

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 12

JUNE 1, 1966

NUMBER 11

*WHO that once has seen
how truth leads on to truth
shall ever dare to set a bound
to knowledge? The records
grow unceasingly, and each
new grain of truth is packed
like radium with whole worlds
of light.*

—ALFRED NOYES



New approach to financial support of a Friends' school

(See page 280)

THIRTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL



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

Editor and Manager
FRANCES WILLIAMS BROWIN

Assistant Editor
ETHAN A. NEVIN

Editorial Assistant
EMILY L. CONLON

Contributing Editors
WILLIAM HUBBEN
Advertising
MYRTLE M. WALLEN

RICHARD R. WOOD
Circulation
MARIELOUISE HEACOCK

BOARD OF MANAGERS

1964-1967

Helen Buckler
Mary Roberts Calhoun
Eleanor Stabler Clarke

James R. Frorer
Francis Hortenstine
Elizabeth Wells

1965-1968

Winifred C. Beer
Carol P. Brainerd
Arthur M. Dewees
Miriam E. Jones

Emerson Lamb
Alfred Stefferud
Daniel D. Test, Jr.
Mildred Binns Young

1966-1969

Benjamin R. Burdsall
Walter Kahoe
John Kavanaugh

Ada C. Rose
Phillip Stoughton
Gordon D. Whitcraft

Carl F. Wise

JOURNAL ASSOCIATES are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

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

Second class postage paid at Philadelphia, Pennsylvania.

Contents

Moment of Decision—Quaker U.N. Program	278
Editorial Comments	279
Friends' Select School Plans Skyscraper	280
Friends Conference at Cape May	280
With the Peace Corps in Guatemala—Barbara Shenton	281
Suicide—William Hubben	282
"Unorthodox Quakers" at Swarthmore—Paul M. Pearson and Barbara Pearson Lange	284
African Education: What Can We Do?—John B. Emerson	286
Are We Seekers After Truth?—Elizabeth Moak Skorpen	287
Friends in Cairo—Margaret Stanley Tesdell	288
Friends' Response to Crisis—Margery Haring	289
Southeastern Yearly Meeting—Esther Burkholder	290
Among New Books by Quaker Authors	291
Friends and Their Friends	291
Letters to the Editor	294
Announcements	296
Coming Events	297

Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Moment of Decision

IN world diplomacy there is only one man who stands above nations: the Secretary General of the United Nations. Today U Thant, the third Secretary General in the twenty-year history of the U.N., is facing an agonizing decision. If he says "yes" to a new five-year term, the recommendation of the Security Council and his reappointment by the General Assembly will be the occasion for an almost unanimous vote of confidence. To his own deep regret, he would not have the confidence of the People's Republic of China, but he would maintain his accepted mediatory position between the USA and the USSR and would continue, as a national from a small neutral country, to be a spokesman for the urgent needs of the developing nations. Should he accept, he would continue to have on his shoulders the exhausting responsibility of leading the United Nations through one of the most dangerous and difficult periods in its history.

Each Secretary General has developed his own style of administration and of diplomacy, and each has sought to extend his opportunities to take initiatives. In waging a "war" against hunger, illiteracy, and disease, U Thant has emphasized the common interest of all nations. His predecessors ultimately lost the confidence of the Russians and in doing so lost much of their ability to act as a channel for quiet negotiations in time of bitter international conflict. For, though the Secretary General embodies in this office the hopes of humanity, he remains dependent upon the decisions of national governments to implement measures to achieve these hopes.

Should U Thant decide against being a candidate for reappointment this fall, there might well be a behind-the-scenes struggle among the big powers for influence in deciding on a new candidate. After the death of Hammarskjöld a long period of bargaining was needed before the USSR and the Western nations could agree. It is possible that there could be a repetition of this struggle, resulting in an additional burden of uncertainty for the U.N.

Perhaps U Thant would be more easily persuaded to give his continued leadership to the U.N. if he could obtain the promise of greater cooperation among the great powers. As a Southeast Asian, he is deeply concerned with bringing peace to Vietnam. As the administrative head of the United Nations, he is vitally interested in establishing a stronger financial basis for the organization. Perhaps the question of a new term for the Secretary General hinges on the larger question of what sort of United Nations the great powers want and what sort of common interest in peace can undergird the organization's work. If these are the real questions, then much more than the decision of one lonely man is involved; it could be a test of the willingness of nations to uphold the prestige and authority not only of the office of the Secretary General but of the U.N. itself.

The prayers and the wishes that citizens can communicate, perhaps through correspondence with the Secretary General himself, may help to sustain him in this moment of decision.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 1, 1966

VOL. 12 — No. 11

Editorial Comments

Contributed by Martin A. Klaver of Wilmington (Del.) Meeting

More on Tax-Refusal

FRRIENDS JOURNAL," writes John R. Ewbank, patent attorney and a member of Abington Meeting, Jenkintown, Pa., "might well mention the 'mildest form of tax-refusal for Milquetoasts': the refusal to pay the federal tax on telephone usage when billed for it. The telephone company can carry the accumulated unpaid tax until it equals the deposit, and then assess a charge for nominal discontinuance and reconnection, so that the penalties for prolonged persistence are paid to the phone company instead of to the government. How long it is worth while to carry the protest is a matter of individual judgment. . . ."

For nearly a hundred years, John Ewbank adds, Americans have not been faced with a levy so conspicuously labeled "war tax" as this revived tax on telephone usage. According to his letter to the telephone company, "The publicity connected with the telephone tax has been so specifically related to the Vietnam war, and I am conscientiously so opposed to the Vietnam war, that my payment herewith omits the \$1.03 federal tax. There are so few opportunities for protest—even feeble, futile protest—that [this] becomes one of the few available gestures."

For Milquetoasts or not, feeble or not, the gesture is a form of civil disobedience differing more in degree than in kind from refusal to pay the federal income tax—or that part of it that goes for war. It seems a little unfair to make it at the expense of the telephone company, which is thereby put to added trouble and expense, if only in its bookkeeping department, but it is a protest.

This year, it appears, the thin ranks of those refusing to pay income taxes for reasons of conscience were somewhat augmented. An April release from the office of A. J. Muste cites a statement signed by 360 persons, declaring that they would refuse to pay taxes voluntarily as long as United States forces continue to be used "in violation of the U.S. Constitution, international law, and the United Nations Charter."

The release says that some signers are leaving the money they owe the government in banks, where the Internal Revenue Service can seize it, while others will contribute it to CARE, UNICEF, or similar agencies. It also notes that, according to the Internal Revenue Code,

"willful refusal to pay taxes may be punished by jail sentences of up to one year and fines as high as \$10,000."

This is not tax-refusal for Milquetoasts, although in the past fines and jail sentences have been rare indeed. The law is enforced by placing a lien on the tax refuser's property or attaching his salary. There have been a number of instances where actions instituted against individuals were simply dropped. But if tax-refusal should reach important proportions, the present seemingly casual attitude might change; the IRS might decide that it must do something to show that it is not virtually inviting more and more trouble.

Philadelphia Yearly Meeting was concerned this year with the problem posed by employees of two Quaker groups who have asked their employers not to withhold federal taxes from their salaries. The Yearly Meeting's Peace Committee is not only seeking a solution to this problem but is also seeking special conferences with Internal Revenue Service officials to acquaint them with the reasons why some Friends refuse to pay their taxes.

During the Yearly Meeting's discussion it was brought out that Friends Committee on National Legislation for some time has been exploring the possibility of drafting legislation in this area making it possible for Americans who have conscientious objections to having their property used for war to pay equivalent taxes for other uses. A number of congressmen have been receptive to the idea, but so far no formula has been found that promises to attract the necessary support.

Meanwhile most Quakers (like this one) pay their income taxes (including the reimposed telephone tax) without a murmur. But there is a consensus on a fundamental: Friends' basic belief that in matters of conscience each individual must choose his own course. If that course brings him into conflict with government, he must decide for himself what he must do: obey in silence, obey and at the same time protest, or resort to civil disobedience of one kind or another. Whether any government can grant any of its citizens the "right" to violate any of its laws is open to debate. The citizen can hardly lay claim to such a right, yet when he feels that he has a duty to break the law, when he says, "God helping me, I can do no other," then we must accord him our respect.

Friends' Select School Plans Skyscraper

A NOVEL approach to the problem of meeting the spiraling costs of Quaker-sponsored education has been devised by Friends' Select School in Philadelphia, which traces its beginnings to a charter issued by William Penn in 1689. Announcement has been made of the school's intention to raze its present inadequate eighty-one-year-old structure and to erect in its stead a spacious new two-story school and a twenty-story office building. The design for the school includes a landscaped multi-purpose playing field on the roof. Tentative plans also call for a separate primary-school building.

Friends' Select's location on exceptionally valuable central-city land (Benjamin Franklin Parkway between Race, Cherry, Sixteenth, and Seventeenth Streets) is the factor that, according to the judgment of the School Committee, makes this unique project practicable. The office building is intended to be strictly a commercial venture, not the site of Friends' offices. Real-estate experts, after making a detailed study of the plan, report that income from rental of office space should provide the school with a substantial working endowment (estimated at about \$700,000 a year) after payment of the mortgages.

The project was conceived after it became obvious that the school's deteriorating 1885-model building would be completely inadequate for the future needs of a growing enrollment and that the costs of erecting a suitable new building would be so great as to impose an intolerable burden on tuition costs unless some income-producing arrangement could be worked out. According to Friends' Select's headmaster, G. Laurence Blauvelt: "The project will enable us to remain in the heart of the city, resisting the temptation to flee to the suburbs where land and costs are less but where there already are many distinguished schools. Friends' Select believes it has an obligation to the urban community . . . and to the city's boys and girls of varied racial, religious, and cultural backgrounds."

Legal ownership of the projected buildings will be vested in a special corporation formed by the Friends' Select School Committee and the two Monthly Meetings which that committee represents: Central Philadelphia (Fifteenth and Race) and the Monthly Meeting of Friends of Philadelphia (Fourth and Arch). There was a fair degree of hesitancy on the part of a number of members of Central Philadelphia Meeting as to the advisability of embarking on such an ambitious project, but after consideration at several business sessions they agreed to support the School Committee's recommendations.

During the construction period (which is scheduled to start next winter) Friends' Select will be housed in temporary quarters in the central-city area. The small log

cabin on the northeast corner of the school grounds, a favorite landmark for generations of Philadelphians and visitors, will be preserved. Certainly it will present a curious contrast with its future skyscraper neighbor, an architect's conception of which appears on the cover of this issue of the JOURNAL.

Friends Conference at Cape May

ADVANCE reservations indicate that record numbers of Friends and their families will be present at the General Conference for Friends at Cape May, June 24 to July 1. Friends who have not arranged for living accommodations are urged to do so promptly.

The program for the Conference is now complete. Speakers for the evening sessions (to be held in the new Convention Hall) include Douglas Steere, Charles Price, Jan de Hartog, Roland Warren (with a panel), and Kenneth Boulding (with a panel). John Burrowes of Sandy Spring Friends School and Agi Jambor, eminent Philadelphia pianist, will present an interesting program on the arts.

Morning lecturers are Henry J. Cadbury, William Hubben, and Charles Wells. Robert James will coordinate a fourth lecture series on crucial issues facing the Society of Friends. Joining him will be Walter Isard, Christine Downing, and Francis Hall.

There will be eighteen round tables and six worship-fellowship groups meeting from 10:30 to 11:50 each morning except Sunday. The round tables will explore a great variety of concerns, including Friends' and ecumenical developments, violence and its challenge to Friends, the life of the spirit, race relations, the United Nations, the "God is dead" theology, and crises in family living.

Outstanding resource people for the round tables include Wilmer Cooper, Burns Chalmers, Morris Mitchell, James Read, Eugene Boardman, Howard Wood, Elizabeth Gray Vining, and Otto Pollak. Meetings for worship will be held daily.

Activities in the afternoons and late evenings will include teas to enable Friends to meet overseas guests, speakers, and other leaders; the showing of related films and slides; special interest groups; and square and folk dancing.

There will be exhibits by Friends' schools and colleges and other Friends' organizations. The Friends Book Store of Philadelphia will have a special Conference book store in Convention Hall, carrying a wide range of current books and pamphlets.

After a recent tour of inspection members of the Conference staff report that the brand-new Convention Hall and other facilities at the southern New Jersey seashore resort will be ready in ample time for the Conference.

With the Peace Corps in Guatemala

By BARBARA SHENTON

"WHY did you join the Peace Corps?" We were among the students gathered at the University of Michigan's Union at 2 a.m. one cold October morning when Senator Kennedy first suggested the idea. I was prepared to hear a gung-ho pre-election speech, so I was quite surprised by his enthusiastic, forceful plea for us to go out and "help people to help themselves." I did feel the need to do something constructive so as to counteract the ignorance, poverty, and misunderstandings which lead to war, but I was only just beginning to feel the personal "he's talking to me." Hence I returned to my studies and work in the psychology laboratories, but the idea had been planted.

Later, at the University of Pennsylvania, I passed by chance through the Student Center, where I encountered returned Peace Corps volunteers talking with students about their experiences and handing out pamphlets. I filled my arms with pamphlets and went home in a small cloud of enthusiasm. Bill, my husband, had just returned from classes when my pamphlets and I burst into the room. After a lengthy discussion we decided that we wanted to join in this constructive effort to promote better understanding between peoples. The question in our minds was one of timing. Neither of us had obtained our college degrees, but we decided that although we could always complete our educations we would not always be in a position to serve in the Peace Corps. So we joined.

During our training in the summer of 1964 at Kansas State University for an agricultural-extension community-development project in Guatemala we learned a lot. The language training was fantastic! Even "non-linguists" such as I am found that we could actually converse in Spanish after sixteen weeks. We also studied agriculture, community development, home economics, recreation, the history, policies, and customs of both Latin America and the States, and (as the Guatemalans would say) a "montaña" of other subjects.

From Kansas we went to Puerto Rico for instruction in some of the finesse of getting our "loco" ideas across to the Latin American people. After that we had what is referred to as "outward bound" training, which is supposed to bring out one's self-confidence and initiative. At times I wondered about this as I clung to what seemed to be only a pebble-hold on a cliff, or as I searched for a landmark (*any* landmark) on one of our treks!

Barbara Shenton and William, her husband, members of Central Philadelphia Meeting, entered the Peace Corps soon after their marriage. Their son was born in Guatemala in February. They expect to return to the United States this summer.

