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(See page 606)

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EVEN though the celebration of Christmas is often exploited for business profit and used for selfish purposes; even though the meaning of Christmas is often corrupted; in spite of all this, it is still a fact that at this time every human being feels the impulse to think of others, to show love to others, to be there for others. . . . When as a child I stood before the lighted crib scene, I often fell into a deep reverie. It was there that I first realized what the joy of worship means. God's greatness came in the smallness of the Child in the crib.

—EMMY ARNOLD

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Rumored Miracle

By ALICE MACKENZIE SWAIM

Did you hear what happened in town last night?
The shepherds first saw the glow of light
And huddled together in awe and fright;
Then three strangers, wealthy and wise,
Rode into town and dazzled our eyes;
Their questions took us by surprise:
"Where are the holy mother and child,
Born to make men reconciled
And live at peace?" Their talk was wild.
They said the star had led them here,
So mother and child must be quite near;
But the only birth we knew was a stranger,
Born behind the inn in a manger,
And we had gone our various ways,
Far too busy for prayer or praise.

At Christmas: Music from Heaven

By HERTA ROSENBLATT

O sweet music from heaven,
keep ringing!
O men and women all over the world,
keep singing!
The night is long and the weather cold,
and we grow tired and lonesome and old,
groping our way, mistrusting each other,
blind to the light, denying our brother,
silenced in shame, sickened with sorrow,
betraying today for the sake of tomorrow
and crying: how can we right our wrong?
—and a small voice singing a cradle song.
O sweet music from heaven,
keep ringing!
O men and women all over the world,
Keep singing!

Crèche in Japan

Although the crèche pictured on the cover may appear similar to hundreds of other crèches, it has a fairly distinctive history. Acquired in Jerusalem by Janice Clevenger, American Friend who teaches English conversation at Friends Girls' School in Tokyo, it was given by her to the Japanese Quaker-sponsored school, where it is on display at the Christmas season.

The accompanying quotation is from an essay by Emmy Arnold of the Society of Brothers, appearing in a collection called *When the Time Was Fulfilled*, just published by The Plough Publishing House of Rifton, New York.

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Editorial Comments

Abolish Christmas?

NOW comes the climax of the year—a climax even to those who do not accept literally all the details of the traditional Christmas story, as well as to those who, deploring the ever-increasing commercialization of what started as a religious observance, call the seasonal celebration such a mockery that they conscientiously (if not very successfully) try to disregard it. None the less, this is the time of year when we shift, however briefly, from the Old Testament's endlessly reiterated accounts of warfare and violence to the New Testament's emphasis on the supremacy of love. In an era when our temporal leaders seem determined to revert to the doctrine of violence there is something to be thankful for in a period of respite, however brief, when "peace on earth" becomes the approved slogan.

It is a curious thing that, after almost twenty centuries of hearing and rehearing about the birth of Christ and about the message he came to bring, a tremendous number of titular Christians seem unable to associate the fundamental Christian message with the challenges of daily living. For a few short weeks at the turn of the year they are aglow with the desire to be generous, to give, to love their fellow men. But often this beneficent attitude has to do with Christmas only, apparently; it does not extend to such matters as to whether it is the Christian thing to do to bomb and burn, to kill and destroy in the name of a curiously nebulous concept of "national honor" without regard to the most fundamental precepts of Christian morality.

Such "Christians" can celebrate Christmas and yet nod in approval when a great newspaper like the *Chicago Tribune* ("great" being used here solely in the sense of physical size) proclaims editorially that "'Negotiation' is a magic word to pacifists. . . . But negotiation is an infinite danger to the United States. The lesson must constantly be in mind that no one can win more at the conference table than he is able to win on the battlefield." In short, "peace on earth" may be all right for December 25th, but on December 26th we must get back to the serious business of killing, forgetting any tomfoolery about reasoning together.

A topsy-turvy set of values it is, to be sure, and per-

haps never more topsy-turvy than in the recent series of events at New Haven, Connecticut, wherein an American Legion post commander who, having become a pacifist through religious and philosophical conviction that U.S. military policies in Vietnam are wrong, resisted the attempts of indignant Legionnaires to remove him from office because he had worn his uniform during an anti-war demonstration. And who was one of the leaders of the drive to strip him of his honors as a penalty for this offense? Why, it was a Christian clergyman—a clergyman who at this period is doubtless leading his church's observance of the birthday of the Prince of Peace!

If you add such distortions of the Christian spirit as this to the gross commercial exploitation that has led to the shopkeeper's now-realized dream of a Christmas-buying-and-decorations season extending from Hallowe'en on, it is not hard to understand why fairly frequently these days you hear disgruntled souls (most assuredly not Scrooge types) muttering that Christmas observance has gotten so far away from its original significance that sincere Christians should disregard it. The early Friends, of course, were adamant (to many a Quaker child's distress) on the subject of not permitting any special celebration of Christmas, and members of the English Parliament in 1644, during the period of Puritan supremacy, felt that Christ's birthday had been so nearly obscured by feasting, drinking, games, and masques directed by a "Lord of Misrule" that they actually abolished Christmas Day—an abolition that was short-lived.

Just as much today as in 1644, and probably more, the celebration of Christmas has assuredly gotten out of hand, but that is not enough to convince most of us that we should abolish this occasion when love and giving not only are in fashion but also have the miraculous power to transform, if only for a little while, the spirit of hate and distrust into the spirit of infinite compassion and understanding which Christ came to teach.

And so, once again: *Merry Christmas!*

Let us cling to Christmas as a day of the spirit which in every age some souls have believed to be the possible spirit of human society.

—GEORGE WILLIAM CURTIS

Adult Literacy Work in Tanzania

By THOMAS D. ELKINTON

IN the cool shade of the spreading mango tree, a dozen Africans, mostly women, sit in a semicircle on the ground. In front of them, beside a "blackboard" made of a flattened kerosene tin painted black, stands their young teacher, book in hand. Despite the fact that he himself has completed only four years of schooling, this young man is volunteering his services in trying to teach other members of his village how to read and write Swahili, the national language of Tanzania.

This little group is typical of the many adult classes which have sprung up all over this East African republic as part of a nationwide campaign to combat illiteracy. In my work in rural community development in Tanzania, I have been involved in helping to organize these classes in Mbozi District, which, though it covers an area almost as large as Connecticut in Tanzania's Southern Highlands, contains only a hundred thousand people—mostly subsistence-level peasant farmers.

As it is with every introduction of new ideas in community development, the first step is to help people feel the *need* for change. This is particularly difficult in a traditional, conservative society where any change is initially viewed with suspicion. The need for reading and writing is hard to sell to a simple peasant whose life consists of building his thatched mud-and-stick house, marrying, raising a family, and cultivating his corn and beans every year, just as his father and grandfather before him did. The written word simply has had no place in his frame of reference. There have been no newspapers, books, street signs, advertisements, or letters to be read. Any piece of paper containing writing is likely to become a cigarette wrapper before it is read.

But with the gradual spread of government services into the rural areas, and with the increasing contact the peasant is likely to have with new ideas, the need for being literate takes on new meaning. How disgraceful it is, for example, to have to use one's thumbprint on a tax receipt instead of being able to sign one's name! And when a farmer goes into town to sell his corn, think of the embarrassment if he cannot read which side of the public "choo" (latrine) to go into! Perhaps his children will go away to a government primary boarding school, where he cannot communicate with them unless he knows how to write a letter.

Armed with these arguments and other tools of persuasion, the African members of our Community Development staff and I go around to the various villages in

Mbozi District to talk with the people. Mostly we have to go on foot or bicycle, for transportation is scarce and the roads are bad. Arriving in a village, we hold a public meeting to explain our program. The men of the village sit in the shade, for the most part listening to what we say. Some, who have been to school, take the simple explanations as second nature and nod in agreement. But on the faces of others—particularly the "wazee" (old men)—one detects skepticism. "How can I, an old man, learn to read and write? My eyes are dim. Besides, such matters are only for school children."

Sitting in a separate group apart from the men, the women are less attentive. Some nurse babies. Many do not understand what is being said because they do not speak Swahili. When the speaker addresses them or asks them a question, either they turn away, pretending he is not speaking to them, or else they mutter something among themselves.

Despite this resistance, we have managed to make a good deal of progress. Classes have been formed in many villages; in fact, in the district as a whole we have at present over 250 classes. This means much work for the Community Development staff. For example, I am now preparing to make a five-day bicycle safari into the bush to give a simple examination to fifty-four of these classes.

All this effort will be worthwhile to me if I see just one old man intently applying his new-found skill, with a look of joy and triumph on his wrinkled face, as he labors word by word through a newspaper. He will have found the key to the door of progress. It remains up to him to open that door.

Meeting in Winter

By HELEN HADLEY GANDER

Tall windows frame the gray of elm,
The soft dark green of pine,
A flash of blue, with raucous cry of jay.

Within, upon the hearth the song of fire rises—
A springing blaze, now high, now sinking low,
Creates its varied pattern.
The meeting centers down.

Now spirit, wilt Thou speak
And work Thy will
Within this quiet Deep?

It is not too late to send your request to the FRIENDS JOURNAL for Christmas gift subscriptions at special rates. Just use order blank on back cover.

Thomas D. Elkinton, a member of Media (Pa.) Meeting, is with the VISA program of the American Friends Service Committee in Tanzania, Africa.

Christmas Comes to the Kentucky Mountains

By CAROL IRONS

THE community never had had a Christmas program—never had enacted the simple and beautiful pageant of the birth of the baby Jesus. The one-room church, heated by a small coal stove, never had seen a play or pageant of any kind.

