "The Place of Quakers in World Fellowship." Bring box lunch; beverage and child care provided.

31—Chester Quarterly Meeting, Media (Pa.) Meeting House, 125 West Third Street, 10:30 a.m. (Eastern Standard Time).

31—Lecture by John Kenneth Galbraith, Harvard University economist and former U.S. ambassador to India, 8:15 p.m., Friends Meeting House, Swarthmore, Pa. All welcome.

### NOVEMBER

6—Teachers' Training Institute, Kennett Meeting, West Sickles and North Union Streets, Kennett Square, Pa., 10 a.m.-3 p.m. Speaker: Barbara Snipes, a member of Philadelphia Yearly Meeting Religious Education Committee. Topic: "Practical Suggestions for Involving Friends' Children in the World Community." Demonstration classes; discussion groups. All welcome. For lunch reservations write to Mrs. Ronald Saxton, R.D. 1, West Grove, Pa.

6—"Talk in Town," sponsored by Friends Committee on National Legislation, Meeting House, 15 Rutherford Place, New York. Registration, 1 p.m. (\$3, including supper; single session, \$1.) Afternoon discussions: China Policy, Vietnam, Disarmament, United Nations, Civil Rights. Evening: "Congress and the United Nations." Reservations: Rose Lowe Wardlaw, 817 W. 181st St., N.Y.C. Telephone WA 3-8259.

13—Abington Quarterly Meeting, Gwynedd (Pa.) Meeting House, Sumneytown Pike and Route 202, 3:15 p.m. through supper, with evening program of religious music.

14—Baltimore Quarterly Meeting, Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m. Worship, 11:00 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

## 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

SCHULZE—On September 13, in New Haven, Conn., a son, ERIK ALAN SCHULZE, to Frederick Charles and Maya Alderson Schulze. The mother is a member of Haverford (Pa.) Meeting.

SWAYNE—On August 30, a daughter, LAURIE ANN SWAYNE, to John Bancroft Swayne III and Ann Carroll Swayne of Kennett Square, Pa. The father is a member of Kennett Meeting.

### ADOPTION

WALKER—By Raymond W. and Elisabeth Y. Walker of Wilmington, Del., a son, JAMES RAYMOND WALKER, born on August 30, 1965. The parents and maternal grandparents, Clarence P. and Marjorie B. Yeatman, are members of London Grove Meeting, near Toughkenamon, Pa.

### MARRIAGES

ASHTON-ASHTON—On September 18, at Morrisville, Pa., under the care of Chesterfield Meeting, Trenton, N. J., MARY RANSOM ASHTON, daughter of William Richard Ransom, and HERBERT ASHTON. The bride is a member of Trenton Preparative Meeting.

BUDD-HEESS—On September 18, at Avondale, Pa., under the care of London Grove Meeting, JOAN ELIZABETH HEESS, daughter of Robert H. and Mary P. Heess, and JOHN BERNARD BUDD, son of John J. and Helen Z. Budd of Stamford, Conn. The bride and her parents are members of London Grove Meeting.

LEWIS-PARRY—On August 7, at Middletown Meeting, Langhorne, Pa., LYDIA JOHNSON PARRY, daughter of William B. K. and Evelyn Johnson Parry, and H. PAUL LEWIS, son of Harold P. and Alberta S. Lewis. The bride and her parents and grandparents, Henry C. and Mary Knight Parry, are members of Middletown Meeting. The groom and his parents are members of Wrightstown (Pa.) Meeting.

### DEATHS

BIDDLE—On July 27, at her home in Riverton, N. J., ANNA H. LIPPINCOTT BIDDLE, aged 85, wife of the late Charles M. Biddle, Jr. A birthright member of Westfield Meeting, Riverton, she is survived by a daughter, Anna Biddle Russell; two sons, Charles M., 3rd, of Moorestown, N. J., and Samuel L., of Bellevue, Wash.; a sister, Mary Lippincott Griscom of Moorestown, N. J.; eleven grandchildren; and five great-grandchildren.

HORNER—On September 4, in the Underwood Hospital, Woodbury, N. J., as the result of an accident, J. KIRK HORNER, husband of Mary Horner. He was a member of Woodstown (N.J.) Meeting.

LEEDS—On September 25, LYDIA BIDDLE LEEDS, wife of the late Austin Crenshaw Leeds of Swarthmore, Pa. A member of Central Philadelphia Meeting, she is survived by a daughter, Margaret B. Pennock, and a grandson, George B. Pennock, both of Coral Gables, Fla. Also surviving is a sister, Mary C. B. Hulme of Philadelphia.

RULON—On October 2, at Moorestown, N. J., EMMA ADA RULON, aged 82, daughter of the late Walter C. and Ellavene Atkinson Rulon. She was a lifelong resident of Haddonfield, N. J., and a birthright member of Haddonfield Meeting.

TAYLOR—On August 31, WILLIAM G. TAYLOR of Crosswicks, N. J., aged 76. A lifelong member of Crosswicks Meeting, he is survived by two stepdaughters, one niece, and one nephew.



## 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, 10 a.m.; discussion 11 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. 377-4136.

**SANTA BARBARA**—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

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

**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 Sunday. For information telephone UN 1-8022 or 891-2584.

## Maryland

**BALTIMORE** — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:30 a.m. ID 5-3773.

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

**SANDY SPRING** — Meeting House Rd., at Route 108. First-day School, 10:30 a.m.; worship, 11 a.m.

## Massachusetts

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

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

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

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at 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, 10:00 a.m. Meetings for worship, 9:00 and 11:15 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

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

**MONADNOCK** — Southwestern N.H. Meeting for worship, 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  
2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th Floor  
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)  
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

**LANSDOWNE**—Meeting for worship, 11 a.m.; 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, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford, Penn & Orthodox Sts., 11 a.m.  
Frankford, Unity and Wain Streets, 11 a.m.  
Germantown Meeting, Couiter 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.

**UNIONTOWN**—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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

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

### Tennessee

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

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

### 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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Code):

1. Date of filing: September 27, 1965.
2. Title of publication: FRIENDS JOURNAL.
3. Frequency of issue: Semimonthly.
4. Location of known office of publication: 152-A North 15th Street, Philadelphia, Pa. 19102.
5. Location of the headquarters of the general business office of the publishers: 152-A North 15th Street, Philadelphia, Pa. 19102.
6. Names and addresses of the publisher, editor, and managing editor: Publisher, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102; Editor, Frances Williams Brown, 152-A North 15th Street, Philadelphia, Pa. 19102; Managing Editor, none.
7. Owner (if owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock): Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102.
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total bonds, mortgages, or other securities: None.

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed . . .	6,300	6,350
B. Paid circulation:		
1. To term subscribers by mail, carrier delivery, or by other means . . . . .	5,923	5,898
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