By November of 1964 we were in Guatemala, which I always had pictured as a jungle-like place. Much of it is, but not our site! From November through April Nueva Santa Rosa is brown, dry, hot, and dusty, with purple mountains and volcanoes in the background, and cactus-like vegetation. The rest of the year the town resembles the Emerald City of Oz, with everything coated with green mold from the rains.

On our arrival we found the town square nothing but a vacant lot surrounded by one-story buildings devoid of paint. We moved into a one-room house with four shaky doors, a latrine, and a faucet from which came running mud. Occasionally spiders, rats, scorpions, snakes, and other friendly creatures would come to call.

Gradually we fixed the house to be livable, using mostly native materials. While Bill plastered and made furniture, I sewed and painted. We itemized the cost of each item so that we would be able to tell our neighbors not only how to make home improvements, but their cost as well.

Instead of the Guatemalan Indians with whom we had expected to work, we have found a mixed population of Spanish, Negro, Indian, and Chinese origins. Most are dressed in modern clothing, and they speak Spanish fluently (a rarity in many parts of Guatemala). The town school goes through the sixth grade, but few finish.

If Latin America is usually characterized by a patriarchal family system, our town is certainly an exception. The marriage institution is rather undeveloped, with any family stability lying with the mother. Most of the girls are capable of taking over the household duties at a very young age. The mothers try to relieve their sons, however, of any manual labor in the hope that they will rise above this debasement in their adulthood. As most families live in one-room dwellings, privacy is unknown.

We have found the majority of people to be hard-working, especially when one takes into consideration their diet (black beans and tortillas), which does little to keep them from being sick most of the time. The only doctor here for a population of about 40,000 people is government-sponsored, and comes only rarely. The Catholic church in our town has a clinic run by a nun (a registered nurse from Maine), who averages about a hundred patients a day.

In our work with the agricultural extension agency we have both adult and 4-S Clubs (similar to our 4-H Clubs); we also give courses in the school, with Bill teaching horticulture, animal husbandry, carpentry, and construction, while I teach health, sewing and knitting, cooking,

and home improvement. The people learn best from demonstration and example. Thus, Bill finds it helpful to show the men our vegetable garden to convince them to use fertilizers and insecticides, and I have found our baby son invaluable in teaching nutrition and child care.

The portion of our work which we consider most important is included in that nebulous phrase: "community development." We try to help the community to organize itself so as to be better able to bring about communal improvements. Through community action the town has built a bridge, hand-dug a farm-irrigation pond (using tools donated by UNICEF and by the 4-H Clubs of Salem County, New Jersey), installed a children's playground (equipment donated by UNICEF), and put in a cement game court and health center. They are still working on several more bridges, a soccer field, a town park, a doctor and (most important of all) potable water.

Bill has served as technical advisor for these projects and I have been cheer leader. How much we may have had to do with the realization of their goals we never shall know. When acting as a catalyst you get the feeling that perhaps all of these things would have come about if you had not been there at all!

Also important to us are the intangibles: the feeling of human warmth and friendship when talking with our neighbors, our learning of respect for their customs while visiting in their homes, and the mutual understanding of equality between us. We hope that one town in Latin America now has a better understanding of North Americans. We also hope that people in our town have learned that they *can* improve their conditions by working together, that malnutrition and ignorance *can* be overcome.

We feel that it is we who have grown the most from this experience. We know now, for instance, that simply handing out money, food, and equipment will not in itself help the people of developing nations. What we must hand out is *people* who will live with these people and help them to learn how to improve their own conditions. This is the only way by which they can retain their self-respect.

I have learned to achieve a better balance between my emotions and my objectivity. Without an emotional involvement with our community we would not be motivated to stay. Yet without objectivity we would render ourselves useless in helping these people. I still have a problem in keeping from weeping when I see a grown man "reading" one of our pamphlets upside down, or when a mother comes to the clinic holding a child who is close to death from malnutrition. I cannot accustom myself to this unnecessary waste of human potential. I also have difficulty controlling my anger whenever I encounter that all too frequent characteristic: apathy.

When we return we hope to be able to convey some of

that understanding of the people with whom we have been living and working that is so essential to peace. I hope that by having lived in another society and having learned to help people with what *they* want (versus what *I* think they should have) I will be better able to work with another culture within my own society without imposing my values upon it.

Suicide

By WILLIAM HUBBEN

OF all the shocks which death administers to the living, the realization that suddenly and incomprehensibly all communication has been shut off is the most painful one. Too many thoughts and feelings remain unarticulated; too many questions are left unasked, too many unanswered. Death, the dark majesty, sets its own time and occasion even for those who in their suffering are perhaps impatient to welcome it. When it at long last gives its irrevocable command, even those expecting it can be found to want a brief reprieve; but death will not negotiate.

Over three hundred years ago John Webster wrote: "I know death hath ten thousand several doors for men to take their exit." The most distressing for relatives and friends is the voluntary death of one of theirs. It may also be the most painful for the one who chooses to die. More incomprehensible than normal death, suicide also raises infinitely more questions. Is it ever voluntary in the sense of a calmly chosen "exit"? Is there more to suicide than the Freudian "death wish" supposedly residing in all of us? We might at best understand the fatigue of a lonely, disillusioned, or sick older person who takes his life (and the suicide ratio among people over 65 is the highest of all age brackets). But what about the young or the very young who have not even fully embarked on life's adventures, yet decide to terminate their brief years with an act of violence against themselves? Suicide is (after accidents and cancer) the third cause of death among teen-agers, while it is the *first* cause of death among Yale University students.

We could easily quote the many burdens which young shoulders seem too weak to carry: the danger of general atomic annihilation in a total war; the merciless rush of competition; the mad speed of daily events and technical progress at a time when knowledge tends to outrun capacity for faith; liberties in moral conduct too early granted or imposed; the flood of bad news rushing in on

William Hubben, a contributing editor of FRIENDS JOURNAL and a member of Chestnut Hill Meeting, Philadelphia, is the author of *Four Prophets of Our Destiny*. Recently reissued in paperback as *Dostoevsky, Kierkegaard, Nietzsche, and Kafka*, the book is a study of psychological and religious influences in the lives of these men.

us every day; the crisis of our churches in not being prepared for this chaos; and many, many more factors that are confusing to all of us. Yet the overwhelming majority of young people bear these problems bravely, if not cheerfully. The few who in a mood of depression or self-rejection single themselves out as unfit to go through these daily tests are likely to be those who have suffered from a constricted focus upon life. Their social ties (including family) seem to have undergone complete eradication. Hypersensitivity is likely to be one component of this mood—a factor that may explain the frequency of suicide among artists and poets as well as the young. In an irrational rebellion against tolerating any further wounds, the suicide, by destroying himself, frustrates all and everything that might yet attack or hurt him.

But the attempt to trace the dark paths of a suicide's mind has a more than hypothetical basis. Some medical authorities claim that the majority of suicides are no longer in a normal frame of mind. Others consider only 20 or 30 percent insane. The term "voluntary death" may well be altogether inappropriate even in cases which leave little doubt about the deceased's having been in a seemingly normal frame of mind. (What, after all, does the term "normal" comprehend?)

Emotion plays a great part, perhaps the decisive part, in a person's resolve to kill himself. Yet fewer women commit suicide than men, although more women than men attempt it unsuccessfully. It is also known that 80 percent of all suicides had expressed their intentions months, if not years, before actually committing the act. And 60 percent had tried it unsuccessfully at an earlier time. Emotion alone, unless evolved from a predominant and long-lasting mood of melancholy, may then not be the one single factor controlling the action of these unfortunates.

There is a puzzling variety of questions: (1) What of the fact that fewer Negroes commit suicide than whites—with the exception of the New York City Negroes between twenty and twenty-five years of age? (2) The poor and uneducated rank considerably lower in suicide statistics than the prosperous and educated; are the poor more hardy? (3) Is leisure detrimental to mental health? (4) Is civilization the "disease" that men like Rousseau, Tolstoy, and Thoreau considered it? (5) Are large cities (where most suicides occur) really the ulcers on our globe which they have been called by philosophic pessimists?

Suicide is higher among the divorced than among "normal" married couples. It is much more frequent among professional workers than among the less trained, the highest rate, paradoxically, being among physicians. And what do we make of the fact that psychiatrists rank highest of all? Do the tensions and demands made on the medical profession approach the limits of tolerance? Or does familiarity with abnormal minds weaken the sense

of orientation requisite for rational thinking and emotional stability?

No recognizable pattern can be detected in the motives for committing suicide, so far as these are known at all. The deaths of many who take their own lives come quite unexpectedly to family and friends, who often say that the suicides had been known as cheerful, optimistic persons. Cultural interests and economic security seem to mean little in the attempt to evaluate motivation. International statistics are hardly comparable, but Sweden and Denmark, where a high level of prosperity and excellent cultural standards prevail, have high suicide rates. In Sweden the ratio is 18.5 persons per 100,000, and for Denmark it is 19, whereas in the United States it is "only" 10.8.

Each year around 20,000 Americans are known to have taken their lives, but it is widely assumed that the true figure is twice as large. Many cases either are not recognized as suicides, are not officially registered as such, or are not reported because of family considerations or for other reasons.

There are indications that suicide may invite imitation by others, as in recent cases of self-burning for ideological reasons.

No reliable way of predicting suicide has yet been found. Organizations offering personal counseling or telephone interviews continue to mobilize their resources in the service of potential suicides, as do hospital emergency rooms, often successfully. Some authorities demand that discharged patients who are potential suicides remain under observation for at least two years after leaving the hospital.

One aspect of the problem may be especially revealing to those anxious to be of assistance: many, if not most, suicides have been found to have sought medical advice or treatment several months before their deaths, thus having indicated a desire for counsel or help of some kind. He who finds himself in abysmal despair may recover from his dark mood through appropriate help. For such help, Friends ought always to be accessible.

The sad fact that an increasing number of suicides has occurred among Friends should impel us to give serious consideration to this basic problem. We ought to free ourselves from any of the sense of condemnation or rejection that conventionally surrounds it. Those taking their lives are, like us, children of our divine Father. Had they lost all hope of receiving strength from the fellowship of others?

If we should want to formulate some queries for a private examination of our consciences, the following might be a beginning:

Do we, in all our contacts, especially with the young, convey a sense of modesty, avoiding an undue sense of

self-assurance that is apt to erect barriers between ourselves and others?

Are we sensitive in noticing anxiety or increased tension in our neighbor, and do we tactfully try to help?

Do we keep informed about the problems of the troubled person, especially the young and the aging?

Are we ready for occasional discussion of this topic and for an unconventional attitude toward it, free of rejection?

Do we prepare ourselves to offer spiritual understanding to those in distress and to make available to them appropriate counsel?

"Unorthodoxy Quakers" at Swarthmore

By PAUL M. PEARSON and BARBARA PEARSON-LANGE

This is a condensation of an article from the March issue of the Swarthmore College Bulletin. It is based on letters written to his wife by the late Paul M. Pearson when he first joined the Pennsylvania Quaker College's faculty, of which he was a member from 1902 to 1930. Paul Pearson founded the Swarthmore Chautauqua Association in 1912 and served as governor of the Virgin Islands from 1931 to 1935. His son Drew writes the syndicated column "Washington Merry-Go-Round." His second son, Leon, was commentator on foreign affairs and critic-at-large for NBC until his death in 1963. His daughters, Barbara and Ellen, were born after the time these letters were written.

These excerpts and the italicized connecting narrative are reprinted by permission of the Bulletin and of Barbara Pearson Lange of the class of 1931 (a member of Swarthmore Meeting), Swarthmore's present dean of women.

ONCE upon a time, but not so very long ago, a young man was invited to join the Swarthmore faculty. . . .

In 1902 Swarthmore College was an unknown Quaker institution located in a rural area thirteen miles southwest of Philadelphia. To the young man who had taught at Northwestern and studied at Harvard, and to his wife who had lived in the lively suburban areas of Evanston and Cambridge, Swarthmore was in the hinterland. The thought of exchanging the friendly and stimulating company of Harvard and Northwestern for the austere, Friendly company of Swarthmore was disturbing, especially to the young wife. What were Quakers like? All that could be learned was that they wore plain clothes, spoke the plain language, and disapproved of music.

Paul Pearson . . . wrote Edna [his wife] on June 12 [1902]:

I think you are wrong about there being little opportunity for social affairs at Swarthmore. . . . There are many in the faculty who are not Quakers, and Prof. Sanford assures me that the unorthodoxy Quakers are quite sociable.

The young couple decided that Paul would go to Swarthmore in September and find a house, and Edna and the two boys, Drew and Leon, aged 4 and 2, would stay with her parents in Kansas. Thanks to this arrangement and the enforced separation of the couple, we have Paul's first reactions to the new environment as he relayed them to Edna [in subsequent letters]. . . .

Everybody uses the plain language to me and President Swain advises me to drop into it gradually. . . .

I spent the night in the building [Parrish] in the room from which I am writing thee. Indeed this is the room I am to have. . . . The view from my window is

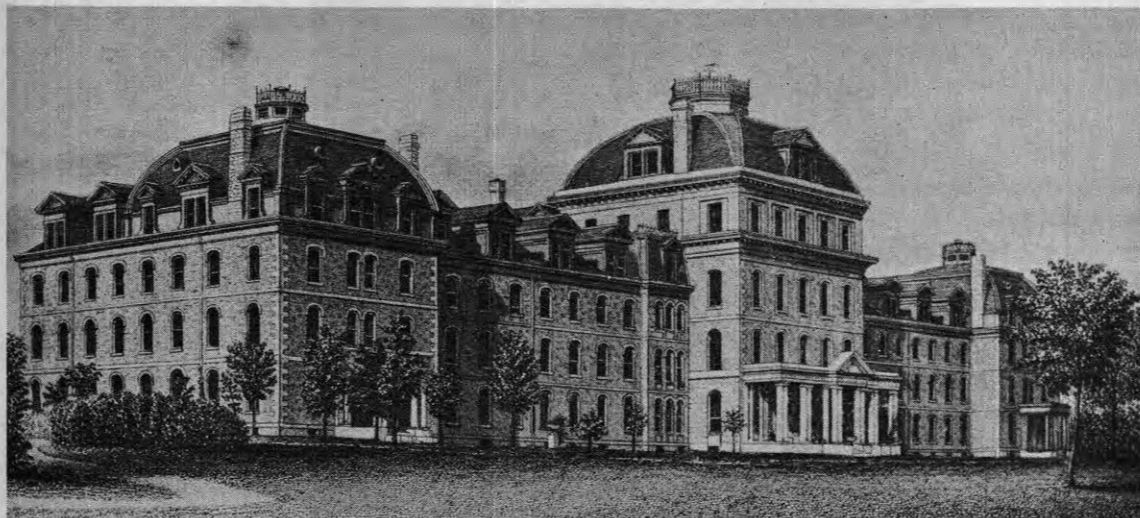
commanding, overlooking Crumb Creek with the Delaware river in the distance. . . .