Nor are presents an important part of Christmas. Coal miners can afford little beyond necessities for their families. Those without jobs in the mines can afford even less. Some children get new caps to guard against the winter cold, or a small toy, unwrapped, given to them when Mommy and Daddy return from shopping two or three days before Christmas. Occasionally a relative, better off, will buy a round of inexpensive presents for his kinfolk.

Christmas in this rural, isolated community in the mountains of eastern Kentucky, where poverty and depression are facts of life, consists mainly of a small paper poke of candy, nuts, apples, and oranges. The dinner is turkey or chicken, usually boiled in grease, with dumplings. A small fruitcake may be purchased to provide a special touch.

After dinner the men gather for a shooting match. Most men in these mountains have shotguns, as possums and squirrels provide occasional meat for the tables. Toward dark the shooting match breaks up. Women get their young'uns ready to go home while the men sit around talking about guns and coon dogs. The firecrackers the boys have been shooting off for two days finally have run out. Relatives crowd into their battered cars and trucks for the trip over the rough roads to their nearby cabins.

This is the traditional celebration in a community where knowledge of richer, more elaborate Christmas customs could only bring frustration and despair. There is as little religious observance as gift-giving.

Small wonder, then, that many children were eager to participate when, two weeks before Christmas last year, a VISA volunteer asked them to come to the church every day after school. Not all the children came, older ones apparently not wishing to take part in a play with younger children or to learn new songs. But many girls and the younger boys came, mainly out of curiosity.

That first week parts were chosen. In the poorly heated church the small group sang carols, swapped roles

to try being shepherd, wise man, angel, or Joseph, and laughed together as they tried to fit into a story of long ago and far away. About an hour before early dusk hid the dirt road's puddles and mud, the reluctant children were sent home. Mothers needed them to get in wood, coal, and water and to help milk the family cows. Always one of the girls would seize the broom to sweep dust and mud from the church's wooden floor and two or three others would stay to help move the plain, hard benches, thus putting off the time of turning homeward.



The second week (the week of Christmas) there was no school, so right after the noon meal the children would come along the muddy road to the little wooden church. For the first couple of hours they sat around the coal stove and made decorations for the cedar Christmas tree which two of the boys brought in. Little boys and girls with thin, happy faces and grimy hands made paper chains to string across the room. Older children prepared long strings of popcorn for the tree. Holly was gathered from nearby holly trees to decorate the small stage. Then the paper, paste, needles, and scissors were put away, the benches were straightened in rows on either side of the aisle, and everyone gathered near the piano to sing the carols and to practice the pageant.

Because of the low level of educational achievement, none of the children who came were able to read the Scripture which goes with the pageant. Shyness prevented even the older ones from trying, and they would have had real difficulty reciting parts. For this first Christmas pageant, it was enough just to appear in front of an audience. Two or three of the adults in the community probably could have read the Bible, but they lack confidence

Carol Irons, a 1962 graduate of the University of Vermont, has been with the American Friends Service Committee's VISA (Voluntary International Service Assignments) Program since the summer of 1964. After over a year in rural Appalachia (of which she writes here) she is now a community worker in Charlotte, North Carolina.

and are not familiar enough with a program like this to dare take such a prominent role. So the VISA volunteer read the Christmas story.

The older boys, unwilling to take part in the play or to help make decorations, contributed by making shepherds' sticks and a manger.



The program was scheduled for Christmas Eve. As the children went through the final rehearsals in the morning they were hushed with expectant excitement. The tree was trimmed, and the last bits of the simple costumes were gathered—old coats, sheets for the angels, and towels or remnants of cloth for the headpieces of shepherds and wise men. In those two weeks the children had learned one verse of "Away in a Manger" and two of "Silent Night"; these provided all the Christmas music. A local girl who somehow had managed to get piano lessons for a few years learned these two carols and accompanied the twelve young singer-actors. The first pageant was ready.

That afternoon two mothers learned to make sugar cookies to be used as refreshments after the program. Their children trimmed the cookies with colored icings, licking their fingers as they worked.

A good audience turned out in the warm, windy evening to see the community's first Christmas program. The stars were very bright and near in the black sky. Lightning flashed sporadically beyond the hills where dark clouds hung, but the storm held off.

And the beautiful, simple story of the birth of Christ was retold, as it has been through the ages in Christian churches. The Scripture told of the wonder and glory of that night in Bethlehem while a small, shy Joseph and a beaming Mary took their places by the crude manger in the little church. Three tiny shepherds cringed and smiled as a tall angel stood to tell them her message. The shepherds, filing across the front of the room to pay

homage, were followed by three wise men who placed small, gaily-wrapped gifts beside the manger. The last notes of "Silent Night" were sung, and still the parents and neighbors, in their clean overalls and honsedresses, sat silently looking at the quiet figures.

It was not just a part of Christmas, a tradition to be observed. It was an exciting addition to a stark Christmas—a twenty-minute addition in a one-room frame church far up a poor clay road in one of the hundreds of rural hollows of Kentucky.

Christmas Prayer

By DOROTHY M. WILLIAMS

To you, the Christ, in birth
Kaleidoscoped on earth,
I kneel as did the wise
With giving heart on Christmas.
Yet not in one stable only,
But in private ghettos lonely,
Walled by quintillion fears
Are you born to our denying.
To pierce each bleak disguise
Widen my Christmas eyes;
Quicken these newborn ears
To heed your crying

A Second Coming

By DAVID R. MORRISON

JESUS Christ was a failure. He failed to accomplish what he set out to do: broaden the Hebrew faith to interpret the Law in its spiritual meaning, not in strict adherence to its face value.

He was a pacifist. He was a savior to save all Israel from the Roman barbarians. But he never lifted a sword against them. He was no passivist, though; he probably would not go for bingo in church any more than for changing money and for selling sheep and oxen to raise funds for the temple.

He died as savior of Israel, he said, but he did not kill a single Roman pagan. Each Roman you kill brings Israel one step closer to freedom, and he killed none at all. A savior? Maybe he was right, maybe he wasn't. I don't know, but I believe he was.

Who is that peacenik carrying that sign in front of the White House: "What about the children in Vietnam?"—Some Jew carpenter's son. He won't live to be thirty if we get into a crisis. He says he can save us all with his philosophies, but he probably couldn't save himself, let alone all of us, if he had to. Naïve!

David R. Morrison, a 22-year-old member of Swarthmore (Pa.) Meeting, is a teacher of physics and mathematics in Homestead, Pa.

"It Is Wisdom to Believe the Heart"

By BLISS FORBUSH

OVER the door of a colonial church deep in a South Carolina forest clearing there is a beautiful carved angel face surrounded by two folded wings. The guardian angel of a parish long since lost in the wilderness, it had a special meaning in the long ago to those who passed through the doorway into the sanctuary. Belief in guardian angels has disappeared as completely as the community which once worshipped in the ivy-clad church.

There are serious events and concepts which weaken or destroy modern man's belief in angels and in God Himself. One is the condition of the world about us. There are many bodies wracked with pain or eaten away with cancer. There are in the United States more individuals in mental hospitals, unable to live within normal society because of mental illness, than there are in all other hospital beds. Intense poverty exists in so much of the world that vast millions are always hungry, with starvation occasionally taking toll of thousands. Tropical diseases, not yet under control, sap the strength and ambition of millions. Primitive peoples still take barbaric actions against their neighbors as they struggle toward a sense of community. Men still persecute one another for differing political and religious ideas. A subtle degradation and denial of brotherhood is fostered because of race. We are forced to cry, "What is God doing?" And the final curse, usually including all other evils in its train, is war: wars that in our time have nearly torn our civilization apart—and may still do so. Because of these things, some say, "God is either dead or sleeping."

Members of liberal Christian denominations have long since ceased to be troubled by a critical study of the Old and New Testaments. They accept the discovery that the books of the Old Testament were written chiefly by unknown authors, then edited and re-edited by anonymous compilers. They recognize that the Christianity of the early church was quite different from the Greek Christianity which captured the Mediterranean world. Certainly the Jesus of history would not recognize himself in the theology which developed in the fourth century to explain him, or in the Catholic Mass and church rituals established to promote faith in him. The faith of some is weakened when they become acquainted with the sacred scriptures of other religions and learn that their founders were born of virgins, walked on troubled waters, cured the sick, the blind, and the deaf, and raised the dead.

Bliss Forbush, headmaster emeritus of the Friends School of Baltimore, is president of the Sheppard and Enoch Pratt Hospital, Towson, Maryland.

In modern times science has been the great destroyer of religion. It has reduced man from his proud position at the center of the universe to a tiny speck on a third-rate planet revolving about a tenth-rate sun drifting in an endless cosmic ocean. Darwin wrecked the Garden of Eden, and John Calvin's concept of the fall of man was reversed. Psychologists brought to an end the ancient dualism of mind and body, and Freud and the doctrine of behaviorism seemed to whittle away the last of man's intrinsic dignity. Man may be the finest flower of the universe, but to many he seems a mistake or a cosmic accident.

The efforts of modern theologians have weakened the faith of many by trying to explain our religious heritage so that it will be in harmony with human knowledge and human aspirations; but the terms used do not warm the human soul. "God," declares Karl Barth, "is not an indwelling divinity, but the 'Wholly Other,' an Eternal Judge condemning all the works of man." Reinhold Niebuhr, rejecting the liberal's faith in man's inherent goodness, returns to the older concept of original sin. Paul Tillich says that God is not being, but Being itself, whom we can not know but to whom we must give absolute obedience. Alfred North Whitehead declares God is the Principle of Concretion, the primordial mutual support which makes possible the creative process. Henry Nelson Wieman says that God is perceived as well as conceived, the principle of interaction which gives growth of meaning, the source of all values.

These efforts to harmonize religion and science leave the average person untouched; he must look elsewhere for a faith to engender strength. The key may be found in Santayana's poem:

O World thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.