The charge for board and room is \$25.00 a month, which is a pretty good price. But I am willing to pay it for the time being. I dare say I could do no better in the village, and then I wish to get acquainted. . . .

I went to meeting this morning dressed in my best. The meeting house is a plain but well built structure of gray stone which they call Crum Creek granite. . . . [By this time he had learned how to spell Crum.] The students sit according to classes (the sexes being mixed) in the body of the church. On a side aisle are the students of the preparatory school, while on the seats facing the central row are the villagers. In the front where we have our pulpits are three raised seats in rows extending across the house, and facing the door. These are occupied by the faculty. Fortunately for me these "facing seats" as they are called were all filled when we came in so that . . . I sat on the side with the villagers.

*The college bell gives warning that it is time for meeting and all students are required to attend. When we were seated there was a long silence, after which Pres. Swain arose and said that all seniors who wished to contribute anything to the service would please stand. [Joseph Swain was president of Swarthmore from 1902 to 1921.] Immediately, and with what came near undignified haste, some ten seniors stood up. Pres. Swain then nodded to each in turn; each quoted a short sentiment from the Bible or elsewhere and sat down. Then he called upon each of the classes in turn and upon the preparatory school, after which he read from *Proverbs* and sat down.*

After a brief silence Dean Bond arose from her place beside the president and from notes in her hand gave



Nowadays Swarthmore College's campus is notable for horticultural beauty, but in 1902, as shown in this picture of Parrish Hall around that period, it was still rather bare.

a short talk on Paul before Agrippa, dwelling especially upon the words, "I was not disobedient unto the heavenly calling." After this address of perhaps fifteen minutes there was a long silence, broken by a villager not far from me who stood up and said, "Let us all ask God's blessing upon us." She closed the prayer with "in the name of Jesus Christ, Amen." I was much interested in this closing petition for I thought the Hicksites did not believe in Christ as divine. The truth seems to be that there is no creed among them, but they have Unitarian tendencies. After this prayer there was another silence which was broken by the president turning to shake hands with the dean. This seemed to be a signal of dismissal, for all arose, and the students left immediately.

The spirit of this place is very wholesome, and friendly to strangers, though there is not the heartiness one finds in small communities in the West. The forms and costumes which marked the Quakers of the past generation are fast passing. At the meeting this morning there was only one woman with a Quaker bonnet. The dress of the representative Friends here is neither severely plain nor showy. I do not feel that my dress is unusual at all and I am sure you will feel the same. The dress of the students is in some cases as ultra fashionable as any we saw at Harvard last year.

The older members of the faculty and many of the students use the plain language in addressing me. Dr. Kleene says the funniest combination he has heard was once last year, when one student coming up to another and slapping him on the back said, "I am damned glad to see thee." . . .

After another gloomy Sunday . . . Paul wrote to Edna: At meeting this morning I sat in the facing seats. Yesterday I spent the afternoon correcting themes, and at night went to Prof. Hoadley's reception to the new President and his wife. It was muddy in places getting there,

but such a beautiful home as they have! The sight of it repaid the walk. Dr. Kleene and I went together. He had told me that no one would wear dress suits, that there were only a very few in the faculty, but what was our surprise to find all the faculty togged out. I had my cut-away and white vest so that I did not feel very conspicuous but poor Kleene wore a sack suit. I fancy that many of the suits were new, and of this I am sure, they are not often worn. For there were only a few with patent leather shoes, and the suits were most of them striking because they were so ill-fitting.

It was a congenial and rather lively company however and the evening was not half the bore it might have been. I enjoyed it, and I am sure you would have been very happy there. There were only two or three women who were dressed with taste and in style. Several wore black cloth skirts and silk waists, which was hardly in keeping with the men in dress suits. My impression of the dresses was that there was a compromise between plainness and fashion, and that by those who ordinarily dress very plainly could not result in a very favorable result. After an hour of talking there was a piano solo and then Professor Hayes played two numbers on the violin—imagine my surprise. But I was completely overcome when they began the Virginia Reel. This I am told was a decided innovation, and it will not be surprising if some of the older Friends express their disapproval. After cream, cake, coffee and bonbons we came home.

I was pleased and surprised to see Miss Bond, the Dean, romping through the reel. She is quite grey, very dignified, but sweet and lovable. She is thought to be very strict with the girls, but whether that is a tradition of her office or not I can't say. She has been very nice to me. I sit at her table, the same table with President and Mrs. Swain. . . . [Elizabeth Powell Bond was dean of the college from 1890 to 1906.]

Be careful of yourself. Have the best time you can. Lock Drew up for half a day.

Paul was naturally pleased to share some of his early experience with his brother Drew who came to visit for a weekend:

We have just returned from Meeting, where Drew found the silences almost unendurable. They are long, but one soon becomes accustomed to them and then there is nothing else doing. . . .

Before I forget it, Sweetheart, do get you a short skirt. I have been intending to tell you how foolish I thought you for not getting one before. Another thing I have thought to wire you about—put Leon in Russian blouse suits. I told Mrs. Swain that I thought to wire you: "Put him in pants." She said it might frighten you. Don't make more dresses; it will cost too much. The first question Sallie asked me was, "Is there much fine ironing?" I told her there was not. Who is Sallie? . . . She will open the door for us when you come—in that far away time when we will be together. Sallie begins at \$3.00 [a week]. She worked 20 years in her last place, but the family began taking boarders and she quit for the work was too heavy. She expects \$3.50 after you come. She begins in the morning, washing floors and windows . . . I bought half a ton of soft coal today, \$9.00 a ton. Hard coal is not to be had at any price . . . I have a man cutting wood in the timber just back of the college. I get the wood for \$1.00 a cord, and have it cut up at my own expense. I shall have part of it cut for the range, and the rest for the grate. . . . The Magill house was \$40.00 furnished, \$30 unfurnished. . . . The one I rented has one room less [it had eleven rooms] than any other I could find. I have done the best I can my dear, so please don't worry about it. Keep your suspenders up and things will come out alright. Everybody keeps asking when you are to come.

Once upon a time, and not so very very long ago, a young man registered for a job with the Fisk Teachers' Agency of Boston. He was offered a position at Swarthmore College for \$1,200 a year. He decided to accept it.

He moved his wife and two young sons to Swarthmore, Pennsylvania, where they lived, happily, almost forever after.

In all the best generations of Quakerism, the ideal aim . . . has been to live the simple life. . . . It is first and foremost the quality of sincerity, which is the opposite of duplicity or sham. Unclouded honesty at the heart and center of man is the true basis of simplicity. . . . All one needs to do, if he means to be "humble," is to keep a constant contrast in mind between himself as he now is and that larger, truer, richer potential self which he all the time feels hidden away within himself.

—RUFUS M. JONES

African Education: What Can We Do?

By JOHN B. EMERSON

SPENDING seven weeks last summer on a continent three and a half times the size of the United States does not qualify me as an expert on Africa. The trip to Africa (a combined mission for Germantown Friends School and for the School Affiliation Service of the American Friends Service Committee) involved visits to numerous schools and colleges: African, European, Asian, Coloured, and "integrated," but to find any over-all patterns is difficult.

Everywhere I went, the interest in education was intense. In South Africa, Europeans were worried about the lack of standards in European schools, attributing this partly to the fact that students have little or no incentive to learn when jobs, housing, and other aspects of life are guaranteed at a high level by law. On the other side of the South African fence, the Africans were frustrated by their separate, watered-down "Bantu" education, which assumes that the African is incapable of learning what the European does.

In Zambia the interest shown in education by Africans was aimed at another problem. Since Zambia's independence, segregated schools theoretically no longer exist—but they do. Independent schools welcome anyone, yet who can afford the expense except Europeans and a handful of Indians and Africans with high income? Zambia, like Kenya (also newly independent), is putting a large percentage of its federal income into education, but putting up and equipping buildings does not mean children are getting an education. Where will teachers be found to fill their essential role in any educational system? Should European and Asian teachers be hired until African teachers can be trained? What sort of training should teachers receive to teach the Africans of the future? The answers, for these newly independent countries, are not easy.

Concern of Africans over education in Rhodesia, Mozambique, and to some extent South Africa focuses on the problem of how to get any education beyond that obtained from parents and tribe. For instance, there is no compulsory education in Rhodesia. All European children are in school, but probably not more than fifty or sixty per cent of African children. Part of the problem for Africans is that there are not enough buildings, or that existing buildings have not enough space. For the average African in Rhodesia a more serious obstacle to getting an education is money. Restricted by law to generally low-paying jobs, or receiving about one-tenth of the wages a European gets for equal work, the African is often unable

John Emerson is principal of the junior high school at Germantown Friends School, Philadelphia.

to pay "school fees" for his children. School fees are charged for all public (government) schools and for all three of the segregated Rhodesian school systems: European, Asian and Coloured (racially mixed), and African. To make matters worse, over a year ago Ian Smith's government raised the school fees on the basis of equality. Everybody was supposed to pay the increase, but the African, with his low income, in many cases could not afford the increased fee, even though to a European it was hardly noticeable. In school after school the result was most obvious: rows of empty classrooms and groups of African children and youths—the part of the population which most needs education—roaming the streets when they should have been in school.

One of the most curious problems is the question of what should be taught. In all five of the countries I visited, Africans (and everyone else) received a European education of a formal, rather rigid British type, transplanted to a strange continent and a strange culture and taught to people who do not speak English as their native tongue. Even examinations are made up in England, sent to Africa, and (in the case of college-preparatory work) returned to England for correction. The leaders of Zambia and Kenya have been trained—and trained well—in the British system, but in talking with African students I often asked how much they studied about their own country or continent. The replies were all the same: they knew next to nothing outside of local village or tribal lore, but they were quick to tell me in detail about the geography and history of the British Isles!

When I asked an African headmaster (who was running his school according to the rigid British syllabus) what he would like to have as curriculum for his African students if he were given carte blanche, his face glowed. He mentioned excitedly all sorts of courses involving one or another aspect of African culture. But then his delighted vision faded as he explained how essential the standard, traditional British system is. His teachers have barely more education than the students they are teaching and must lean heavily on the only thing they know. To remove or even slightly alter this curriculum now would be disastrous.

Africans should no longer be saddled with a colonial education in the postcolonial period. With the traditional Friends' concern for education, what can be done to help them develop a system suited to their needs? How can we help?

I feel quite strongly that the mass movement of African students to this country (and to Moscow and Peking) is not right. There will always be good reasons for graduate students and certain professional specialists to study in other countries or other parts of the world, but to remove high-school and college students from their families and

country and send them into a very different culture for from four to six years can cause trouble. These African countries are changing rapidly, and in five years away from home a student can lose touch with his family, friends, and culture to such an extent that he may never make the adjustment back into his own society. We run the danger of creating a large group of well-educated African expatriates. One indication that this already has happened is the fact that our State Department now apparently requires African students to return home after their college work here. But this does not solve the problem.

A possible solution would be for us to "export" our educational know-how to Africa. Our government might do more to recruit American teachers for African assignments; it might also develop a program to build up libraries (which were sadly lacking in almost every African school I visited) through book shipments and periodical subscriptions. Such a program would take money and careful organization, but it could be carried out on a variety of scales, from small private efforts to large public programs. It would greatly benefit African countries and help them to establish a sound educational foundation.

Perhaps this is an area where Friends could make a worthy contribution toward Africa's future.

Are We Seekers After Truth?

By ELIZABETH MOAK SKORPEN

I CAME to the Society of Friends as many have come, deeply attracted by what I took to be its commitment to truth and the search for truth. Fed up with what I had experienced as hypocrisy and double talk in the more conventional forms of Protestantism, I wandered around for a time reading, thinking, talking, looking; to stumble upon Friends was to find, with great relief, a haven and a home. Here I saw nothing to which I could not readily assent and much that spoke to my condition. Here was a Society where the private search became the common quest, where the puzzles of life and faith could be explored in community.

In these few years in the Society of Friends I have found a great deal that is congenial—a great deal that is good, vital, and authentic; but I have found too little satisfaction for the deep hunger that brought me. I think there are many names that we can appropriately give ourselves, but I do not think we should call ourselves "seekers."

I have not seen among Friends a common, earnest struggle to explore and illuminate the central concepts of religious life. We differ, often profoundly, as to the

Elizabeth Moak Skorpen and her husband, Erling Skorpen, are founding members of Reno (Nev.) Meeting.

nature of the divine or the significance of Jesus. We cherish these differences because we cherish the principle of individual conscience striving for authentic insight. But tolerance easily drifts into indifference until, no longer challenged by conflicting views, we stop caring very much about what *is* true.

We are not a community of seekers after truth. We are a collection of private seekers of private truths. Are we losing our opportunities for articulating and sharing our insights and, in "loving contest," facing the deep theological conflicts within our Meetings, so that together we may move forward in a common quest?

Traditionally we have shied away from theology, but unfortunately we do not have the choice of "doing theology" or "not doing theology"; we can only do it well or do it badly. Our religious life as Friends is dependent on certain theological assumptions about worship, about love, about the relation of man to God, about the nature of the Inner Light (to name just a few). To do our theology well is to examine these assumptions with our fullest powers—with mind and spirit, in conversation and in silence. To do theology badly is to be satisfied with that which is vague and ambiguous and to leave intentionally blunted one of our growing edges. Furthermore, in this age and in this culture, particularly among university-educated people (who form such a large segment of the Society of Friends), we cannot exclude the intellect from the religious quest. If we are genuinely involved in a spiritual search we will not be able to confine that search to the silence, for it will necessarily and naturally spread into our reading and our conversation. Theology is not an obscure and dangerous science. We are embarked on theology whenever we begin asking questions and using words and concepts to describe our religious experience. This can be done at many levels of complexity, but it need not be seen as a threat to worship. To do it well and earnestly is to enrich and vitalize the silence of our Meetings.

I have not seen among Friends a common, earnest struggle to discover where, as Meetings and as a Society, we are making our primary commitments. What is it that brings us together and guides our decisions within that structure?