I am grateful to all the religious geniuses of the past who, in the thought-forms of their day, have helped me to understand the meaning of the word "God." According to the Bible, The heavens declare the glory of God; and the firmament showeth forth his handiwork.—Know ye that the Lord he is God; it is he that hath made us . . . we are his people, and the sheep of his pasture.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. When ye pray, say Our Father.—For we are always of good courage . . . for we walk by faith, not by sight.

I am grateful to the scientists who have enlarged my

vision of God. The theory of the curvature of space fascinates me, as does the concept of an exploding universe. I am humbled by the thought of the infinity of time and by the knowledge that man may have existed on earth a half million years and may have a thousand times longer to develop before the candle of our sun goes out. I am freed from pessimism by the knowledge of indeterminism in matter, which allows free will to man.

George Fox said, "The Lord gently led me along, and let me see his love, which was endless and eternal, surpassing all the knowledge that men have . . . by books . . . and this I knew experimentally." This is the heart of the mystical approach—the experiential knowledge of God. In the search for God we should use every resource of historical and scientific technique available to us, but the final step for the seeking soul is the leap of faith. It may come with the sight of a majestic mountain range which gives us a sense of beauty high and lifted up. It may follow the voice of conscience speaking within the mind, or the observation of a spontaneous love that is the clear window through which the divine shows. Then one knows that the divine goodness has come close to the human heart.

The majesty and mystery of God baffle us. He is richer than all our conceptions of Him, higher than all our socially accepted ideals, more glorious than all the doctrines of the ages. We know that our minds are finite and that we can no more discover the entire meaning of the word "God" than we can discover the meaning of the ocean by the study of a drop of water taken from its vastness. We believe that although God is far more than personality, He is not less than the unique qualities which we associate with human personality. We do not limit God, in our thinking, to the scale of the stars which He has created, nor to the dimensions of the human soul.

With all this, the average individual will react somewhat like the child who, visiting his grandmother, was put to bed on the second floor. As she said goodnight and turned the hall light off, the grandson anxiously called out, "Am I to be left alone in the dark?" "Yes," replied the grandmother, "but you know you have God with you." "I know God is here," replied the child, "but I want someone with a face." Our abstract theologies, our scientific talk of the process of mutuality and the power that creates wholeness, do not answer the need of the thirsting soul. We want, perhaps childishly, a God with a face.

This is the part played in Christianity by the figure of Jesus or the Indwelling Christ. Jesus is the most perfect revelation of God that we see on the human level. Baltimore Yearly Meeting's Book of Discipline states that "The Divine Spirit became so wholly Jesus' own that his teaching, example, and sacrificial life are the full revela-

tion in humanity of the will of God." St. Paul declared that "Jesus is the image of the invisible God." Thus Jesus embodied, in his day and time, those qualities which God is seeking to bring forth in His universe: tenderness, holiness, righteousness, the forgiving spirit, and sacrificial love. The intellectual and the mystical searches for God unite in our discovering the will to love, for this is the richest path to obtaining communion with God.

"It is wisdom to believe the heart" as well as the mind. There is a process, a Spirit, in the universe which transcends it, which continually brings into existence the new. There is a creative energy, guided by an idealized mind, which draws the universe toward far-off divine events. Each creative stage prepares for new occurrences, new evolutions of unpredictable change. "The Spirit of God moved upon the face of the waters," as recorded in Genesis, but that Spirit also moves through the entire universe and breaks through into manifestations and revelations at many points. There is a Divine Presence which invades our lives. On the human level the Spirit broke forth supremely in the life of Jesus of Nazareth, and this same Spirit shows forth in human lives as they will allow it. The seeker who commences his search for God in humility of spirit, in openness of mind, in earnestness of dedication, will achieve, to some degree, communion with God. For, as St. Paul wrote long ago, "God is at work within you, both to will and to work for his good pleasure."

In Defense of Dissent

By JANE MEYERDING

MANY people feel that when they see something amiss in their society it is their duty to attempt to right the wrong. One person, however, cannot change even one factor in a whole society; he must first point out the error to other members of the community, help them to understand it, and then work with them toward improvement.

Of these steps, pointing out and clarifying the problem can often be the hardest. Stable societies dislike change, and often years of ignoring a wrong result in the loss of terms needed to define it. Thus anyone who attempts to bring to the attention of others one of these long-ignored problems (which to him may be perfectly obvious) is in effect talking gibberish. Because his companions cannot comprehend what the dissenter is saying they are likely to laugh at his explanations and to develop a tolerant, amused shrug with which to ward off his demonstrations of the dangers inherent in the problem.

Jane Meyerding, a member of Abington Meeting, Jenkintown, Pa., is in the junior class at Abington Friends School.

A dissenter in such a calm society can easily become frustrated after futile attempts to help his community, and often such frustrated individuals increase their efforts into louder and more noticeable actions. A person who acts in this manner deserves not to be labeled a clown, but to be considered a witness to a truth in which he deeply believes.

Quasi-Quaker Medical Barons

Letter from the Past — 218

A FEW years ago I picked up a stamp with a portrait of Baron J. B. Van Helmont (1577-1644), planning to use it sometime in one of these letters. He was not a Friend (he died too soon), but his son, Baron Francis Mercurius Van Helmont, (1618-1699), did for a time, at least, become a Quaker. Both Jean Baptiste and this son were physicians, and the latter belongs to that interesting group of continental scholars who came to England and threw in their lot with Friends. He was personal physician to Lady Conway and a friend of Henry More and George Keith and was acquainted with Fox and Penn. For some time a considerable body of material about him has been at Western Reserve University Library, and a definitive biography of him has been under preparation; we must still await this for details. His chief medical contribution was perhaps the collecting and editing of *Ortus Medicinae*, his learned father's posthumous *magnum opus*. His own interests were more in theology, cabbala, and metempsychosis. The stamp of his father's portrait was issued, as stated in two languages, by Belgium, where he lived and where his son was born.



Now there have just come to hand two stamps commemorating the discovery a century ago of surgical antiseptics by another Baron, Joseph Lister, the first Lord Lister (1827-1912). The country issuing them is, of course, (though unnamed, as usual) Great Britain. The one-shilling stamp includes a portrait of Lister with "OH," the chemical symbol for carbolic acid. The 4d. stamp illustrates his carbolic spray. The selection of that subject is perhaps unfortunate, as Lister himself later admitted that the use of the spray was unnecessary and not scientifically defensible.

In contrast to the younger Baron von Helmont, Lord Lister's life is well known and is admirably described in several biographies. The Quaker connection was back

several generations in his ancestry. His father, Joseph Jackson Lister, who preceded him as a member of the Royal Society, was a strong Quaker influence upon him, inculcating a sense of responsibility for diligent experimentation in science and a humanitarian concern to discover means of reducing the terrific suffering and death due to imperfect surgical methods. To the end of his long life he used the Quaker language to members of his own family. It was his happy marriage to Agnes Syme, daughter of his admired Edinburgh professional teacher, that led not to his disownment but to his voluntary resignation from the Society of Friends.

Undoubtedly English Friends will justly claim him in part in any celebration of the antiseptic-surgery centennial of 1965. From Friends House, London, it is only a few steps to the Wellcome Historical Medical Museum with the Lister exhibits. In his time Lister, a modest man, was without honor in his own country, but in the end honors were heaped upon him from his own countrymen as well as from abroad. He was the first surgeon elevated to the British peerage, but it was as a scientist that he regarded himself and as he was regarded. Today his reputation is so secure that he may be said to mark the dividing line between the old and the new in the province of surgery. The glory of his career, at least in the days of his prime, was his incessant effort to match his new discoveries with improved methods. If anyone shares his honor it is the Hungarian Ignaz Semmelweis, a martyr to similar experiments in 1865. For him the Austrian postoffice has issued a commemorative.

I might mention in passing still another baron and doctor of Quaker background. This is Thomas Dimsdale (1712-1800) of Hertford, who in 1768 was invited by Empress Catharine II of Russia to introduce vaccination for smallpox into her empire (she herself and her son, the Grand Duke, being among the first "guinea pigs"). Failure would have been fatal for the doctor as well as for the patient, but his efforts were crowned with success, and he returned to England loaded with presents and honors, a baron of the Empire. He also married out of the Society, but he retained his Quaker connection. For appropriate philatelic illustration Russia in 1913 issued a 14-kopek stamp, blue green, with a portrait of the Empress.

NOW AND THEN

And how pitiful it would be if Christmas did become tarnished by our misuse of it! No festival has so deep an impact on us; and if elders sometimes weary of traditional customs . . . there is always a generation to whom they are new, and to whom their repetition through the years of childhood fixes the day's image in their minds ineradicably.

—THE MANCHESTER GUARDIAN

No Longer Strangers

By MURIEL MORISEY

ONE of the characteristics of a new experience is the sense of strangeness which often accompanies it. Until a situation has become familiar, one is likely to feel out of focus or even out of place. This happens to each of us at some point, whether through a change from one town to another or merely from one grade in school to the next. If there is one point at which the sense of unfamiliarity is removed, it occurs in the realization that the people with whom one is in contact are no longer strangers. The feeling of kinship with others, whether through common needs, common uncertainties, or simply a common physical setting is perhaps the most important aspect of a person's integration with his surroundings.

However, the feeling of kinship may extend far beyond those with whom we share specific experiences. It may develop into a relationship and closeness with those who actually are, in the physical sense, strangers. It may become basic to our whole conception of mankind and lead us to an emphasis on the similarities which make us members of the family of man rather than on the differences which are never what keeps a family alive. We need to believe that behind each face, strange or familiar, is a mixture of many of the same basic emotions which we ourselves have. As human beings we share the same questions about personal commitment, the same fears of weakness and doubt, the same wonder about time, eternity, God.