I think Friends might differ sharply on this. These differences are important because, acknowledged or ignored, they work in the background, influencing and often confusing our day-to-day, practical choices. I am not suggesting that, as Friends, we need to agree on some single, unanimous commitment any more than that we need to adopt a uniform theology. But a real danger exists when our unexamined commitments are in such unresolved conflict that they undermine every effort to reach decisions, for even though we find compromises

those compromises will be terribly thin. Why have we so little faith in the truth that we hesitate to bring our differences into the open where we can face them together in the expectation that we will grow together?

Although there are many forces at work here, one of the strongest, I think, is our hesitation to stir the pot. Because we respect one another and our differences of opinion, and because we appreciate the emotional and intellectual investment in these differences, we fear that our Meetings will become too deeply threatened by "loving contest."

I see in our Meetings warm affection, sometimes love, and a great measure of kindness and consideration. But I do not see a commitment to truth with a faith in its power which frees us to bring into the open those resentments, fears, misgivings, and doubts which sit with us in the silence as surely as do affection, respect, and trust. I think we put kindness before truth—and we call it love.

But it is not love. It is not even kindness. It is not love to protect our friend from the truth. It is not love to manipulate our friend toward some end, to use him for our purposes, however worthy we may think them. It is not love to be chiefly concerned with sparing feelings and avoiding embarrassment. Love is not a frail emotion; it is the power of Spirit. It is a hurricane, not an April breeze; and it is tied essentially and uncompromisingly to truth.

I think it is not the search for truth that brings us and holds us together, but an enthusiasm for a certain way of doing things and a concern for kindness and consideration. These are real values and worth-while commitments, but, put before our commitment to truth and love, they will drain our Society of its life.

These expressions of my experience (sadly limited in time and space) are offered in the hope that Friends will respond and that together we may grow in truth.

Friends in Cairo

American University of Cairo, UAR

IT cannot be said that there is a Cairo Friends Meeting, but it can be said that Friends meet in Cairo.

Our life in the Nile oasis has been enriched by visits from Friends from Iowa, New York, New Zealand, Korea, Jerusalem, California, Pennsylvania, Tanzania, Italy, England. We have gathered together on occasion with visiting Friends who in one way or another have made contact with Friends living in Cairo. We have occasional Friends' family-fellowship evenings. For many years we have gathered children's meetings together.

In our two years' residence in Cairo we have been part of a transient group of Friends and friends of Friends who are here intent on their individual reasons for being in this part of the world, and there has been little attempt to maintain an organized Friends Meeting. Still, everyone who has expressed interest wants and expects to be part of whatever activi-

ties are planned. To those who come expecting to find a Friends' group in Cairo I try to explain that they themselves are the Friends group in Cairo—that each who has a concern to find Friends here must be that of which the group is made. We are what we make it. And so we grow larger or smaller as a group, depending upon how much responsibility each individual takes.

Late in March, when Will and Leila Patterson and George Oye from AFSC's Material Aids Program came for a stop in Cairo, we invited dinner guests who might enjoy mutual interests. It was an enjoyable group, made up not only of our Philadelphia friends but of the Edgertons from Ithaca Meeting (here on a Fulbright), Elizabeth Lok from Ottawa Meeting (whose husband is here with FAO), our local community-church pastor and his wife, the Japanese ambassador to the UAR and his wife (who have friends at Quaker U.N. House in New York), and (among others) Lee Yun Gu, clerk of the Seoul, Korea, Friends Meeting.

A few days after the dinner party we received a letter from Lee Yun Gu from Jerusalem, where he is working, saying: "Those two days with the unusual sandstorm in Cairo gave me a feeling that the whole world is going to disappear in the dust and sand. Mankind had done enough foolish and sinful errors and deserve the punishment of 'life burial,' and I was wondering whether that days are not at hand. But finding the small house of yours with many persons with warmth and lights, I knew we still have hopes."

"Warmth and lights" generated by a friendly group gathered to eat together suggests an oasis in a desert, and so (it occurs to me) it is. Wherever human warmth and God-given light radiate, there growth of the spirit can occur, and wherever there is growth there is the chance that fruit may be borne.

MARGARET STANLEY TESDELL

Friends' Response to Crisis

BEFORE writing a report concerning a Friends' conference or public witness in which I have participated, I always pause for a moment. Putting aside all information regarding numbers of persons in attendance and projects undertaken, I ask myself, "What was the general feeling which permeated the gathering?" Often the dominant impression that one carries away has little to do with the program as announced. I find it very difficult to translate into words the prevailing atmosphere of New York Yearly Meeting's 1966 Peace Institute in April at Lake Mohonk, New York. Among all with whom I have talked there is agreement that we shared in a truly corporate Quaker experience of "holding in love." There was an openness in discussing personal dilemmas and public concerns which should be expected among Friends, but which is lamentably so rare that when it occurs we feel we have been touched by a unique experience.

It is unusual that in such a large group of people (150 adults and 30 children) a feeling of closeness could be developed over one weekend. Several of the panel members said, "I had a speech prepared, but it was not appropriate. I spoke as I felt at the moment." The attempt to confront real problems at the Institute forced us to deep thinking and spiritual

groping, to a reaching out to each other to share and gain strength. During the first panel discussion, Jonathan Mirsky powerfully challenged us with the facts of our complicity in the war in Vietnam, and Norman Wilson, Frances Neely, and Robert Cory gave suggestions for Friends' action to counteract the paralysis which often overtakes us when international problems loom large.

The panel discussion which, perhaps more than anything else at the Institute, moved us to further investigation of the power of love, was the one concerned with "Moral Dilemmas and Personal Tensions." Dorothy Flanagan shared with dignity and honesty the searchings of a family when the conscience of one of the members moves him to public action which causes tensions in the family body. Arthur Rosenberg presented a moving description of threats to his family's security when he undertook a public stand opposing the United States position in Vietnam. Honey Knopp and George Nicklin also participated as sensitive members of this panel.

Another confrontation with a crisis situation of our day was made by Lawrence Apsey, Ross Flanagan, Donald McKelvey, George Lakey, and Corinna Fales, serving on a panel entitled "Crisis and Change in the Community." Corinna (a worker in the Newark Community Union Project) and Don presented the approach to social change adopted by such groups as Students for a Democratic Society. Ross and George emphasized the use of nonviolence and the need for concern for *all* involved in a situation of social upheaval.

Such great concern was expressed by Institute attenders about the problems presented at these panels that groups gathered after the evening program on Saturday and talked until 2:00 a.m.

Another opportunity for joining in small groups was offered by the work groups on: I. Friends Peace Testimony (Robert Cory, Norman Whitney); II. Conscientious Objection (Roger Schafer, Jim Knauer); III. Vietnam (Norman Wilson, Jonathan Mirsky); IV. Social Revolution (Honey Knopp, Donald McKelvey, Corinna Fales); V. QPCC Leadership Training Seminar (Ross Flanagan, George Lakey). Eavesdropping on all of the groups, I was impressed by the sense of urgency and vitality which attenders brought to discussions of their chosen subjects. There was a desire to carry back to local Meetings and communities the need for action based on whatever insights we have when we dare to confront contemporary problems face to face.

As the Institute is the vehicle by which Meetings direct the work of the Peace Action Steering Committee, Institute participants were invited to the Sunday afternoon meeting of that Committee, in which it sought to establish a basis for its program for the coming year. Approval was given for continuing work of the Quaker Project on Community Conflict, Arts for World Unity, and the Committee on Education for Peace and World Affairs. These committees have been working during the past year, and reports of their activities were in the hands of attenders before their arrival at the Institute. Because of apparent concern on the part of those at the Institute, the Steering Committee directed its nominating committee to suggest members for two new committees: one working on projects related to Vietnam and the other (a Committee on

Sufferings) to be concerned with individuals who seek guidance and support to carry out some form of public witness.

If Friends have any message for the world, it is that to love is the most important thing, and that to act on that love is the only honest stand. We accept the fact that in the twentieth century when we decide to love we make a most difficult decision encumbered by many problems. If one accepts the fact that one should love as a platitude, it sounds "nice," and one is glad to be part of such a "loving" group. But if one accepts loving as a way of life, it becomes difficult, often impossible, and the only relief one is offered is that there is that of God in every man, even the rejecter of love, and *that* part of every man hopes that love will not give up. MARGERY HARING

Southeastern Yearly Meeting

Condensed from Esther Burkholder's report to Sarasota (Fla.) Meeting

FRRIENDS of Southeastern Yearly Meeting assembled on April 8th at Lake Byrd Lodge, Avon Park, Florida, for their fourth conference as a Yearly Meeting. The meeting for business which officially opened the gathering was preceded by a retreat with Douglas and Dorothy Steere and a meeting of the Committee for Worship and Ministry. It is impossible to disassociate the presence of the Steeres from any report of the values found in these Yearly Meeting sessions. They brought an influence which largely set the tone of the ensuing meetings.

Opportunity was provided for reports from Yearly Meeting officers and committees and from Monthly Meetings and worship groups from the Southeastern area. Many such reports were brief, since most of the material had been circulated well before Yearly Meeting in the form of "Documents in Advance."

Featured speaker on the opening evening was Ray Hartsough, Pendle Hill Extension Secretary, whose topic was "Training Our Leadership—The Pendle Hill Idea." He emphasized the opportunities this institution offers those who come for retreats, institutes, or longer terms of study, along with noted scholars and teachers from many parts of the world. On this same evening Leslie Barrett showed excellent slides on his recent experience with East Africa Yearly Meeting.

Bradenton Preparative Meeting, formed under the care of the St. Petersburg Monthly Meeting, reported much growth after moving to New College in Sarasota. It is now to be known as Sarasota Monthly Meeting.

On Saturday morning, April 9th, Milton Hadley (substituting for Loren Hadley) reported for the Committee on Worship and Ministry. Four discussion groups were organized for the final deliberations on "The Use of Silence in Worship." Later Paul Goulding spoke on the program of Friends General Conference, with special note of the up-coming program at Cape May.

The Yearly Meeting deliberated at length on what action to take on possible purchase as a hoped-for Yearly Meeting Center of Cisney House, an apartment building adjacent to Orlando Meeting House. The decision (deferred earlier because of financial problems) was made seemingly feasible through the offer of liberal terms by Orlando Friends. A Cisney House Committee was chosen to represent the constituent Meetings,

with Christian Pedersen of Sarasota Meeting as chairman. Involved also in this long-range planning is the acknowledged need for an employed Yearly Meeting secretary.

Peace and Social Concerns Committee reports were presented Saturday afternoon by the American Friends Service Committee's regional director, Wilton E. Hartzler (speaking on general concerns of this area); by Arthur Dye from the AFSC national office (on the needs for relief work for the Vietnam conflict); and by William Channel (describing the new AFSC program in Florida for training leadership from within migrant groups). Anne Johnstone, newly appointed Peace Center Director (with AFSC) in the Miami area spoke briefly of the scope and aspirations of the program there.

Ruth Linn Fraser, the Yearly Meeting's representative to the Friends Committee on National Legislation, reported on her trip to the FCNL conference in Washington, with emphasis on the "Wednesdays in Washington" program for person-to-person contacts with officials in government. Group discussions were held on three concerns: "Race Relations," led by Samuel Adams, Director of Research, Southern Regional Council, Atlanta; "Migrant Problems," led by William Channel and Clarence Mayer, both AFSC workers with the Migrant Training Project; and "Peace Education," led by Anne Johnstone of the Miami Peace Center.

On Saturday evening there was group singing led by Cathy Gaskill and Loucine Perkins, followed by Young Friends' presentations of two play readings.

The third annual J. Barnard Walton Lecture, given by Douglas V. Steere, was a recounting of the Ecumenical Council Sessions in Rome he has attended, describing persons, places, and activities and giving an intimate picture not obtainable through the press. He stressed the changes that have come about through the strong leadership of Pope John XXIII, though not finished in his lifetime.

At the final business session on Sunday morning, following reports from three Saturday-afternoon discussion groups, a recommendation from the Peace and Social Concerns Committee that the Yearly Meeting work toward a conference on race relations in the fall was approved, as was the naming of seven representatives and three alternates to the 1967 Friends World Conference. The Young Friends reported an unusually active program of discussions led by Sam Adams, Arthur Dye, Douglas Steere, and others, plus recreation and a fine work project. Esther Burkholder read the outgoing epistle, and Douglas Steere reported for Friends World Committee, emphasizing material international in scope. He pointed to the use of *No Time but This Present* as a basis of self-evaluation as we approach the 1967 World Conference. The incoming presiding clerk, Caroline N. Jacob, was welcomed by Leon Allen, the retiring clerk.

It can hardly be claimed that worship, shared or solitary, is a timed event like the Changing of the Guard. . . . Usefulness and convenience should not impose laws which it is a kind of sin to break. We need to remind ourselves that it is possible, though surely a mistake, to treat Meeting as if it were a ritual, and as if mere attendance itself imparted grace, sufficient for the week.
—HORACE B. POINTING

Among New Books by Quaker Authors

Stalking the Healthful Herbs by Euell Gibbons (McKay, \$6.95) is the third in this Lewisburg (Pa.) Meeting member's series of books exploring novel food sources: wild asparagus, blue-eyed scallops, and now such familiar-sounding-yet-little-known herbs as catnip and violet blossoms, as well as many nameless weeds of the sort defined by Emerson as plants "whose virtues have not yet been discovered." Their virtues, as discovered by Euell Gibbons, include beauty, taste, smell, and utility; he finds in many of them both nutritive and therapeutic properties. To those familiar with the author's poems and articles (many of which have appeared in the *FRIENDS JOURNAL*) it will come as no surprise that these gastronomic matters are dealt with in a somewhat philosophical context.

Composer-author Ned Rorem, a nonresident member of Chicago's Fifty-seventh Street Meeting, recounts in *The Paris Diary of Ned Rorem* (Braziller, \$5.95) his experiences during the eight years he spent overseas studying and composing songs, symphonic works, and the opera *Miss Julie*, which was produced at the New York City Center this past season. Again the context is philosophical, including comments both retrospective and introspective on the author's development as an artist and expressing some rather heterodox views on contemporary culture.

Men in Good Measure, a new collection of poems by Sam Bradley (Golden Quill Press, Francetown, N. H., \$3.00), contains forty-five poems (most of which have appeared in magazines or newspapers) reflecting, in vigorous if elusive style, the poet's wide range of interests and his zest for life. A member of Sadsbury Meeting, Christiana, Pa., Sam Bradley has written numerous poems and articles for the *JOURNAL*.