We have all encountered moments of extreme embarrassment when our own awkwardness seemed the most obvious thing in the world. We all fear the inadequacy of moments when a direct question, or the need of another, calls on us to speak—and we have nothing to say. We marvel at the innate wisdom of a six-year-old who can say what those "older" and "wiser" have been unable to express.

We share, too, the same elations. We can feel proud of the cooperation and accomplishment which result in a walk in space. We know the wonder of human creativity, realizing that although a Beethoven or a Michelangelo is rare, the excitement of free self-expression is felt again and again. We know the incredible gift which is our ability to laugh.

The process of education is to a large extent learning about people and the forces which affect their lives. This process is a successful one if in the classroom and out we are learning not only to develop our individual minds

Muriel Morisey, a member of Central Philadelphia Meeting, is a freshman at Radcliffe College. This essay was written for presentation last spring at the graduation exercises of her class at Friends' Select School, Philadelphia.

and abilities, but also to realize the emotions and aspirations which are common to mankind.

We need never react to our experiences with people with a sense of strangeness, for in a most important way we know others as well as we know ourselves. We need never regard others as unfamiliar, for we are so very much alike. Our individual differences account for personal accomplishment and creativity, but our similarities must account for our ability to cooperate, respect, and understand.

The Deer Fence

By PAULINE SPERRY

The deer comes up
from the green canyon brush
And rests his head
on the top rail of the fence
I built to keep him
from the white plum blossoms!

Unafraid,
his gaze rests in mine—
The wordless communion God established
between all His creatures.

No wall
can keep God in,
But neither can it keep Him out.
If the plum blossoms fade,
He comes in through the eyes of the deer!

And the radiance
of that union never dies.
Some indestructible brightness
is generated.

Forgetting his disappointment,
the deer slips back into His sheltering green
To take up His mysterious,
hidden,
unknown tasks.

To exhort a man to love God is a frigid exhortation if we think of God as something outside ourselves, something separate, something apart, remote, inscrutable, unknowable. But once we perceive that God is not the parrot-cry God-is-love God-is-love God-is-love repeated ad infinitum; once we perceive that he verily and quite simply and quite literally is the love that flames up spontaneously in our own hearts—that he verily and simply and literally is the love we recognize in the hearts of those we love, then the whole meaning of the relation between Creator and creation is suddenly within our grasp.

—J. P. HOGAN

Adventure at Grindstone Island

By ROBERT E. FATHERLEY, JR.

IN the middle of a large lake in Ontario, Canada, there is a lamb-chop-shaped island. Because Mainlanders once prized the rock they found there for grindstones, the place became known as Grindstone Island. Canadian Friends rent this verdant little haven for a dollar a year, and here they sponsor many remarkable meetings and seminars.

Last August, twenty-five delegates converged on Grindstone Island by speedboat ferry for a seminar on "Biases in Teaching" held under the care of Canadian Yearly Meeting. Although most participants were Canadians, there were a delegate from Germany, a refugee from the People's Republic of China, a Kenyan student, and two Americans—my wife and I—representing the Philadelphia-based Friends Council on Education.

During the conference, our thoughts were guided by a staff of experts in the fields of education, journalism, and human relations. One of the lessons we learned at the outset was that a distinction should be made between "bias" and "prejudice." Bias, an inevitable human trait, is a slanted opinion with some or all of the facts in mind. Prejudice can be thought of as a slanted opinion with few or none of the facts in mind. It was suggested that there can be good biases as well as bad ones, while prejudice usually has a disparaging connotation. Bias is common in the presentation of historical events and characters, while literature is also a field where a biased point of view can be presented as the whole truth. Paradoxically, it is bias which can often give literature its color and power; lack of bias may result in dull, antiseptic writing.

The seminar gave some alarming insights into the hazards of textbook writing. Examples were cited in which orders were issued from educational authorities about exactly what kind of attitude the author was expected to take toward a given subject.

There was an informative talk on biases in news media, describing the role of the reporter as an objective provider of news in contrast to his role as opinion-maker. The tendency for a reporter to enter emotionally into the news was emphatically demonstrated in a moving article which one of the seminar's speakers had written while he was covering the Birmingham (Ala.) race riots. Although the delegates realized that the bias of a reporter often provides human interest, the real trick in journalism is to be objective and interesting at the same time.

The speaker on human rights gave a penetrating presentation of some of the myths and problems that exist among social and racial groups. He pointed out that teachers have the obligation to be opinion-makers in the community, not just passive observers. The protection of human rights does not mean that we must love our neighbor. Rather, the central objective is that we respect and protect another person's rights to an equal opportunity to live the best life he can. Human rights legislation can provide only for conduct, not for atti-

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tudes. The speaker revealed the power of the law and public opinion as weapons used by his organization to fight the evils of discrimination. He deftly laid open the prejudice of the "nice guy" who, though he lives a decent, respectable life, is bigoted in a subtle, covert manner when no one is looking. The "nice guy" is not willing to risk any discomfort or inconvenience to fight discrimination.

Another speaker impressed on us how differences in visual and aural perception can lead to poor communication between pupil and teacher. He projected an "impressionistic" photographic picture of Christ on a screen and asked participants to identify it. At first, nobody could do so. Then a few caught on. It took about fifteen minutes for some delegates to see Christ in the picture. This led to a fruitful discussion of the difficulties of communication between people in general. One of the problems examined was that of a teacher holding a negative bias toward a student by failing to make certain that both he and the student perceive a matter in the same way.

In the course of our discussions, we explored the many biases possible in the development of curricula and courses of study. This may come about both through omission of subject matter and through its inclusion. The importance of subject matter itself was shown to be decreasing in Ontario educational circles. Instead, there is a growing concern to foster critical thinking as a prime objective of curriculum planning.

We were unanimous in our belief that as human beings it is impossible to be completely objective, and that no matter how hard we try we shall always be biased in one direction or another. Although some bias is good, this evaluation is so subjective that what constitutes good bias must be an individual decision.

Of course we could not achieve a complete understanding of bias and prejudice; we were there to be made more sensitive to these strong forces. Some understanding was gained on how to anticipate situations where bias and prejudice can enter with negative results. By being aware of the nature of such situations and where they are likely to occur, we are reducing the hazards involved.

The vitality of the experience at Grindstone Island reflected the dynamism of Canadian Friends, who number only about four hundred. As many Quakers have found, such gatherings often have an influence on human relationships which goes far beyond the stated aims of the program. Some of the participants experienced a depth of love for others that they seldom had encountered before, but this was not achieved without moments of anguish, bitterness, and misunderstanding. Some non-Friends found the Quaker style of meeting together so strange that they rose up against it; during the last hours, however, all were moved by what they had been going through all week. Several young students in teachers' colleges found their ideals and images of teaching under close scrutiny; they had their ideas seasoned with the spice of searching dialogue with experienced professionals. Young and old, single and married, men and women, Canadian and non-Canadian, Caucasian, Negro, Oriental: all found some common threads in the complex fabric of their backgrounds and concerns.

There is a subtle but important difference between *having* to work out problems of group understanding and *wanting*

to work them out by accepting the views of others charitably, yet still feeling free to contribute one's own differing opinions. The name "Grindstone" was prophetic. It conjured up images of crushing, grinding, and reduction into progressively finer substances. Delegates who had to grind out answers and break down barriers to understanding emerged from this process more sensitive, more perceptive, and more loving.

Letter from Bangalore

IT HAS now been possible for me to visit some of the VISA volunteers who have been in India for a year, and I have gotten a fairly clear picture of their assignments. Let me tell you about some of them.

A young Friend from Norristown (Pa.) is working at the remotest assignment we have: working with an Englishwoman who has built a home and clinic and a little hospital out in the middle of nowhere in a valley surrounded on three sides by spectacular mountains. Dora Scarlett, the Englishwoman, uses volunteers from various sources. We will be placing a second volunteer there in December.

Since our volunteers are not specialists, they help in many different ways. Our VISA volunteer has learned to be in charge, almost by himself, of the clinic, treating illnesses and minor accidents. The people requiring treatment come from a number of surrounding villages. They are ignorant of modern medicine, try many wrong and sometimes fatal self-cures, can pay virtually nothing. When I was there, one woman came with a patch of odd-looking skin on her arm. Diagnosis: leprosy, a very common disease. She must be taken all the way to Madurai for proper treatment at the government hospital. This involves going by bullock cart for a couple of hours to the nearest town, then by bus to Madurai, an all-day excursion. With the red tape involved in getting treatment at the hospital and with the fears the villagers have of going into that kind of situation, it is absolutely necessary in most cases for someone from the Center to go with the person. Our volunteers also help with building projects, caring for farm animals, cooking meals, seeing officials, etc. Living conditions are primitive—I slept in the volunteers' room right next to the stall for the bullocks. United States surplus foods are used extensively and monotonously.

A young woman VISA volunteer is working at Gandhigram, a big, sprawling campus embracing various educational and training institutions, which attempts to implement the ideas and principles of Gandhi. She is teaching at the Rural Institute, a non-degree-granting college. Like other volunteers, she is learning as much as she is giving, working in villages on practice teaching, or in model schools, and associating with some of the best minds in India. VISA encourages volunteers to identify with Indian people, not only so that their contribution and service will be extended, but also for the meaning and value to the volunteer. We are not dealing here with an

underdeveloped culture, although some cultural characteristics will probably need to change if India is to be economically developed. (One thinks, for example, of the enormous waste of food caused by the monkeys, which are generally considered sacred.)

Another girl volunteer, who had some training and experience in social work prior to coming to India, is working in a slum section of Magalore with the Crescent Welfare Center, a small social service institution founded, financed, and managed by a Muslim business man. There is a board of directors which brings in other citizens. The Center is mainly concerned to reach out to Muslim women who are constantly in purdah (veiled) and who do a little home-industry work in their miserable homes. The incidence of disease, especially tuberculosis, is high among these women. Progress in persuading them to come to the Center and to engage in any social activities is made at a snail's pace. Our VV lives in some nearby hospital quarters with a hospital volunteer from a Swiss organization.

A third girl VV is attached to a small, nongovernmental hospital in a village in the state of Karela, working with a woman doctor. The hospital is under the Church of South India, which is the result of the merging of all of the principal Protestant denominations in South India, an accomplishment that had a significant influence upon the world ecumenical movement. This volunteer had had a little premedical work before coming out; she is a pioneering type and has picked up many of the skills of a nurse and is virtually an assistant to the doctor. She is especially interested in family planning; on her own initiative and without much support from the doctor she has contacted government officials and pushed and pushed to get a program going in family planning. There are enormous hurdles to overcome.

A young man from Cleveland Meeting is working with the International High School in Pichanur, a village not far from Coimbatore, a fair-sized city. The high school is the brain child and concern of one of the landowners in the village who was educated at Oxford University. Unlike most Indians with such education who escape from their villages to the cities and towns, Mr. Isvarmurti decided to stick with his village and do something to change its life. He has now built up a rather remarkable faculty at the school; all the teachers hold degrees. The school facilities are crude by American standards. Mr. Isvarmurti's educational principles are far in advance of the usual Indian ideas and methods; therefore he has to contend not only with the traditional lethargy of Indian villagers but even with current Indian educational theories. The Indians pretty much took over the authoritarian teaching techniques that are common even today throughout Europe, and the average student develops little initiative and self-direction. There is no give-and-take between teacher and pupil. Well, the VISA volunteer here, who had done some teaching, is concentrating on the extracurricular features of school life, such as editing a monthly paper, organizing community days, spark-plugging special projects, etc. It is a slow and frustrating task. He lives in a tiny room, with a rope bed, which is flooded when the monsoon rains come; and he eats his meals with the principal and his mother, which means monotonous Indian food. Up until recently he had to use the nearby fields, as do most

These excerpts are from the second newsletter (dated in October) written by Lawrence McK. Miller, Jr., secretary-on-leave of Friends General Conference, who, with his family is at present in India as director of the American Friends Service Committee's Voluntary International Service Assignments (VISA) unit in Bangalore.

Indians, for toilet functions. Now a privy has been built. This again gives you a picture of the low standard of living in villages. Here is Oxford-trained Mr. Isvarmurti living at a most elementary level.

The VISA program, then, is concerned to provide an opportunity for young Americans to perform simple acts of service in situations where it is difficult to perform such service, where most Indians and Westerners would be too inconvenienced in terms of living conditions or too frustrated by the overwhelming problems and hurdles of both. There are excellently conceived nationwide development plans in India, with every hundred villages organized into community development blocks, etc., but there is a shortage of persons who, out of religious or simply humanitarian concern, will bring their concern and education to bear upon the tough knot of the interrelated problems of illiteracy, poor health, poor farming methods, and desperate poverty. VISA volunteers are asked to chip away, with the aid and supervision of idealistic and concerned Indians, at this seemingly impenetrable, granitelike block of traditional backwardness. It is hoped and expected that this will be as much of a learning as a giving experience for the volunteer and that the two years with VISA will decisively influence his vocational choices and his system of values.

The American Friends Service Committee is convinced that only radical changes in our scale of values will enable the United States, and the west with it, to move away, rather than toward, the abyss that was opened for all to see when the atom was split and the bomb was dropped on Hiroshima. Here in India the volunteers (most of whom are pacifists of one variety or another, some of whom are on alternative service as conscientious objectors, and all of whom are dissatisfied with some aspects of American culture) are brought face to face with an important dimension of our life as world citizens and are placed in situations where theories are severely tested and where inner resources are called upon. It is a demonstration of the "morality of involvement" (to use Bishop Robinson's phrase) which Friends at their best have practiced for three hundred years.

* * *

And now, finally, some details of our first holiday. We were leaving Mysore (fifty miles from Bangalore) when we saw a camel coming down the street, with the driver up top on a two-seater. We stopped and gaped, and the driver promptly turned around and came over to the car and brought the camel down on its knees and then to the lying-down position, indicating that he would give rides. Timmy immediately said he would be first, so, as the usual crowd gathered, Timmy bravely mounted in front of the driver. Up went the camel to standing position (not exactly like an Otis elevator), and off they went down the street. Timmy was predictably a little scared, but he made the trip without asking to get down. Then Janice had a ride.

Next morning at 7:15 all five of us embarked on a two-and-a-half-hour elephant ride through the jungle. This was an absolutely unforgettable experience. The five of us were seated back to back, sideways, on the elephant, while the driver was seated on the elephant's neck, his feet through some rope

straps which he continually pumped, apparently to keep the elephant moving. He carried a wicked-looking machete which he used to cut down branches that he judged would hit his passengers. (He used the back side to whack the elephant's head every now and then.) What is so thrilling is to have this huge animal ploughing through the jungle underbrush, silently stalking other animals. The morning was lovely, with a clear sky and increasingly hot sun, but we were about 1,500 feet up the Milgiris range of mountains, so the air was perfect.

We saw fresh elephant droppings, and our driver roamed all over likely haunts, at times standing on the elephant's head to get a better view, but to no avail. But we did come close to herds of literally a hundred or more spotted deer, some with magnificent antlers. Most of the time the elephant was reaching for grass and leaves with his trunk and stuffing them into his mouth. The elephant's walk creates an odd lumbering movement up on top, and it is necessary to hang onto the handrails provided. Of course, it was quite unnecessary to keep to trails; this is the great advantage of riding on an elephant instead of in a motor vehicle.

Later we drove up to Ootacamund, 7,000 feet up in the Milgiris mountains, and from there to Kotagiri, reaching an elevation of over eight thousand feet at one point, with spectacular views all along the way. Eight thousand feet would put you well above the tree line in most parts of the United States, but here you come into tea and coffee plantation country, with more prosperous-looking estates and houses than I have seen anywhere in India. Everything is lush and green. The nights are very cool; and the daytime weather is a contrast—no shirt needed in the sun, but a heavy sweater needed in the shade. We stayed with Alice Barnes, a spry English Friend who has now become an Indian citizen. She has been in India for fifty years and is presently the editor of *The Friendly Way*, a quarterly magazine that seeks to link together Quakers and Quaker projects throughout India and Pakistan. She has a typically English cottage perched on the side of the mountain amid trees and tea bushes. Just below is the house of Marjorie Sykes, well-known Friend and pacifist who was involved in the independence movement and who worked with Gandhi. Also in Kotagiri is Mary Barr, who worked very closely with Gandhi in village work and who is now in retirement.

Bangalore, India

LARRY MILLER

I wonder if you know the story of the Rabbi of Witkowo and the blind beggar. One day the Rabbi was walking along the street with his son, and said to him, "Go, give a penny to that blind beggar." The boy did so, but when he rejoined his father, his father said to him, "Why didst thou not raise thy hat?" "But he is blind," replied the boy, "he could not have seen me." "And how dost thou know," retorted the Rabbi, "that he is not an imposter? Go, raise thy hat."

The Rabbi obviously was fully aware of all the ramifications of truth, and that the beggar, blind or not blind, was a man like all other men, with something of the divine in him, and entitled to respect.

—STANLEY MOORE

Southern Africa Quaker Newsletter

Friends and Their Friends

"Sane Toys for Healthy Kids" is the slogan being used by the Lionel Corporation since it discontinued its manufacture of war toys. Germantown (Philadelphia) Meeting's newsletter suggests that expressions of support for this policy be sent to the Lionel Corporation at 100 Hoffman Place, Hillside, New Jersey.

Arch Street Meeting House (built in 1804) is one of the historic Philadelphia places of worship featured throughout December in the Christmas window displays of the Philadelphia National Bank at Broad and Chestnut Streets. Among the objects of interest in the Quaker window are two mannequins in heirloom Quaker costumes which usually make their home in the "museum room" at Fourth and Arch Streets.

To stimulate writing on Christianity and youth, Association Press has announced a \$2,000 award for an unpublished book (nonfiction) in that area. Detailed information on the contest, which closes March 31, 1966, may be obtained from Stanley I. Stuber, Director, Association Press, 291 Broadway, New York 10007.

A youth project in Vietnam is being planned by the American Friends Service Committee, which hopes to send young Americans to work with Vietnamese youth in rural service programs of such agencies as the Voluntary Youth Agency of Vietnam, an organization in which several Vietnamese who formerly participated in AFSC projects are now active. (According to latest reports, these young people have been able to work in border villages without being disturbed by either the Viet Cong or the South Vietnamese.) The Service Committee, which expects to launch its new project with a very limited number of workers, is not yet in a position to recruit volunteers.

Training in leadership for nonviolent social change is being offered at the recently established Upland Institute in Chester, Pennsylvania, to twenty-two graduate students, all of whom have had some experience with agencies like the American Friends Service Committee or with the Freedom Movement's desegregation programs. In addition to courses in the history, theories, and techniques of social change, the students are doing experimentation and field work with nearby social agencies. Visiting lecturers, supplementing the resident faculty, have included Victor Paschkis, Kenneth Boulding, Robert Gilmore, and Bayard Rustin.

In seeking applicants for the 1966-67 school year, the Institute's president, Ronald V. Wells, mentions the deep social concern shared by the present students.