Words are especially precious to Winifred Rawlins, whose latest volume of poems, *The Small Land* (Golden Quill Press, \$3.00) is a winnowing of her best. But her fastidious choice of right-sounding, right-meaning words is always subordinate to her making them vessels of keenly observed and deeply felt experiences. The title poem is a particularly fine example of the way in which she applies her gifts, but the rest (some of which have appeared in *The Christian Century*, *Quaker Life*, *FRIENDS JOURNAL*, and other periodicals) will appeal both to new readers and to that host of old friends who are now wishing all good things for Winifred Rawlins as she concludes her many years at Pendle Hill and fares forth in search of new adventures.

Of James A. Perkins' recent book, *The University in Transition* (Princeton, \$2.95), *The New York Times* said: "Not since Clark Kerr's incisive lectures on 'The Uses of the University' in 1963 had there been a comprehensive effort to take stock of the future of the university until President James A. Perkins of Cornell delivered his . . . lecture series at Princeton. . . ." The *Times* went on to describe the lectures (now available in this 128-page volume) as offering "an unsparing critique and some unsentimental guidelines for the academic community." It will be of particular interest to Friends that both of these university presidents, who have been much in the news and frequently mentioned together, are graduates of Swarthmore College and that both have retained membership in Swarthmore (Pa.) Meeting.

In *Coins Have Tales to Tell* by Frances Williams Brown (Lippincott, \$4.95) *FRIENDS JOURNAL*'s editor (taking a holiday from Quaker concerns) adds a new dimension to both the hobby of coin-collecting and the study of American history by describing, with the help of abundant photographs, the circumstances surrounding the minting of coins, the historic personages represented on or connected with these coins, and the significance of coinage—both commemorative and monetary—in various eras. Rare mintings, barter, use of foreign coins, and present value of old coins are treated in a manner likely to make at least part-time numismatists out of readers not previously "collector-minded" and to kindle a lasting interest in American history in those who have thought it a dull subject. Advertised as for the 9-12 age-group, this attractively produced book will surely appeal to many of riper years and may even have something to say to the experienced collector. A useful appendix lists commemorative issues, defines terms and abbreviations, and tells where outstanding coin displays may be seen.

All of these books may be ordered through the Friends Books Store, 302 Arch Street, Philadelphia 19106. E.A.N.

Friends and Their Friends

Peace candidates often make Quaker news, and an example of their effectiveness is provided in the primary election in a newly created Congressional district in Indiana. James A. Dinsmoor, Indiana University psychology professor and neophyte office-seeker on a peace platform, received several thousand votes that are credited with causing the defeat of the favored candidate. He had no organizational backing and throughout his campaign identified himself strongly with the peace issue. The only way to fight communism, he suggested, is to deal with its causes—ignorance, poverty, and denial of freedom. He asked for a large vote as "a signal to Washington" that stronger peace efforts are desired.

According to the May *Washington Newsletter* of the Friends Committee on National Legislation, "The number of candidates entering the competition for Congressional seats on the 'peace issue' is growing, one of the most recent additions being William R. Martin, assistant treasurer of the FCNL and a Maryland Republican. All the nearly thirty candidates (five for the Senate) are dissenters from the President's policy in Vietnam, though in varying degrees."

Friends puzzled by the Hicksite-Orthodox separation that divided Philadelphia Quakerism for more than a century (1827-1955) may be interested in an article by Robert W. Doherty, an assistant professor at the University of Massachusetts, published in *The Pennsylvania Magazine* for April, 1966. Entitled "A Response to Orthodoxy: The Hicksite Movement in the Society of Friends," the thesis of the article is that the "Hicksite consensus" arose in reaction against the development of Orthodoxy in the Society of Friends. The conclusion: "Hicks' actual role in the Separation is unclear, but it is apparent that he and his ideas were not the primary basis for the movement which took his name. The Hicksite movement was the result of a heterogeneous response to Orthodoxy."

Volunteer, anyone? Volunteers are urgently needed in the office of the FRIENDS JOURNAL to help with various forms of clerical work such as indexing, checking lists, addressing and stuffing envelopes, and other essential tasks for the doing of which the JOURNAL unfortunately does not have sufficient funds to employ paid workers. Any reader who would care to undertake this useful assignment one day (or part of a day) a week, several days a month, or perhaps only in a few odd hours is invited either to telephone LO 3-7669 or to come to the office at 152-A North Fifteenth Street, Philadelphia, to discuss details.

Vietnam was an issue in Britain's last elections, thanks to the efforts of Friends in Exeter and Clacton, who challenged their parliamentary candidates to say whether they supported American policies of bombing. Exeter Friends held a public meeting, and Clacton Friends wrote a letter protesting United States action to their local Member of Parliament; he, as a result of the correspondence, brought his family to meeting for worship. Correspondence with other candidates was used as an opportunity to send Quaker literature and an invitation to Meeting.

"Reading Vacations" will be a 1966 innovation on Grindstone Island, retreat center of Canadian Friends. Two week-long periods, June 12-18 and September 5-11, will provide opportunities to combine serious reading on current issues with outdoor relaxation and informal conversation. Participants will choose their own reading courses and set their own daily programs.

It's a long way to Australia Yearly Meeting—a 6000-mile round trip by car for one family who came to the January gathering at Perth, and an average distance of 4,680 miles for the seventy-two Australian Friends in attendance.

The new Friends School in Detroit, formerly located at 4421 Woodward Avenue, is now at 1100 St. Aubin Boulevard, Detroit, Michigan 48207.

Suggested functions of an ideal meeting house are outlined by John Martinson in the February *Newsletter* of Twin Cities (Minn.) Meeting, which is considering possible acquisition of a building for meeting-house purposes. Among the potential uses which he stresses (in addition to the obvious one of offering adequate space for meeting for worship and First-day School) are the provision of space for the American Friends Service Committee's Minnesota Area office, adaptability as a cooperative pre-school for neighborhood children, dormitory accommodations for from twenty to twenty-five college and high-school students engaged in work-camp and similar projects, and suitability as a gathering place for people of the neighborhood. He urges that whatever functions the place may serve, it should be in use throughout the week, rather than just on Sundays. It has been suggested, he says, that the meeting house be located in a "low-economic" area of the city.

Bumper stickers for peace are a project of the Vietnam Committee of Mt. Toby Meeting at Leverett, near Amherst, Massachusetts, which hopes to take advantage of the fact that many cars travel the same routes every day and are parked in the same places. Drivers who purchase the dollar set of stickers will use one sticker each week for five weeks to convey a provocative and highly abbreviated message on the incongruity of bombs and peace. At the same time a series of advertisements in the local newspaper will show a cut of the sticker-of-the-week. Mt. Toby's Vietnam Committee will provide stencils of the drawings to any other Meetings that may be interested.

Willistown Meeting in suburban Philadelphia near Edgemont, Pennsylvania, has received as a gift a residence and about fifty acres of land adjoining its premises. According to the *Philadelphia Yearly Meeting News* "The trustees of the Meeting are open to suggestions for appropriate uses of the property by Friends."

Manhasset (N.Y.) Meeting is planning a five-room addition to its meeting house. Its *Bulletin* describes the ideal Manhasset Meeting as one that "provides social and educational activities for itself and for . . . the larger community, . . . that makes use of the best modern conveniences and teaching tools, . . . and that makes these facilities serve even more widely by offering them to other small groups, such as Alcoholics Anonymous, who need encouragement and a place for meeting not easily found elsewhere in the community."

Expansion of Canadian Meetings is reflected in the fact that Toronto Meeting needs more space, Hamilton has just acquired a meeting house, and Ottawa is urgently looking for one, while the first meeting house in Montreal was opened only a little over a year ago.

Having completely outgrown its present rented premises, Ottawa Meeting has moved to a temporary address (Sundays and special occasions only) at West Ottawa YMCA, 1177 Gladstone at Parkdale. Meeting for worship is held at 11 a.m. on Sunday and meeting for business at 2 p.m. on the first Saturday of the month. Meanwhile, Ottawa Friends have been encouraged by gifts beginning to come in to their Meeting House Fund. A Publicity Committee has been set up, and the Premises Committee continues to investigate properties suitable for a Friends center in the Canadian capital.

"The Political Equivalent of War—Civilian Defense" is the subject of a study by Gene Sharp, published as an issue of the Carnegie Endowment magazine, *International Conciliation*. The author, a research fellow at Harvard University's Center for International Affairs, seeks in this 68-page booklet to bring order to a mass of material and to appraise the technique of nonviolent civilian defense as a viable alternative to war. Copies at fifty cents each may be ordered from Carnegie Endowment for International Peace, UN Plaza at 46th Street, New York City 10017.

The voice of the undergraduate will be heard henceforth at Haverford (Pa.) College's faculty committee meetings. Two students will serve on each of eight committees. Some of them meet almost weekly, others only once a year. Only two committees—on faculty compensation and on faculty research and study—are excluded.

Since Haverford committees operate on a sense-of-the-meeting basis, student members will have a voice in decision-making. They will be entitled to request that their dissenting opinions be brought to the full faculty at its monthly meeting, together with the committee's "consensus" recommendation.

Intent on modifying the grading system, changing some of the traditional curriculum patterns, and examining the college's financial picture, the student appointees are willing to accept the drudgery of committee work. An undergraduate spokesman says: "It's worth it to get other more important changes considered. . . . If nothing gets done it will be partly our fault."

Next question: What about faculty representation on student committees?

Thomas Benham of Haverford College (he is associate professor of engineering) is the subject of a feature story in the Philadelphia *Sunday Bulletin Magazine* of May 8. In this account Benham, who has been blind since early childhood, tells how eight or ten years ago he invited a technician with whom he had worked for two years to go to lunch with him. At the restaurant of his choice they were turned away. Not until then had Thomas Benham known that his colleague of two years' standing was a Negro.

Gilbert and Anne White plan to spend some time in East Africa where Gilbert (according to the *Newsletter* of Chicago's 57th Street Meeting) will be a member of a team doing research on the water resources of the Upper Nile, a project supported by the Rockefeller Foundation. The Whites expect to see Friends in Ghana and Kenya. Gilbert F. White is chairman of the board of the American Friends Service Committee.

"**The Illustrated Bible and Church Handbook**," a recent publication of Association Press (New York City) compiled and edited by Stanley I. Stuber, contains sections on principal personalities of the Bible; Biblical history, beliefs, places, and "everyday facts"; brief biographies of noted churchmen (including saints, scholars, martyrs, and missionaries); church traditions and symbols; and famous Christian hymns and their writers. The illustrations consist mainly of portraits, charts, and diagrams. The 532-page volume sells for \$5.95.

Philadelphia Quaker Women, at their last meeting for the year (held at Gwynedd, Pa., on April 27th) chose as officers for the coming year Joy N. Cronk of Lansdowne Meeting as chairman, Anne J. Taylor of Abington Meeting as vice-chairman, Elaine E. Bell of Swarthmore Meeting as secretary, Edith M. Darnell of Moorestown Meeting as treasurer, and Dorothy Hallowell of Gwynedd Meeting as Yearly Meeting Representative.

A new Quaker periodical is *Among Friends*, published for the young people of Ohio Yearly Meeting. The first issue, which appeared in April, is only four pages in length and carries the information that it is strictly an experiment and that "articles, poems, pictures, suggestions, and comment" will be needed if it is to appear regularly. Inquiries should be addressed to Elizabeth Outland, Winona, Ohio 44493.

Incidentally, one unusual feature of *Among Friends'* initial issue is a nine-panel comic-strip-type presentation (drawn by Eric Starbuck) of an episode in the life of Clarence Pickett's Great-uncle William, based on a true story which the late AFSC Secretary Emeritus liked to tell.

The "**Memoirs**" of **Charles J. Darlington**, late chairman of Friends Committee on National Legislation and former clerk of Philadelphia Yearly Meeting, who died on February 21, are about to be published by his family, who will try to have enough copies printed (at \$2.00 each) to fill the requests of all who send advance orders to Esther Darlington Rosenberg at 609 Hillborn Avenue, Swarthmore, Pa., 19081. Charles Darlington had spent most of his spare moments during the last several years of his life in working on these memoirs.

Staff Changes at Pendle Hill, 1966-67

Dan Wilson, director of Pendle Hill (Wallingford, Pa.), and his wife, Rosalie, who have been in residence at the Quaker study center since 1950, plan, with their daughters Kathy and April, to spend a year's sabbatical leave in the British Isles, plus Friendly visitation, writing, and travel on the continent.

Lloyd Lewis, now business manager, will be acting director during their absence. He will be assisted by the newly appointed dean of studies for 1966-67, Scott Crom, who will be on leave as professor of philosophy at Beloit College, Madison, Wisconsin. Scott and Nancy Crom, with their three children, first visited Pendle Hill as students in 1960—an experience which led to their becoming Friends and joining Madison Meeting. Since then they have been at the Friends study center several times—most recently during the winter term of 1965-66. In addition to their active part in forming the Beloit-Rockford Preparative Meeting, they have served with the American Friends Service Committee, Illinois Yearly Meeting, and Friends General Conference. Scott Crom's address "Human Experience and Religious Faith," delivered at Friends General Conference in Traverse City last summer, was reprinted in condensed form in the *JOURNAL* of September 1, 1965. He is also the author of the Pendle Hill Pamphlet *Obstacles to Mystical Experience*.

Winifred Rawlins, widely known Quaker poet whose latest volume of poems, *The Small Land*, has just been published (Golden Quill Press, Francetown, N. H.), has decided to terminate her fourteen years of service as head resident at Pendle Hill. Her duties will be assumed by Emily Wilson, a retired physician and a member of Hanover (N.H.) Meeting, who has been associate head resident since last fall.

In addition to previously announced courses for 1966-67 (the full program for which is available from Pendle Hill), three courses will be given by Scott Crom: "The Quest for Meaning," "Contemporary Insights," and "Religion in Modern Literature."

Letters to the Editor

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

Rhodesian Friends and Censorship

Many of you will doubtless have been wondering when you will be receiving the next issue of the *Southern Africa Quaker Newsletter*. The position is that following upon the introduction of censorship in Rhodesia last November and the need for all publications to be approved by the censors, Salisbury Monthly Meeting, which is the publishing body, felt unable to submit to the requirements and decided to suspend publication until the position became clearer.

It now appears that censorship may continue for some time yet, so the possibility of production outside Rhodesia is being considered. We sincerely hope that the delay before resumption of publication will not be too prolonged, and that by some means or other you will soon be hearing the voice of Southern African Quakerism once again.

Salisbury, Rhodesia MARGARET AND STANLEY MOORE,
Editors

"We are met in a great task . . ."

The April 15th issue of *Friends Journal*, page 202, quoted a statement posted in Jordans (England) Meeting House. This statement was most meaningful to me—so much so that I had it printed for framing. It hangs, with permission of the Harrisburg (Pa.) Meeting, in the library, just adjacent to the meeting room. I have extra copies (8 x 10) on parchment paper which I will be pleased to mail free to any Meeting or individual so requesting, as long as the supply lasts.

17 Fargreen Road JOHN L. AMMON
Camp Hill Pa. 17011

Unprogrammed Meetings and Indian Affairs

I have just returned from attending the 97th annual meeting of the Associated Executive Committee of Friends on Indian Affairs, held near Wyandotte, Oklahoma. I am more concerned than ever that Quakers of the nonpastoral type are so little known or involved in the Oklahoma work.

One alert young Friend visiting the area for the first time gleaned from a local youth at one of our Indian Centers that the unprogrammed type of Meeting was obsolete. It would seem that little is known at our Oklahoma Indian Centers of the Quaker Meeting familiar to many of us who like corporate worship.

This is probably due largely to the failure of those in this phase of Quakerism to provide leadership in the work in Oklahoma. Theoretically the work involves all Friends in America. Philadelphia Yearly Meeting provides a good share of the financial support, but the work does not exhibit many characteristics of that Yearly Meeting's type of Quaker approach.

Oklahoma City, Okla. WILLIAM E. BYERLY

"Friendly Acres"

Since in the *FRIENDS JOURNAL* of March 15 (p. 151) "Friendly Acres" is twice referred to as "Friends' Home for Children," and since it is claimed that "the staff is guided by Friends' principles" and that "special religious exercises

are held throughout the year to acquaint the children with the philosophy of the Society of Friends," several concerns and questions need to be raised.

1. This home is still a completely segregated institution, and until rather recently the board was unwilling to consider any change in this policy. How "Friendly" are these Acres?

2. The Health and Welfare Council of Philadelphia says that no referrals have been made to this home for two years, in part because of its policy of segregation but also because its program is considered poor. Are Friends just contentedly drifting along with their name attached to an outmoded, sub-standard institution?

3. With doubts raised concerning the present status of the home, those of us who have been most eager to encourage integration are now embarrassed by the implications of opening the door to a long-excluded group just at the time that, rightly or wrongly, the institution is appraised as a not altogether desirable one. What is the Friendly answer to this dilemma?

4. Is there not a failure in moral responsibility toward the children now in the home? Surely by implication they are being encouraged to believe that perhaps discrimination is desirable and right. Is this not an educational disservice to them and a betrayal of religious principles?

5. I have been told that the term "Friends" is used with propriety in the title of an institution or organization when it is under the care of an authorized Friends Meeting or with duly appointed individuals from such Meetings in representative numbers on its governing board. Has some line of care and oversight for "Friendly Acres" slackened or altogether broken over the last eighty-five years?

Do not Quakers, who recite no theological "I believe's," have to scrutinize principles and practice, asking uneasily, "What is a Quaker? What is a Friends' institution?"

Philadelphia LOIS COMINGS BERTHOLF

Friends' Home for Children is *not* a segregated institution. There is nothing in our charter or by-laws which even suggests that any referral to Friends' Home for Children would be denied on account of race, color, creed, or national origin. We sincerely comply with Title 6, Public Law 352 of the Civil Rights Act of 1964.

All referrals are processed alike and, if a child meets our admissions qualifications and is approved by our consulting psychiatrist, the child will be admitted, provided space is available. At present all of the children in our care are white, and they attend the local schools and Sunday Schools and churches.

A number of persons on our Board are members of the Religious Society of Friends.

Secane, Pa. JOHN R. WOOLFORD, President
Friends' Home for Children

When the picture and statement concerning Friends Home for Children (Friendly Acres) appeared in the *FRIENDS JOURNAL* of March 15 it was natural that members of Philadelphia Yearly Meeting's Committee on Race Relations would feel an active interest. For the past several years, staff and com-

mittee members have been concerned because Friendly Acres had no Negroes in residence. Our concern had found no relief in our several contacts with the staff of the institution. We were given no encouragement in our hope that Friendly Acres would consider a policy of resident integration.

Having read the letters of both Lois Comings Bertholf and John R. Woolford, we are gratified to note that the President of Friends' Home for Children states that "The home is *not* a segregated institution."

We hope that the Committee on Race Relations may be of some assistance in helping to implement a policy of integration at both student and staff level at Friendly Acres in the near future.

Philadelphia

MARION J. SCULL, *Chairman*
Committee on Race Relations

Quakers and Diplomats

My commentary concerns the AFSC article on page 138 of the March 15th issue.

It is sad indeed to realize that Quakers are in bondage to a concept foreign to the ideals of truth and freedom. Not too many years ago, it would have been necessary for a person wishing to join the Religious Society of Friends to believe in God and to be a follower of Jesus Christ. Now, it seems a new combination of a little atheism and a little peace leads to the fellowship of like minds and purposes.

It seems incredible that a Quaker director of conferences for diplomats does not acquaint himself with the myths, deceptions, and fallacies of World Communism.

Communism has not worked out in any part of the world because it denies the existence of God, it enslaves people, it denies any moral obligation for truth or personal dignity, it denies freedom, it promotes violence and revolution and it imposes totalitarian authority on the masses that are seized. Evil is always self-defeating, and when Communism disintegrates, Russia will emerge as one of the great spiritual and moral forces of the world because of the discipline and suffering the Russian people have endured through her long period of darkness.

I fail to see any humor in the article that finally links Quakerism with Communism via the mutual admiration society. I think it would be much better if people were more humane, instead of being so human. It will take more than witchcraft to accomplish this. It will require Christianity without hypocrisy.

Wilton, Conn.

IRENE A. STAFF

On Being Prepared for Guilford

The letter from a Swedish Quaker and the related editorial in the FRIENDS JOURNAL of March 1 interest me deeply. I am afraid, however, it is too late for our "well-meaning Friends" to be prepared for the encounters with Friends from abroad who ask about American race problems. The trouble is that in this respect most of us are "well-meaning," but that is not enough.

Some of us who gathered at a Friends' conference last June were not prepared to discuss the psychological basis of race relations because so few Negroes were present. Most of us have not built deep and lasting friendships with Negroes. This takes

time, and we have spent so much of it working on committees. What is needed is to have hundreds of us, Negro and white, all over the country in face-to-face confrontations. This is the first step in a dialogue from which we can expect miracles if we respond honestly to each other.

I doubt that much of this kind of interaction can happen before the summer of 1967. The truth is we are more alike than different, yet some of the cultural differences we have, because of differing ways of responding, are valuable and should be shared now on a basis of equality, so that a deeper and more mature culture can evolve for all of us.

We—Negroes and whites—are bound to be alike because for more than three hundred years we have been growing up together on this American soil. Our terrible American tragedy (this our European Friends must not forget) has been slavery with its aftermath of injustice, degrading for both groups. Because I grew up on a South Jersey farm where illiterate Negroes from the South worked with us on the soil, and because no adult in those days, either in the public school or in Meeting activities, pointed out to me the reasons for the seeming inferiority, it took many a day and many a traumatic face-to-face confrontation before I could sense the truth.

Perhaps our Friends from abroad have a more important role to play than they realize. Instead of asking us about the Little Rocks and the Hayneilles, perhaps they will look with fresh eyes at the best of what we Americans are and what we may become. They may see that much of our spontaneity, our ways of laughter, and our hospitality has come about because millions of us grew up with Negroes. Maybe if they could see this engaging fact and would tell us, we would believe it. But they would have to see us functioning together, and how many American Negroes will be at Guilford in 1967? And how many of us, when entertaining foreign guests before and after the Conference, will naturally invite our Negro friends? Is it too late?

New York City

RACHEL DAVIS DuBOIS

Books and Magazines Wanted

Students for Nonviolence, a pacifist organization of young Quakers and others, are trying to start a peace-literature library at their office (which is shared with the Committee for Non-violent Action, Fellowship of Reconciliation, and the Youth Study Group of the Friends Peace Committee).

We all realize our need to read and to have others read more background material to strengthen and make more effective our efforts toward peace and understanding.

Could anyone please help us? We would very gratefully welcome any donations of books, periodicals old or new, subscription contributions, or any relevant information at all. Send to Students for Nonviolence, 1526 Race Street, Philadelphia 2. Thanks!

Philadelphia

MARYANN McNAUGHTON

I have been in this country for nearly two years and plan to return to India in early June. I shall be grateful if those who have been sending me used periodicals will continue doing so for at least a year. My address until April, 1967, will be: Madras Christian College, Tambaram, Madras State, India.

Periodicals and news sheets I would like to have are: *Progressive*, *New Republic*, *Nation*, *Sunday New York Times* (News of the Week, Magazine and Book Review sections), *Reporter*, *Christian Century*, *Between the Lines*, and *Manchester Guardian*, as well as anything else of interest to a student of international affairs and our Christian responsibility.

A former student and friend of mine, who has been a student in this country and who is now an associate professor of political science in India, would also appreciate used periodicals in the field of international relations. His name and address are: Dr. S. C. Tiwari, Osmania University, Hyderabad, India.

At present I am on a lecture tour for the American Friends Service Committee.

Philadelphia

EDDY ASIRVATHAM

Announcements

Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.

BIRTHS

DILG—On May 4, in Linwood, N. J., a daughter, ELIZABETH CAROLE DILG, to Russell N. and Eugenia Nelson Dilg. The mother is a member of Seaville (N.J.) Meeting. The maternal grandfather, William G. Nelson, 3rd, is a member of Central Philadelphia Meeting.

McKEAN—On February 4, at Washington Crossing, Pa., a son, ANDREW ELLIS McKEAN, to Michael and Janet McKean. The father and paternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting.

MERRITT—On April 25, to Andrew and Eleanor Merritt, a son, KURT FOSTER MERRITT. The mother and maternal grandparents, Lewis B., Jr., and Alice Walton, are members of Lake Forest (Ill.) Meeting.

MARRIAGES

FISHER-PAYNE—On April 24, under the care of Wrightstown (Pa.) Meeting, IRENE P. PAYNE and JOHN FISHER. The bride is a member of Wrightstown Meeting, and the groom a member of Solebury (Pa.) Meeting.

BANET-EDWARDS—On May 1, at the home of the bride, in Swarthmore, Pa., BARBARA WENDY EDWARDS, daughter of Earle and Marjorie Edwards, and BERNARD ALLEN BANET, son of Dr. and Mrs. Leo Banet of New York City. The bride and her parents are members of Swarthmore Meeting.

DEATHS

BINGEMANN—On March 20, at the Community Hospital in Long Beach, Calif., KARL G. J. BINGEMANN, Sr., aged 75, husband of Katharine T. Bingemann, both members of Medford (N. J.) Meeting. Surviving, in addition to his wife, are a son, Karl, Jr., of Palos Verdes, Calif., and three grandchildren.

CADBURY—On May 11, at West Chester, Pa., RICHARD CADBURY, aged 80, of Glenmoore, Pa., husband of the late Olive Clinton McCahe Cadbury. A member of Uwchlan Meeting near Downingtown, Pa., he had devoted most of his life to social service work, including the post-World-War-I relief program of the American Friends Service Committee in Poland. Surviving are two sisters, Helen C. Bush of Haverford, Pa., and Leah C. Furtmuller of Vienna, Austria; and a brother, Earl S., of Hendersonville, N. C.

PORTER—On April 12, in Fort Lauderdale, Fla., HARRY W. PORTER, aged 56, husband of Elenor Porter. Formerly a member of Central Philadelphia Meeting, he recently had transferred his membership to the Meeting at Palm Beach, Fla. Surviving, in addition to his wife, are a son, a daughter, a grandson, and his mother.

M. Albert Linton

M. Albert Linton died at his home in Moorestown, New Jersey, on May second, not long after his seventy-ninth birthday. A graduate of Moorestown Friends School and of Haverford College (M.A. 1909), he also attended the Federal Polytechnique Institute in Switzerland and the University of Michigan before joining the Provident Mutual Life Insurance Company of Philadelphia, of which he became a vice-president in 1916. From 1931 to 1952 he was president, and from 1952 to 1958 chairman of the board.

A member of Moorestown Meeting, he served the Society of Friends in many ways. He was a member of the Representative Meeting of Philadelphia Yearly Meeting, vice-chairman of the American Friends Service Committee, and a member of the Boards of Managers of Haverford College and Moorestown Friends School.

Albert Linton's concern for public health and social welfare was exhibited by his establishment of the Board of Life Insurance Medical Research Fund and by his membership on the Board of the Wistar Institute, as well as by his becoming one of the first advisers to Senator Vandenberg in the preparation of Social Security legislation.

He was president of the Academy of Natural Sciences of Philadelphia from 1951 to 1962, bringing to that organization fresh and stimulating programs to enhance its educational services.

As a member of the American Philosophical Society he played an important role in the building of its new library, while as chairman of the Executive Committee of the Curtis Publishing Company he guided that company through difficult problems.

Albert Linton's great power and strength lay not only in his boundless enthusiasm for all that he undertook, but also in his integrity of purpose, his mastery of detail, and his leadership in so many fields of endeavor. It was my great privilege to have accompanied him on an African safari where photography of wild life and birds was his main objective, to have been with him as he enjoyed the beauty of Switzerland among the mountains (many of which he had climbed), to have enjoyed with him the deep snows of the Adirondacks on skis, and to have camped with him in the Canadian Northwest. In sharing his enthusiasm and knowledge with many of his friends, he has left an unforgettable image of joy in work well done.

S. EMLYN STOKES

Roy J. McCorkel

Roy J. McCorkel, a finance secretary of the American Friends Service Committee, died at University Hospital, Philadelphia, on May 13th at the age of 58.

A graduate of the College of Wooster, Ohio, and of Yale Divinity School, he was active both professionally and through many community organizations in efforts for social progress. A member of Swarthmore (Pa.) Meeting, he was president of Suburban Fair Housing, chairman of the Program Committee of International House of Philadelphia, member of the Board of Directors of Pendle Hill, (where he recently had taught a course on Social Responsibility), chairman of the Pennsylvania Council to Abolish the Penalty of Death, and president of the Pennsylvania Forestry Association. He represented his Meeting on the Swarthmore Ministerium.