Further information, including the Institute's 1966-67 *Bulletin* and a fact sheet (with application blank), may be obtained from John W. Thomas, The Upland Institute, Upland Avenue, Chester, Pa.

Florida Avenue Meeting in Washington is nothing if not cosmopolitan in its make-up, as may be gathered from the November issue of its *Newsletter*, which tells of the acceptance into membership of a couple who are now stationed in Taiwan, where the husband is attached to the American Embassy. The problem of how to carry out the usual Friendly custom of appointing someone from the Meeting to call on the new members might have stumped some Meetings, but not Florida Avenue, which promptly assigned this pleasant duty to another member living sufficiently close to the embassy in Taiwan for such a commission to be not out of the question.

Carolina Friends School, which opened only a little over a year ago with kindergarten classes backed jointly by Durham and Chapel Hill (N.C.) Meetings, has met with such enthusiastic response in the two communities that "it is becoming imperative," according to Susan Gower Smith, chairman of the Finance Committee, "that we start our building program before the next academic year. Our enrollment last year was thirty-two (of whom eight were Negro). This year, with the addition of a first grade, it increased to eighty-five. The population is outgrowing the facilities."

Wrightstown (Pa.) Meeting held dedication ceremonies on November 28th for its recently completed First-day School building. Proceeds from an "Open House Fair," held on the preceding day, went toward the building fund for this new structure. Conducted tours of the meeting house, the school house, and the First-day School building, organized in connection with the Fair, included (according to *The Bucks County Gazette*) "the start of the historic 'Indian Walk,' which created the boundaries of Bucks County in early colonial days."

Howard Thurman, widely known to Friends and others as one of the nation's leading writers and speakers in the field of spiritual disciplines, has been appointed a visiting professor on the faculty of the Earlham School of Religion, Richmond, Indiana, which has now completed its first three years as a full-fledged Quaker graduate school awarding B.D. and M.A. degrees.

The biological facts of race, enumerated in a statement by twenty-two eminent scientists from seventeen countries, have been reprinted in illustrated form by the American Jewish Committee (165 East 56th Street, New York 10022; ten cents each, \$5.00 per hundred.) "All men living today," says this statement, "belong to a single species . . . and are derived from a common stock. . . . It is not possible from the biological point of view to speak in any way whatsoever of a general inferiority or superiority of this or that race. . . . The peoples of the world today appear to possess equal biological potentialities for attaining any civilizational level. Differences in the achievements of different peoples must be attributed solely to

their cultural history. . . . Racist theories can in no way pretend to have any scientific foundation and the anthropologists should endeavor to prevent the results of their research from being used in such a biased way as to serve nonscientific ends."

"The coat off his back" was donated to the American Friends Service Committee by a well-dressed man who not long ago came into the Philadelphia warehouse, took off his suit coat, and said: "This is for you. I'll be back." Returning in an hour, he handed in the trousers of the suit—along with several other bundles of clothing for AFSC programs.

The Society for Social Responsibility in Science has elected as its new president Dr. William C. Davidon, associate professor of physics at Haverford (Pa.) College, a member of the Peace Education Committee of the American Friends Service Committee.

With a membership of some 1000 scientific workers in twenty countries, this Society seeks, according to William Davidon, "to foster a tradition of personal moral responsibility for the consequences to humanity of professional activity, with emphasis on constructive alternatives to militarism."

Latest data on 250 religious bodies is available in the new, fourth edition of *Handbook of Denominations in the United States* by Frank S. Mead (Abingdon Press, Nashville, Tenn., \$2.95). Arranged alphabetically and thoroughly indexed, this reference work contains authentic information on the history, doctrines, distinctive characteristics, organization, and present status of church groups, as well as a glossary of religious terms, a bibliography, and statistics on church membership in the United States.

At Salonika, Greece, is a "Quaker School for Rural Girls" which since 1945 has been sponsored by the Friends Service Council (of England). The FSC now announces that next summer it will relinquish its responsibility for this school, giving as the principal reason for its decision the fact that the Greek Ministry of Agriculture is now helping women and girls by establishing centers or courses for teaching new methods of homecraft.

Friends Schools in Ramallah, Jordan, have been granted an exception to the new law requiring that Islam be taught to Moslem students in all schools. A majority of students in the Friends boys' and girls' schools there are Moslem, and at first the only alternative to instituting Moslem teaching seemed to be to curtail greatly the enrollment and accept only Christian students. Now, according to the newsletter of New England Yearly Meeting, the restriction has been lifted, and the Friends' schools are free, at least for the present, to carry on their traditional policy of accepting students of all religions.

For many years New England Yearly Meeting was responsible for support of these schools, which were founded as a result of Eli and Sybil Jones's visit to Ramallah in 1867.

Clark Moore, history teacher at George School, Pa., and author of a forthcoming textbook on Africa, has been sent by the U.S. State Department to visit an international school in New Delhi, India, in the hope of establishing an affiliation with schools in the United States. From India, according to the *Wrightstown (Pa.) Meeting Reporter*, he moves on to Africa, with the aim of visiting not only schools and Friends' activities but also the families of former and present George School students.

Increased church-state problems may arise as federal anti-poverty and education funds are given to church-related schools and other institutions that work in partnership with public agencies, says the annual report of the American Civil Liberties Union's Greater Philadelphia Branch. The report calls attention to a revival of the spirit of McCarthyism as a result of right-wing extremism in connection with public concern over Vietnam, and also to growing demands for restrictions on rights of assembly and petition, following increasing use of demonstrations and other forms of direct action. (In general, courts and law-enforcement agencies have stood firm.)

"War is Costly—Peace is Priceless" is the slogan that the Fellowship of Reconciliation not long ago requested Pitney-Bowes, mailing-machine manufacturers, to install in FOR's postage meter. Pitney-Bowes refused, saying that the proposed slogan was "controversial" and susceptible of "political interpretation." (Owners of mailing machines can replace slogans and symbols only through the firms that build the machines.) FOR has taken its business elsewhere, and postal officials have been asked to reverse the ruling.

The *St. Louis Post-Dispatch*, in commenting on this occurrence, wonders if New Hampshire's Senator Cotton would be able to get his statement approved as a mailing slogan. Referring not long ago to the projected gradual closing of the Portsmouth Navy Yard over the next ten years, the Senator said: "The one hopeful sign for the Yard's future is the steadily worsening world situation."

Student strikes and protests have a long tradition in Japan, according to Hugh Borton, president of Haverford College, speaking in New York at a luncheon sponsored by the Japan International Christian University Foundation, of which he is vice president. In Japan, as in this country, he said, the challenges resulting from general social unrest are causing new intensity in student involvement in campus and off-campus problems. "Any student body that does not show signs of unrest," he suggested, "is . . . not in the mainstream of the realities. . . . Any college or university which has as its ideal the propagation or acceptance of the status quo . . . is not fulfilling its high calling. . . . I believe it is time our colleges and universities spent less effort on how to cope with student unrest . . . and more time on making the entire college experience a more significant and meaningful one so that their students are helped to . . . meet the revolutionary changes of our time . . . with imagination and daring."

Is the FRIENDS JOURNAL on the reading racks or tables of your public library? If not, would your Meeting care to arrange for a subscription so that the library could regularly have the JOURNAL available for readers and inquirers? How about discussing this at your next monthly meeting for business? The special rate for library subscriptions is \$4.50 a year.

A strike of Negro workers in Mississippi is an unprecedented event which the Fellowship of Reconciliation predicts may lead to a chain reaction of significant proportions. One hundred agricultural workers in the Mississippi Delta recently walked off their jobs in protest against wages of three dollars for dawn-to-dusk cotton chopping and six dollars for a day of tractor driving. Ten days later they were joined by five hundred more colored workers, and the strike continued despite harassment of the strikers by plantation owners.

Friends House in London will be the scene next year of the nineteenth convention of the International Congress of the World Alliance for Liberal Christianity (IARF), in which many Friends are interested. The time of the gathering will be from August 2nd to 7th.

Robert E. Spiller of Chestnut Hill (Philadelphia) Meeting, Felix E. Schelling Professor of English Literature at the University of Pennsylvania and author of *The Cycle of American Literature*, has been awarded an honorary Ph.D. by the University of Kiel, Germany, in recognition of his outstanding research and publication in the history of American literature and civilization.

The College Park Association of Friends in the San Francisco Bay area of California, which, among its other activities, sponsors the John Woolman School, occasionally has difficulties caused by its unusual name, as in the recent instance (reported by Herbert C. Jones of San Jose) when the Internal Revenue office disallowed a taxpayer's contribution to this Quaker body, explaining that contributions to "social organizations" were not tax-exempt.

"You Think You Have Troubles?" is the heading of an item in the Doylestown (Pa.) Meeting Newsletter which reveals that the official duties of the town constable of Dorchester in the Massachusetts Bay Colony in 1645 included not only "Removing oyster shells from public ways" and "Directing funerals of victims of smallpox" but also "Catching Quakers."

An experimental program for migrant laborers along the East Coast has been launched by the American Friends Service Committee. The project will select and train a member of each crew to understand the legal rights of the migrant worker and the services he is entitled to in the communities where he

temporarily resides. AFSC staff members will work with the laborers during their winter stay in Florida and then move north with them as they work the crops. The assistance of volunteers in the communities along the way will be sought.

In addition, a group of farm workers in California has received a grant for a program of self-help housing, planned with AFSC staff assistance and based on the Service Committee's experience in a nearby county. The future homeowners will contribute their labor as "sweat-equity" in their new community, *El Porvenir* (City of Hope).

A new AFSC Indian Program on the Northern Cheyenne Reservation in Montana was established in November, with Jack and Ethel Haller, formerly of the American Friends Service Committee's Houston, Texas, office, as youth workers. The Hallers will assist in helping young Indians caught between two cultures to meet the challenges of modern life, while retaining the best features of their tribal heritage.