Roy McCorkel maintained close ties with people in many countries with whom he had been associated through his work as a teacher in India, as a field director for CARE, in ecumenical gatherings, and as leader of an overseas interfaith mission for the National Conference of Christians and Jews. He was much in demand as a speaker on college campuses, among religious groups, in the cooperative movement, and at conferences dealing with human relations and international affairs. From 1946 to 1949 he directed the American Friends Service Committee's Institutes of International Relations.

In 1936 he married Elizabeth Bonsall, who has also been active in Friends' affairs, especially in the field of religious education. The McCorkel children are R. James, Jr., and Mary Louise.

Everyone who knew Roy McCorkel was strengthened by his confidence in people and his faith in life. His influence in the many social and religious movements to which he gave his life is noteworthy.

EARLE EDWARDS

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. Unless otherwise specified, all times given are Daylight Saving.

JUNE

4—Sports-Picnic Day, benefit of American Friends Service Committee's India programs, 1-6 p.m., Germantown Friends School Athletic Field, Midvale Avenue below Wissahickon Avenue, Philadelphia. Film on India, books, pamphlets. Indian dancers, folk singers, Delaware County Barber Shop Quartet, LaSalle Trio. Poster-design contest for children. Games and races. Refreshments for sale. Admission: adults, 50 cents; children, 25 cents; families, \$1. Donations welcomed. For information call Wallace V. Peters, VI 8-6123. Rain date June 5.

4—Nottingham and Baltimore (Homewood) Quarterly Meetings, Deer Creek Meeting House, Darlington, Md. Meeting for worship, 10 a.m., followed by Ministry and Counsel. Lunch served by host Meeting. Business and conference sessions in afternoon.

5—Joint meeting of Haverford and Philadelphia Quarterly Meetings, 855 Buck Lane, Haverford, Pa. Worship and Ministry, 10 a.m. Meeting for worship, 11. Lunch, 12 noon. (Bring box lunch or make reservations for lunch at \$1.50, as well as for child-care, with Josephine P. Terrell, Mulberry Lane, Haverford 19041.) Business, 1:15, followed by program with Iris Darlington of AFSC South Jersey Project, Philip H. How of University Settlements, and Francis Bosworth of Friends Neighborhood Guild. Topic: "Friends Involvement in the War on Poverty."

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

12—Haddonfield Quarterly Meeting, Mount Laurel Meeting

House, south of Route 38, about three miles from Moorestown, N. J. Worship, 10:30 a.m., followed by business session. Box lunch about 1 p.m.; beverage and dessert provided.

12—J. Calvin Keene, Professor of Religion at St. Lawrence University, will give the annual Shrewsbury Lecture at the meeting house at Shrewsbury, N. J. (Highway 35 and Sycamore Avenue) at 2 p.m. Topic: "The Prophet and His Message." All invited.

17-21—Canadian Yearly Meeting, Pickering College, Newmarket, Canada. Correspondent: Leroy Jones, 73 Denval Road, Toronto 16, Ontario, Canada.

19—Centre Quarterly Meeting at Dunning's Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business session in afternoon.

19—Bart Historical Society, Bart Meeting House, five miles southwest of Christiana, Pa. Worship, 11 a.m. Picnic lunch. Business, 2 p.m. Rodney Gilbert's *History of Bart Meeting* will be on sale.

21-26—New England Yearly Meeting, University of Massachusetts, Amherst, Mass. Speakers and leaders: Alexander Purdy, James Drummond, Gordon Davis, Floyd Moore, Marshall Sutton, Barrett Hollister, David Castle, Lorton Heusel. Special programs for Young Friends and children; morning Worship-Workshops; worship and business meetings, reports, exhibits, step singing. United Society of Friends Women luncheon (Thursday). For registration blank and complete program write to Thomas R. Bodine, 5 Haynes Street, Hartford, Conn. 06103.

24-July 1—Friends General Conference, Cape May, N. J. (See page 280.)

Note: Meeting for worship will be held at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., on June 26, July 31, and August 28, at 11 a.m.

Rancocas (N. J.) Meeting will hold meeting for worship at 10 a.m. (D.S.T.) June 19-September 11.

Meeting for worship at Princeton, N. J., will be held at 10 a.m. (instead of 11), June 5 through September 11.

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.

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

Arizona

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

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

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

California

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

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

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

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

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

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

PALO ALTO—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 937 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 CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA — First-day School at 10, meeting at 11. 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 624-3690.

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: George Peck. Phone: Greenwich TO 9-5265.

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

Delaware

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.

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

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

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

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

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

Georgia

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

Hawaii

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

Illinois

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

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

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—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Kentucky

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

Louisiana

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

Maryland

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.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

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—5 Longfellow Park (near Harvard Square). Meeting for worship at 10:00 a.m., June 19-Sept. 11 inclusive. Telephone 876-6883.

NANTUCKET—Meeting in Meeting House on Fair Street, 10:45 a.m., during July and August.

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 4-3687.

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, Janet Southward, 1326 White Street, phone 665-4934.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. 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—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly. Avery Harrington, Clerk.

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.

CROSSWICKS—June through September, meeting for worship, 10 a.m.

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.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

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.

PRINCETON—Summer hours of meeting for worship, 10:00 a.m., Quaker Road near Mercer Street.

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.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

New Mexico

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

LAS VEGAS—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

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.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

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.

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

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

ROCKLAND COUNTY—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

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

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 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

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. Lila Cornell, Clerk. JA 6-8638, 371-4277.

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Mervin Palmer, clerk, 753-5052.

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, 10 a.m. (instead of 11 a.m.) from June 12 through Aug. 28 in Thomas Kelly Center, Wilmington College. Henrietta Read, Clerk, Area code 513-382-3172.

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.

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day 10 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.

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

GWYNEDD—Intersection of Sunnyside 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.

LANDSOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

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

LONDON GROVE—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. 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., held jointly at Unity & Wain Sts.

Frankford, Meetings held jointly at Unity & Wain Sts., June 12 to July 24 (incl.) 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.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

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

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

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

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

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

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

Tennessee

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

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

NASHVILLE—Meeting and First-day School, Sundays. 10:00 a.m., Scarritt College. Phone AL 6-2544.

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.

LINCOLN—Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

McLEAN—Langley Hill Meeting, Sunday, 11 a.m., First-day School, 10:30 a.m. Junction old Route 125 and Route 193.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

Wisconsin

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

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

WANTED

MAN OR WOMAN ON SOCIAL SECURITY, with business experience, for part-time work (totaling two or three days a week) in Friends Journal office, handling purchasing and general office details. Write Friends Journal, 152-A N. 15th Street, Philadelphia, or phone LO 3-7669.

HOUSEKEEPER - COMPANION for elderly lady, Friend, on Long Island. Box E-369.

COMPANION FOR LADY STAYING AT HAWTHORNE INN, Mt. Pocono, Pa., for month of July and the first week in August. Write Box N-373, Friends Journal.

ELDERLY WOMAN AS BOARDING GUEST, requiring small amount of care. Room available June 1st. Lucile R. Van Trump, R.N., 614 Westtown Rd., West Chester, Pa. Phone 696-5413.

TEACHER TRAINED FOR KINDERGARTEN (4 and 5 year) for small Friends School in Montgomery County, Pa. Write box E-372, Friends Journal.

RESIDENT FOR SAN FERNANDO FRIENDS MEETING HOUSE, 15056 Bledsoe St., Sylmar, California. One-room apartment, plus use of Meeting kitchen. Modest rent. Please contact Lois Bailey, 13864 Sayre St., Sylmar, California.

RESIDENT BUSINESS MANAGER FOR JOHN WOOLMAN SCHOOL, a Friends' Coeducational Boarding School in Northern California, Friend or Friends, oriented, married, to supervise buildings' maintenance and students' work program and conduct business transactions for the school. Applications to Harold Blickenstaff, Principal, Rt. 1, Box J 26, Nevada City, California.

MATURE MARRIED COUPLE, without children, to serve on a minimum two-year appointment (starting in September) as host and hostess at the Casa de los Amigos (Friends House) in Mexico City. The position includes full maintenance plus a little more. For details write to Ed Duckles, Ignacio Mariscal 132, Mexico 1, D. F.

CAMP CHOCONUT. Several college-age men (and older) needed to help make our camp exceptional through inter-group relationships and working with boys directly to help them become self-reliant using outdoor activities. Work projects, elementary carpentry, water-front (WSI), campercraft, etc. (See ad this issue.) Excellent opportunity to develop skills with people in small numbers while earning. Box 33-F, Gladwyne, Pa.

HELP WANTED

Well-established modern Rehabilitation Workshop in Seattle, Washington, needs added permanent staff because of expansion. No military production. Need three supervisors with metal-fabrication, general-machinist, or journeyman-mechanic experience. Start \$575 to \$625 per month. Also one Methods Engineer with creative imagination. Experience in procedure-writing desirable. Start \$9,000 to \$10,000 a year.

BOX R-362, FRIENDS JOURNAL

POSITIONS WANTED

HAVING LEFT THE PENDLE HILL STAFF, I am looking for full-time employment in which I can either use my previous experience or would explore other fields. Winifred Rawlins, 114 Turner Road, Wallingford, Pa. 19086.

REAL ESTATE - LEASE

UNUSUAL MODERN FLORIDA HOME WITH GARDEN PRIVACY, 2 bedrooms, 2 baths, air-conditioned, three-year lease while abroad. Jan Reiner, 1000-52nd Street, North, St. Petersburg, Florida.

FOR RENT

HOUSE, MOUNTAIN VIEW, NEAR LAKE. Fully furnished, 4 bedrooms, 1½ baths, July and August. Write Box 92, Belmont, Vermont.

WANTED - REAL ESTATE

WOULD LIKE TO PURCHASE TEN OR MORE ACRES OF SECLUDED WOODLAND in the general area north of Pensburg, Pa. Write W. A. Nesbitt, 3037 Midvale Avenue, Philadelphia, Pa. 19129.

AVAILABLE

OFFICE SPACE, REASONABLY PRICED, 20 South 12th Street, Philadelphia, for Friends' or other nonprofit groups. Phone LO 3-2605.

VACATION

FRIENDS DEVELOPING DEEP LAKE, PLANNED TO CONSERVE UNUSUAL NATURAL BEAUTY. All lots lake-front or lake-view. 20 minutes from end of northeast Pennsylvania Turnpike. J. Mark Robinson, R.D. 5, Tunkhannock, Pa. 717-836-8800.

HAYFEVER HAVEN ON NORTH SHORE OF LAKE SUPERIOR. New year-round motel, modern housekeeping cabins on lakeshore. Elmer and Mary Alice Harvey, Lutsen, Minnesota.

MISCELLANEOUS

SEARCHING FOR UNDERSTANDING of Nature's supreme Intelligence, GOD, Divine Mind, profound laws? Write: Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California.

FURNITURE NEEDED

IMPOVERISHED STUDENTS IN CO-OP NEED FURNITURE. Tom Pendleton, 9 North 34th Street, Philadelphia, 19104. EV 6-6173.

Applications from qualified, practicing Friends are invited for the position of

PRINCIPAL

OF

JOHN WOOLMAN SCHOOL

a coeducational boarding school in a rural setting in Northern California.

Present enrollment 45; expansion intended. The position will be open beginning with the academic year 1966-67.

Address inquiries to:

PERSONNEL COMMITTEE, COLLEGE PARK FRIENDS EDUCATIONAL ASSOCIATION, 2151 Vine St., Berkeley, California 94709

RICHMOND, INDIANA, NEEDS PSYCHIATRIC SOCIAL WORKER

Immediate vacancy in Child Guidance Clinic. PSW I requires MSW with Field Work assignment or other experience relevant to Child Guidance Clinic work. Salary \$7,200 to start. PSW II preferred. Requires ACSW eligibility plus two years' experience and demonstrated ability to work flexibly with children and families cooperatively in small interdisciplinary team. Private practice permitted after six months. Starting salary \$7,800 to \$8,200, depending on qualifications. Annual increments. Apply to Director, Robert W. Schmitt, M.D., or to Administrative Assistant, Keith C. Billman, ACSW, Child Guidance Clinic of Wayne County, 54 South 15th Street, Richmond, Indiana, 47374; or phone collect either of the above at 317 962-1523. Equal-opportunity employer.

Personal Supervision
of a Firm Member

Fyfe & Boyd

FUNERAL HOME

7047 GERMANTOWN AVE. * James E. Fyfe
Chestnut Hill 7-8700 Irvin B. Boyd

Immediate cremation service available

* Member Germantown Meeting

IT'S SO EASY TO OPEN**AN INSURED SAVINGS ACCOUNT BY MAIL**

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$10,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

Advertising Rates

DISPLAY - 1 page - \$100; 2 columns - \$68.40; half page (horizontal) - \$52.55; 1 column - \$35.65; 1-column width: 8" - \$33.15; 7" - \$29.60; 6" - \$25.85; 5" - \$22; 4" - \$17.90; 3" - \$13.70; 2" - \$9.30; 1" - \$4.75. Discounts for six or more insertions.

CLASSIFIED - 10¢ a word. Discounts for six or more insertions. Minimum: 12 words. (A Journal box number counts as three words.)

MEETING NOTICES - 26¢ per line. No discounts. DEADLINE - 15 days before date of issue.

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET
PHILADELPHIA, PA. 19102

The Penington 215 EAST 15TH ST.
NEW YORK 3, N. Y.

The Quaker residence in a desirable location of New York City—welcomes Friends and friends of Friends. Write or telephone for reservations.

Telephone Code 212 — GRamercy 5-9193

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KIngwood 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

**NO TRAFFIC . . . NO
PARKING . . . WHEN
YOU SAVE - BY - MAIL**



FRED A. WERNER, President
32 So. Lansdowne Ave., Lansdowne, Pa.

**LEGAL DEPOSITORY
FOR TRUST FUNDS
AND CREDIT UNIONS**

**JUSTIN HERMAN
MOTION PICTURES**

WORLD-WIDE PRODUCTION
OF PUBLIC RELATIONS FILMS
FOR INSTITUTIONS AND IN-
DUSTRY, AND OF THEATRICAL
FILMS FOR PARAMOUNT
PICTURES CORPORATION

Based in Bucks County since 1945

LUMBERVILLE, PA. 18933
(215) 297-5383

**RAYMOND PAAVO ARVIO
AND ASSOCIATES**

consultation and practical service in fund-
raising, public relations, and financial man-
agement . . . writing and editing news-
letters and magazines a special interest.

RT. 45, POMONA, N. Y. 914-356-6917

**BUYING A HOUSE
ON LONG ISLAND, N. Y.?**

Many Quality Listings (See our Photo Files)

WILBUR L. LEW

Licensed Real Estate Broker

516 IV 3-4423 1082 Grand Ave., No. Baldwin, N. Y.

**How to Survive
the Atomic Age**

Brochure \$1.00

It has been said:

*This world to an end will come—
In Nineteen hundred ninety-one.*

But I say:

*America might well cease to be, before
the year Nineteen hundred eighty-four.*

**Julius Rose, 5406 Myrtle Ave.,
Ridgewood, N. Y. 11227**

QUAKER TEACHERS ENROLL NOW

for placement in Friends' Schools or in
colleges, secondary, elementary and
primary schools in Southeast.

WRITE: BYRON HAWORTH, MANAGER
HAWORTH TEACHERS AGENCY
HIGH POINT, N. C. 27261

A Complete, Modern Printing Plant

THE LEGAL INTELLIGENCER
10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104

Telephone EV ergreen 6-1535

**"Does God come
to the beach
with us?"**

To such a question you probably would answer that God is everywhere, that He is present at the beach as well as in church or at home.

But in his search for answers to some of life's questions, your child has reminded you of one of your greatest responsibilities, the religious growth and training of your family.

Religious training cannot be supplied by the church alone, in brief Sunday sessions. It must be a part of your family's daily life, achieved through Bible study, prayer and instruction, in addition to church attendance.

THE UPPER ROOM, the world's most widely used devotional guide, provides help in family worship. With daily meditation, prayer, Bible reading and Thought-for-the-Day, it enables its users to form the habit of communicating with God. Through these daily devotions, life becomes more meaningful and parents become better equipped to give their children a firm religious foundation.

**Pray with The Upper Room
for world peace.**

If you are not already using The Upper Room, we invite you to send for a FREE copy or start your subscription or bulk order with the July/August number. Ten or more copies to one address, 10¢ per copy, postpaid. Individual yearly subscriptions (English or Spanish) \$1.00. Address

The Upper Room

36 Languages — 42 Editions

World's most widely used devotional guide

1908 Grand Ave. Nashville, Tenn. 37203

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

For information write or phone

HENRY BECK

2862 Germantown Ave.,
Philadelphia 33, Pa.—BA 5-1150

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.
Market 7-3576

Quaker books, British and American. biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

INVEST IN GROWING MEETINGS

You can invest in the building of meeting houses by purchasing mortgage pool notes of FRIENDS MEETING HOUSE FUND, INC. Interest: 4% payable semiannually. For prospectus and specimen note, write:

FRIENDS GENERAL CONFERENCE
1520 Race Street Philadelphia, Pa. 19102

Do you believe that "God is dead,"
or—Do you believe that "there
is a Spirit we can feel?"

If you believe either, you are invited
to join in—

A Venture in Quaker Living
Aug. 1-14, 1966—Powell House

Two weeks to experience and consider deeply
the whole of Quaker Living, with—

ROBERT L. JAMES, JR.

Friends Face the Future

ELWOOD F. CRONK

*Deepening the Fellowship of
Friends, and Developing
Group Skills*

ROSS FLANAGAN

Friends' Response to Conflict

FRANCIS B. HALL

*Quaker Living—Its Source
and Ways*

Cost: \$120.00 Camping, at reduced rates

POWELL HOUSE

Old Chatham, N. Y. 12136

INFORM YOURSELF ON CRITICAL WORLD PROBLEMS

Enjoy Cool Lake Winnepesaukee

DISCUSS YOUR VIEWS WITH LIKE-MINDED PERSONS

ONE-WEEK RESIDENTIAL CONFERENCE, JULY 16-23

LAKE WINNIPESAUKEE, N. H.

"The Quaker Approach to Social Revolution"

featuring: ROBERT BROWNE on Vietnam; JOHN GERASSI on Latin America; EDWARD JOLLIFFE on China; WALTER MARTIN on Africa; FATHER PHILIP BERRIGAN; DAVE DELLINGER; ROSS FLANAGAN; BERNARD LAFAYETTE; A. J. MUSTE; LOU SCHNEIDER; BOB SWANN and others. Children's Program, folk dancing—singing. Reasonable rates: families, singles.

For illustrated brochure, write:

AMERICAN FRIENDS SERVICE COMMITTEE

P. O. Box 247, Cambridge, Massachusetts 02138

Welcome Friends General Conference — 1966**COLTON COURT HOTEL—Beachfront at Patterson Ave., Cape May, N. J.**

Double, single, and family rooms still available at \$8.00 to \$10.00 per person in double room, weekly basis, including three traditionally fine meals on weekdays, two on Sunday. Singles \$9.00 and \$10.00 on weekly basis. Children's rates depend on age and occupancy of rooms with parents.

SEA CREST INN — Beachfront at Broadway, Cape May, N. J.

Double rooms available at \$7.00 to \$9.00 per person, weekly basis, including meals in adjacent Colton Court dining room. Singles available at \$8.00 and \$9.00 on weekly basis. Family rooms also. European Plan (without meals): Weekly—Doubles \$35.00 to \$45.00; singles \$21.00 and \$28.00; three or four persons \$45.00 and \$50.00. Daily—\$6.00 to \$9.00 double; \$4.50 and \$5.50 single; three and four in room \$10.00 and 12.00.

JOHN R. THOMAS, Manager - - - - - Phone: (609) 884-4561

PATTERSON APARTMENTS — One-half block to beach.

New two and three room apartments still available at \$98.00 and \$112.00 per week, sleeping four to six. Possible daily rentals.

Write MRS. WILLIAM HESS, 14 Patterson Ave., Cape May, or phone 884-4187.

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET, PHILADELPHIA, PA. 19102

☐ Send me a year's subscription at \$5 (foreign rate \$6).

☐ Enroll me as a Friends Journal Associate, helping to meet publication costs not covered by the subscription price. Associates make tax-deductible contributions of any amount (but not less than \$5) above the subscription price.

☐ \$_____ (check or money order) enclosed. ☐ Bill me.

NAME _____

ADDRESS _____

CITY _____

STATE _____

CODE _____

**Belvedere
Convalescent Home**

2507 Chestnut St., Chester, Pa.
TR 2-5373

Visit our most recently completed wing . . . private and semiprivate rooms with bath; large solarium overlooking six-acre estate on the edge of Swarthmore. . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of
MRS. SADIE P. TURNER

**STRAWBRIDGE
& CLOTHIER**

Builders of Confidence
Since 1868

ANTIQUES

I am always interested in buying (or selling) 18th century furniture and furnishings

HERBERT M. LOWRY
708 Germantown Pike
Lafayette Hill, Pa.

Member of Central Phila. Monthly Meeting

1896

1966

BACK LOG CAMP

ON INDIAN LAKE IN THE ADIRONDACKS

SABAE, NEW YORK 12864

Telephone 5180 Indian Lake — 2497

Owned and operated by a Quaker family. The camp welcomes individuals and families. Walking, canoeing, fishing, swimming, and mountain climbing open to the active joys of the wilderness under expert guidance. For those seeking rest, peace and quiet are assured.

RATES: \$63 to \$70 wkly. Reductions for children.

DATES: July 1 to September 5, 1966.

Henry J. and Lydia C. Cadbury,
HAVERFORD, PA. 19041 — Midway 2-1739

Adult Degree Program

for men and women over 25 seeking liberal arts education. B.A. degree may be earned through series of six-month study cycles combining two-week seminars on campus twice yearly with independent study at home. Students may start in July, August, January, or February.

Write Box F, Adult Degree
Program, Goddard College,
Plainfield, Vermont

*Engaged since 1697 in "the
pursuit of knowledge,
insight, action"*

ABINGTON FRIENDS SCHOOL

Jenkintown, Pennsylvania

—a college preparatory
day school for girls from
nursery through high school

NOW OFFERING COEDUCATION
THROUGH FOURTH GRADE WITH
PLANS FOR ITS CONTINUATION
THROUGHOUT THE SCHOOL

HOWARD W. BARTRAM, Headmaster
Turner 6-4350

Elkmont Guest House

Endless Mountains, Sullivan County, Pa. Rural country living, relaxed atmosphere, door-to-door service available. Separate cottage for families. No inflation. Mid-June to Christmas.

CYRIL AND IRENE BOWN HARVEY
Forksville, Pa. 18616. Tel. 717-924-3655

RANCH LIFE for teenage girls

(located near Banff, Canada). Each girl has her own horse. Sixteenth year of successful operation. Limited number.

Call or write

ELIZABETH G. SMITH, 14 WAVERLY RD.,
WYNCOTE, PENNA. Phone TU 4-6811.

Going away for the summer? Keep your Journals coming by notifying us now, and again when you return home, of your changes of address.

**TRAIL'S END KEENE VALLEY, NEW YORK**

A SMALL FAMILY INN AND HIKERS' LODGE
IN THE HEART OF THE ADIRONDACKS

High Mountains • Unspoiled Woods • Trout Streams
or a Rocking Chair by the Fire
Activities for Children

1966 Season: June 25 to September 6

Send for folder to MRS. ELIZABETH G. LEHMANN

KEENE VALLEY, N. Y. 12943
Member Westtown Meeting



Ages 7 to 17 in four separate age groups

POCONO the International Camp for Boys

A friendly camp where boys of varied and interesting backgrounds come to learn and share a wide range of worthwhile experiences. Sail and canoe on 14-mile lake in the Poconos. All sports and crafts.

CANOE TRIP in CANADA for QUALIFIED OLDER CAMPERS.

47th season. Inclusive fee. Quaker leadership.

CHAUNCEY F. PAXSON, PENNS PARK, BUCKS COUNTY, PA. 18943
(Room for a few qualified counselors on this year's staff)

PENDLE HILL SUMMER TERM

July 3-23, 1966

ROBERT BLOOD *Marriage and Family Relations*

MARGARET BLOOD *Religious Education*

BERNARD PHILLIPS *A Common Faith for Mankind*

DAN WILSON *"No Time But This Present"*

Cost: ROOM, MEALS, AND TUITION — \$150 PER ADULT
Family rates upon request

Write:

Summer Term, Pendle Hill, Wallingford, Pa., 19086

MRS. GLADYS LINDES
211 S. HENDERSON RD.
KING OF PRUSSIA, PA.

Counseling Service
of the
Family Relations Committee
of Philadelphia Yearly Meeting

For appointments call counselors
Karoline Solnitz, M.S.S., Bryn Mawr, Pa.,
call LA 5-0752 between 8 and 10 p.m.
Christopher Nicholson, M.S.W., Philadelphia
44, Pa., call DA 9-7291 between 8 and 10 p.m.
Annemargret L. Osterkamp, A.C.S.W., Phila-
delphia 2, Pa., call WI 7-0855.
Ross Roby, M.D., Howard Page Wood, M.D.,
consultants.

ARTHUR MORGAN SCHOOL
FOR GRADES 7, 8, AND 9

A small coeducational boarding and day
school in beautiful mountain setting.
Informal, noncompetitive, experimental;
combines academic program with active
work and community experience. Write
Arthur Morgan School, Burnsville 1, N. C.

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school with-
in 25 miles of New York provides
a well-balanced college preparatory
program designed to stress in the
student a desire to live a creative
Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to
members of The Society of Friends.

— August 1, 1965 through June 30, 1966 —
Acting Headmaster—RODMAN G. PELLETT

— Effective July 1, 1966 —

Headmaster—FREDERIC B. WITHERINGTON
Box B, Locust Valley, Long Island, N. Y.

FRIENDS'
CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends,
our school continues to emphasize
integrity, freedom, simplicity in education
through concern for the individual student.

MERRILL E. BUSH, Headmaster

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary
aim, personal guidance helps each student
to develop as an individual. Spiritual
values and Quaker principles are empha-
sized. Central location provides many edu-
cational resources and easy access from
the suburbs. Friends interested in a sound
academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

Horizon's Edge
Country-Home School

A boarding school for girls and boys, ages
6-14. The challenging academic program
in small ungraded classes is geared to the
maximum interest and ability of each in-
dividual and the group. Enrollment of less
than twenty makes possible a family-like
atmosphere conducive to the child's char-
acter growth. Work program develops
inner standards and responsibility.

WILLIAM MEEH, Headmaster
CANTERBURY, NEW HAMPSHIRE

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

Following ideals of Quaker education, the
school stresses sound scholarship, integrity
of character, and tolerance based on good
will and understanding. While college prepa-
ration is a primary aim, personal guidance
helps each student develop as an individual.
From the first grade, science, art, and music
are an integral part of every student's
course. Successive generations of gradu-
ates have entered the finest colleges.

ROBERT L. SMITH, Headmaster
3825 WISCONSIN AVENUE, N.W.
WASHINGTON, D. C. 20016

In Philadelphia the FRIENDS JOURNAL is on sale at the John
Wanamaker store and at the Friends Book Store, 302 Arch Street

Eighty-second Year

LINCOLN SCHOOL
PROVIDENCE, RHODE ISLAND

A day and resident, college-preparatory school for girls,
conducted by the New England Yearly Meeting of Friends.
Administered in the belief that students should be encouraged
to develop thoughtful and discriminating attitudes toward life, a
sympathetic interest in the welfare of other people, and an ap-
preciation of enduring principles of value to a Christian world.

Mary Louise Schaffner, Headmistress

Providence 6, Rhode Island

JOHN WOOLMAN SCHOOL

under the care of the

COLLEGE PARK FRIENDS EDUCATIONAL ASSOCIATION

A COEDUCATIONAL BOARDING SCHOOL

for Grades 10, 11, and 12, offering

COLLEGE PREPARATION
INDIVIDUALIZED INSTRUCTION
SIMPLE RURAL LIVING

WORK EXPERIENCE
CONTEMPLATION
SOCIAL ACTION

For student and teacher applications write:

HAROLD BLICKENSTAFF, Principal
ROUTE 1, BOX J-26, NEVADA CITY, CALIFORNIA 95959

College
Preparatory

GEORGE SCHOOL

Grades
9-12

RICHARD H. McFEELY, Principal

A Friends coeducational boarding and day school that seeks to
challenge the intellect of the individual student—to strengthen
spiritual values—and to care for each boy and girl with affection-
ate concern. Friends applicants are given first consideration for
enrollment.

Address inquiries to JAMES E. ACHTERBERG, Director of Admissions
Box 350, George School, Bucks County, Pennsylvania 18940