The establishing of an international police force acceptable to even the most intensely competitive of nations is proposed in a recent study (entitled *Keeping the World Disarmed*) by Arthur I. Waskow, resident fellow of the Institute for Policy Studies in Washington, D. C., and author of several books on disarmament. Sample copies of the booklet are available without charge from the Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, California.

The Brethren Service Commission has received a Lane Bryant citation for its volunteers who serve as control patients at the National Institute of Health, Bethesda, Maryland. Over one thousand Brethren volunteers (including many conscientious objectors to military service) have participated in hundreds of research projects there since 1954 and have been pronounced the mainstay of this experimental work in the world's largest medical-research center.

Friends schools and colleges, like most other institutions these days, are continuing to reflect the population explosion in terms of campus enlargement and new buildings.

Among the latest of these projects are the recently completed Worth Health Center at Swarthmore College and the new Activities Building at Philadelphia's William Penn Charter School.

Named for the late William Penn Worth and Caroline Hallowell Worth, Swarthmore's Health Center was presented at dedication ceremonies on December 7th by William A. Worth of the class of 1914 on behalf of the Worth family. (Caroline Hallowell Worth, an active Friend, served on the college's board of managers from 1903 until 1933 and as an emeritus member until her death in 1946.)

Penn Charter's Activities Building was dedicated on November 12th, when Charles M. Roberts of Philadelphia, general chairman of the development campaign through which funds for the structure were raised, made its formal presentation to

Barbara S. Sprogell of North Wales, Pennsylvania, clerk of Penn Charter's overseers (and, incidentally, one of only two women ever to have served as overseers of this 275-year-old school for boys).

The Accent Is Southern

Southern students, Negro and white, are working together in communities close to home in an experiment being carried out by the Virginia Students Civil Rights Committee (VSCRC), as reported in *The Southern Patriot*. "We decided we didn't need to go to Mississippi to find work that needed doing," explains Ben Montgomery, chairman of VSCRC and a student last year at Hampton Institute. "We had problems right here."

Last summer students from seven Virginia colleges set up headquarters in Blackstone, Virginia, and worked throughout the Black Belt counties south of Richmond. There, in the midst of great rural beauty, is the usual assortment of civil rights problems—but better covered up, possibly, than elsewhere. If Mississippi is the "closed society," Virginia is the "controlled society," according to a project worker. Traditionally the state has been run from the top by the few—a system made to order for machine control.

This handful of idealistic college students, most of them native Southerners, did careful research, visited local people, and spent much time just listening. Voter registration was an obvious objective, but crop allotments and jobs were big issues, too.

This winter there will be weekend projects, and next summer it is hoped that many more workers will be on hand. One future objective is to do organizational work among poor white people as well as among Negroes and to bring the two groups together.

What is the reaction of local Negroes to white Southern students who come to their homes? "They can't believe it," says one of the students, while another adds: "If you are from the South and work in the movement, you may go home to ostracism and pain. So you think a long time, and when you make up your mind you really believe."

Letters to the Editor

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

North Shore Summer Project

Your story about the Chicago area North Shore Summer Project (November 1st JOURNAL) sums up the significant statistics that were gathered by this remarkable community effort to secure equal opportunity in housing; but, as a member of Lake Forest Friends Meeting, I want to correct the erroneous impression that this project was conducted under the care of this Meeting. Actually, some members were involved, but Lake Forest Meeting was only one of nearly fifty groups who gave their names as sponsors, along with over 1600 individuals.

The project is a fine example of a community effort that, stimulated and guided by the American Friends Service Committee, rapidly developed into a vigorous, dynamic, self-supporting entity in its own right. Fair housing committees in

nine different North Shore towns had been working under the leadership of the Chicago Region AFSC Housing Opportunities Program. The people involved recognized the fallacy of condemning discrimination in the South while living in segregated communities in the North. They realized the time had come to confront homesellers and the real estate industry with the demand that all homeseekers receive equal treatment and service.

Plans for the eight-week project were developed during several months of furious committee activity. Individual conversations with realtors were held. Petitions were circulated. A Center was established in each town, staffed each day, all day, by local volunteers. A hundred carefully selected college students, under the direction of adults, interviewed homesellers and neighbors and tabulated the results. Excellent publicity was written and published. Money was raised. Vigils were held in front of noncooperating real estate offices. Before the summer was over, hundreds of citizens had been actively involved in their own communities, and discrimination in housing opportunity was being talked about openly and fiercely. The climax of the summer was a speech by Martin Luther King at the Winnetka Village Green to an enthusiastic crowd of probably 10,000 people.

No one claims that the Summer Project was successful in changing discriminatory practices of the real estate industry. But conversations it started will continue, and many of us have been given the opportunity to work for and to speak out publicly for our belief in equal rights for all citizens.

Deerfield, Ill.

ALICE WALTON

"The Sense of the Meeting"

Your editorial (JOURNAL, October 1) raises the very real question of whether waiting for consensus is too cumbersome a procedure for a fast-moving age. The theoretical basis, recognized by you and very lucidly expounded in philosophical terms by Howard Brinton in *The Quaker Doctrine of Inward Peace*, does still work—sometimes. More often, however, Quaker procedure, by dragging matters out interminably, may cause more tensions than it relieves.

Let's face it: Quakers in a fragmented society have become far more diverse and have become geared, perhaps inescapably, to the frenetic pace of the age. A basic question may be whether we should adjust to the age or should hold to our values despite the pressures of a world bustling along obsessively, leaving God well behind. Yet if such adjustment is our decision, as it may well have to be to "be relevant" or perhaps even to survive, let us decide clearsightedly, realizing that to retain such values as we can we have sacrificed some that were of the very essence of the Quaker genius.

Woodmere, N. Y.

CHARLES T. JACKSON

Norman Morrison's Death

Press comments ascribing the self-immolation of Norman Morrison to a deranged mind and picturing his sacrifice as the transferral of an Oriental instrument of protest to Occidental civilization reflect a total ignorance of the tradition of Christian martyrdom.

The sacrifice of Jesus for the sins of mankind does not

differ fundamentally from Norman Morrison's sacrifice. Both were brutal and violent. God so loved the world that he gave his only son. Who are we to say that God did not command Norman Morrison to give his life for the love of his fellow man? There are many ways to serve God; few are called to be martyrs; Norman Morrison was.

It is true that Jesus did not himself drive the nails into the cross, but he did nothing to save his life either at Gethsemane or during his trial before Pilate, who in effect pleaded with him to put up a legal defense.

So it was with the martyrs. Peter turned back to go into Rome—to what he must have known was certain crucifixion. The Romans of Diocletian's day must have considered the Christian martyrs deranged, since they cheerfully went to the lions rather than perform the token rites of Roman paganism. Mary Dyer returned to Boston to undergo a martyrdom which had been promised her by the Puritan government in order to testify to her Quaker beliefs. Were all these also "futile suicides"?

Norman Morrison has also been charged with acting selfishly. He deprived his wife of a husband and his three children of a father. God has indeed placed a heavy burden on this family. Norman Morrison knew this, and so brought his baby as a witness of his final act to show that the baby too shared in it. When Jesus sent his apostles abroad to preach the Gospels, he said: "He that loveth son or daughter more than me is not worthy of me."

Few of us can take Jesus at his word. Norman Morrison, with God's help, could.

Greenwich, Conn.

GEORGE PECK

Regarding Norman Morrison, I have been horrified at the willingness of Friends to make critical comments, sometimes to the outward press. One may, of course, take the view that suicide is never, under any imaginable circumstances, a legitimate form of witness. But those who think so ought to say so, and why. Unless one takes this position and rigorously holds to it and defends it, criticism becomes criticism, specifically, of this one particular Friend on this one particular occasion. This violates charity, because most of us don't know enough of the circumstances to judge.

Wayne, Pa.

R. W. TUCKER

The death of Norman R. Morrison has laid a heavy burden on Friends, not only in his own Meeting, but across the nation, wherever people ask: "Why did he do it, and what does it mean to Friends?" It is important that we recognize the burden and its nature.

Most common reactions seem to be two: the one an unfortunate, simplistic rejection of his act as out of keeping with Quaker traditions, the other an essentially political inference that this, while tragic, is a somehow noble appeal to the conscience of the nation.

Both of these miss the central fact that Norman Morrison's death was an act of violence by a man committed to non-violence. Had he poured kerosene on someone else and lit it, no one would have mistaken the action for anything but what it was. By turning his frustration and hatred inward he has

misled some, while committing, in the most direct way, exactly the kind of violence he was protesting.

This action will permanently hurt his children. It already has initiated a chain of similar incidents, so that, as often happens, consequences spread far beyond the original deed.

It is the act of a man too ill to deal with his own concern and feeling of ineffectiveness. Each of us faces these same concerns; each has within him elements of violence. When we find useful outlets for these, we avoid the destructive outbursts which come from too strong suppression of normal emotions. But it is rare for such outbursts to come literally without warning. A desperately ill person cries out inarticulately for help, and loving care can answer his need.

This is the real burden that Norman Morrison has put on us all: not to condemn, not to use as a political tool, but to be sensitive to that silent appeal of those who sit and walk beside us.

Allendale, N. J.

EDWARD M. BEVILACQUA

To what extent is the shattering self-sacrifice of Norman Morrison a creative thing, like the bursting of a seed before new growth takes place? The immediate impact of his laying down his life has been so great that news of it has spread around the world to move people deeply everywhere. In Friends Meetings we are forced to examine anew our frame of reference: opposition to capital punishment, reverence for life, disapproval of suicide, emphasis on endless patience, duty to family and Meeting, and admiration of martyrdom only when it is thrust on the martyr.

Brighter than the flames which enveloped him was Norman Morrison's spirit. Brighter yet was the Divine Light which he surely hoped would shine through him for a moment with a brilliance greater than that of an explosion of the nuclear arsenal of the nations. If something of this kind did in fact happen on November 2 when Norman Morrison laid down his life, then we will experience some new growth in our lives, smell a new sweetness on the earth, and see the cause of peace receive support from unexpected sources. In any case, may God help us to bless to the use of mankind this Friend's sacrifice.

Madison, Wis.

FRANCIS D. HOLE

A Press for German Friends

You probably know that here in Bad Pyrmont there is the only Quaker meeting house in Germany—or at least the only one I know. I think that Leonhard and Mary Friedrich were in some ways instrumental in having it built. It was finished in 1939, and they used it as their home to keep "the authorities" from taking it over. (They took over public buildings but not homes.) Leonhard spent three years at Buchenwald. For years he has run the L. Friedrich Press from Bad Pyrmont. He now finds the work too much, and he is most anxious to get someone to carry it on. I would like to help him find a buyer.

He told me the other day when we were discussing terms, etc., that he could simply send "all the paper" to a paper mill to be turned into pulp and reused. The only loss would be that German-speaking Quakers would not have any stock of

or source for Quaker literature. This sums up the situation as to the desirability of having someone carry it on. He says that his stock at cost amounts to about DM60,000 or U.S. \$15,000. But he doesn't expect to get anywhere near that for it. Furthermore, he would make terms which would suit a desirable buyer—desirable, that is, from his point of view. And it could be arranged that no down payment is necessary if the "desirable buyer" has no capital.

I think that there is a genuine need here in Germany to carry on the work which Leonhard and Mary Friedrich have been doing. Furthermore, I think it is an opportunity for a person interested in Germany and in publishing to get started. If the right person could be found to carry on this press I think that the Society of Friends would benefit. Leonhard Friedrich may be addressed at Bismarckstr. 37, Bad Pyrmont, Germany 328.

Bad Pyrmont, Germany

WILLIAM PREIS

Esperanto as an Aid to Peace

In the September 1st JOURNAL is an article on "Peacekeeping or Peacemaking?" by William B. Lloyd, Jr. If, as E. B. White writes in *The Wild Flag*: "Peace is not something to be kept like a pet monkey: peace is the by-product of responsible government," how can we talk reasonably about peace-making except in terms of setting up a responsible government internationally?

The American plan for peace—a federal union operated democratically by people with a common language—has worked so well that for a hundred years not a single man has been killed in a war between the states.

We work for peace when we work to get the U.N. to ratify the action of UNESCO in approving a resolution on Esperanto as an international language. As soon as that action is taken we can then make the U.N. into a federal union and look for peace on a world basis. If a plan works for the fifty states of our union, why not for the 114 states in the U.N. plus all the other states (like China) that should be included?

Middleton, Wis.

GLENN P. TURNER

Workroom and Thrift Shop: A Correction

In the FRIENDS JOURNAL of November 15th, an item concerning the New York Friends Workroom and the Thrift Shop gives the impression that they are one and the same. This, however, is not so. The Workroom of New York Monthly Meeting was started in 1941 to help the American Friends Service Committee warehouse in Philadelphia fulfill its commitments. We continue to collect and process used clothing and make new garments.

The Thrift Shop was started by Friends Center about five years ago to help finance its foreign student program. At present it is under the aegis of the New York Regional Office of the American Friends Service Committee. The Thrift Shop collects usable bric-a-brac and clothing to be sold for this purpose.

I hope this will clarify for JOURNAL readers the purposes of both of these projects.

New York City

ENID V. RUBINSTEIN, Director
New York Friends Workroom

Tour to Bible Lands for Friends

Among the parties we are arranging to visit the lands of the Bible—both Israel and Jordan—is one for English Friends led by E. St. John Catchpool. For many years we have arranged such parties, but this year we are hoping that a group of American Friends might fly over here to link up with Mr. Catchpool and then fly out together for a fourteen-day tour of Israel and Jordan. The all-inclusive cost of the tour from New York (including five days in London) would be \$850. The date is October 11, 1966 from London.

Anyone interested in getting together a group of American Friends for this trip may communicate with me at the Church Travel Club, Normanhurst, Godalming, Surrey, England.

Perhaps I might add that we are not a commercial travel agency but exist to promote parties as a means of Christian witness.

ROGER H. DEPEMBERTON

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.

DECEMBER

18—Sixth Annual Nazareth-to-Bethlehem (Pa.) Peace Pilgrimage, sponsored by Lehigh Valley Meeting, near Bethlehem. The ten-mile walk starts at 12 noon at Nazareth Center Square. Cars provided for those unable to finish on foot. For information phone Bethlehem 865-2046 or Easton 258-7313.

30-January 2—Annual Midwinter Institute, Pendle Hill, Wallingford, Pa. Topic: "The Gathered Meeting as the Basis for Social Action." Evening lectures, 8 p.m. (open to the public without charge): December 30, Samuel Levering; December 31, Anna Brinton; January 1, Henry J. Cadbury. Morning and afternoon sessions (open only to full-time participants): general and small-group discussions of "Quakerism in My Community," "Quakerism in My Home," and "Quakerism in the World." Room and board for full period: \$17.25, including \$5 advance registration fee, which should be sent to Pendle Hill, Room 1, Wallingford, Pa. 19086.

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.

MARRIAGES

BREWER-SCHEIHING—On October 30, under the care of Wrightstown (Pa.) Meeting, GRACE CAROLINE SCHEIHING and NATHANIEL BREWER, a member of Wrightstown Meeting.

KRIEBEL-BERNHARDT—On November 27, at Westfield Meeting, Cinnaminson, N. J., ANNETTE EDGERLY BERNHARDT (formerly married to the late Hans Bernhardt) and WILLIAM B. KRIEBEL (formerly married to the late Rebecca Taylor Kriebel). Both are members of Westfield Meeting. The combined family has five children and will live at Taylor Homestead, Riverton, N. J.

DEATHS

ELY—On November 18, at Garden Court Nursing Home, Doylestown, Pa., MARION RICE ELY, of New Hope, Pa., wife of the late George H. Ely. A birthright member of Solebury Meeting, she is survived by a daughter, Helen Ely Malpas.

PRATT—On November 8, in Chester County (Pa.) Hospital, following a brief illness, EMILY WALLACE PRATT, aged 69, wife of Carl D. Pratt. A member of West Chester (Pa.) Meeting, she served

on the board of managers of the Hickman Friends Boarding Home and was active in many Meeting and civic affairs. Surviving, in addition to her husband, are two sons, John M., of Philadelphia, and Charles E., of Houston, Texas; a daughter, Anne, wife of Frederick S. Reinhart of Bel Air, Md.; and five grandchildren.

RIPKA—On November 17, at St. Christopher's Hospital for Children, Philadelphia, **PIERCE HENRY RIPKA III**, nineteen-month-old son of Pierce H. and Phebe (MacClelland) Ripka. His mother is a member of Exeter Meeting, near Pottstown, Pa.

SMITH—On October 31, at his home in Montclair, N. J., **HOWARD SMITH**, husband of Margaret Smith. A member of Wrightstown, Pa., Meeting, he was the son of the late Horace and Rebecca Smith.

Mary Meeker Andrews (1919-1965)

Condensed from a Memorial Minute approved by Albany (N.Y.) Monthly Meeting on October 28, 1965

When Mary Meeker Andrews died in Albany on Sunday, October tenth, the Society of Friends lost one of its most beloved members.

She was raised in Montclair, New Jersey. At Mount Holyoke College she became a member of the Student Christian Movement (largely pacifist) and began to show an interest in Friends. Later she joined the Society of Friends while teaching in St. Louis. She transferred to Montclair Meeting for her sojourn at George School,

and in 1961, when she married Burton Andrews, she transferred to Albany Meeting.

She was active on committees on peace and service, as assistant clerk for a period, as compiler of the 1964 directory, as a teacher in the First-day School, and as an attender at prayer and discussion groups—notably the one on "The Life of The Spirit," where, as someone said, "she contributed the most with the fewest words."

She was a friend to many; children as well as adults responded to her warmth. As a teacher of religious education in France and of French in secondary schools in America, and as dean of students at George School, she leaves hundreds, probably thousands, of former students who are still inspired by her radiant personality and gaiety of spirit.

For the past two years while she was ill she was a witness to the power of the Inner Light to uphold and comfort us even as we walk through the Valley of the Shadow of Death. We shall miss her, but much of Mary is still with us.

The index to the twenty-four 1965 issues of FRIENDS JOURNAL will be available early in January for ten cents a copy from FRIENDS JOURNAL, 152-A North Fifteenth Street, Philadelphia, Pa. 19102.

MEETING ADVERTISEMENTS

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

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfrandt, 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 FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA BARBARA—Meeting 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 6-9061. 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.

ODESSA — Meeting for worship, 11:00 a.m.

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

District of Columbia

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

Florida

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.

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

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

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

Iowa

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 Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

Massachusetts

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

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

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, 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. Willard Reynolds, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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

Missouri

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

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

Nebraska

LINCOLN—Meeting for worship, 10:00 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. 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.

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (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.

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

ASHEVILLE—Meeting, Sunday, 11 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., 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.

CLEVELAND-COMMUNITY—Meeting. First-day School, 10:30 a.m., Alta House, 12510 Mayfield. Steven Deutsch, Clerk, 371-3979.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513-362-3172.

Oregon

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

Pennsylvania

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

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 Sumnertown 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, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3718 Baring Street, 11 a.m.

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

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

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

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

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

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

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.

MISCELLANEOUS

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