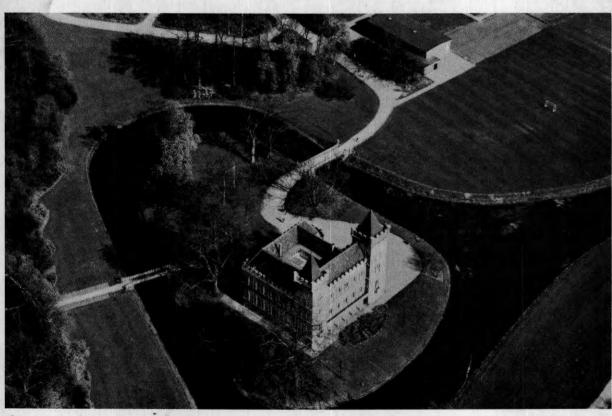
FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 13

MAY 15, 1967

NUMBER 10



A Quaker school in a moated castle (See page 275)

THIRTY CENTS \$5.00 A YEAR F one thing I am convinced—we must continue to search for ways in which man's increased knowledge may be used with love, joy, and vision and not misused against his fellow men because of fear of them.

-HENRY E. NILES

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We do not conscript military supplies on a cost basis. Instead, we give millions of dollars of profits to the big corporations while we conscript the lives of our boys. -JEROME DAVIS

Tithing for Peace

By ALAN STRAIN

ERSONAL tithing has become an old-fashioned idea, but its practice has not disappeared from our lives. Since the beginning of World War II I have tithed for war and instruments of war-a full tithe of my income, an unknown amount of my toil. No matter how much I protest the involuntary nature of this tithe, the stubborn and incontrovertible fact remains: during these many years. I have contributed several dollars each day to create a warfare state in which fear and violence have become ever more accepted and expected.

During these years, by these same taxes, I have contributed approximately a penny a day to build the institutions and conditions of peace and nonviolent resolution of conflict. The businessman who invests so disproportionately in nonproductive ventures is thought a fool and soon goes bankrupt. The individual who lives his life this way is seen as sick or insane. But I cannot see how to disentangle myself from this madness, for I am part of it. I cannot even see a way to end my involuntary tithing for war.

If my government is to become more enlightened, it will be by reflecting the inner light of growing numbers of individuals who see what they personally must do. Vietnam is not the problem. Future Vietnams are festering around the world. My growing plenty is turned to ashes by the deepening poverty of more than half of my fellow men on earth.

As a first step, I see no alternative to tithing for peace, to matching freely with time or money my present unwilling support of military actions and institutions, giving this amount to private or public agencies working to remove the causes of war and to develop the conditions and institutions of peace. Protest I must, but I find no inner leverage for that protest without some foothold on the firm ground of affirmation.

The inner light is individual and leads people to personal action (or so it seems to me). The first step on my way may not be the first step for another. But when our paths open the same way there is joy in walking together. And group action growing from individual commitment strengthens each one and may transcend the simple sum of individual acts.

Alan Strain is a member of Palo Alto (Calif.) Meeting's Peace and Social Action Committee. This article (here slightly cut) appeared in that committee's Bulletin.

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Editorial Comments

In Search of Self

Is it possible that there was a time not so long ago when practically none of us ever had heard the word "psychedelic"? Now, along with such kindred terms as "euphoric," "experimental mysticism," "switched on," "LSD," or just plain "hip" or "pot," it screams at us every day from newspapers, magazines, and the advertisements of books turned out at lightning speed to meet the current demand.

Why this obsession for escaping from harsh reality into a half-world of fantasy? Is it that man is becoming more and more disillusioned with himself—that young people find the world their elders have made so repulsive that to declare their independence of it they must escape into the never-never land of drugs, defiantly paying no attention to abundant warnings of the dangers they are courting? Is there any basis whatever for the insistent claim of LSD's apologists that, in their drug-induced nirvana, they attain new insight into life's meaning—that they have, in fact, a genuine religious experience?

These questions are prompted by two items in this issue of the Journal: a letter defending the dabblers in drugs from the censure of their critics, and an article which, while deploring the use of hallucinogens, advocates seeking similar objectives through non-narcotic means. This article, like dozens of reports of "trips" taken by courtesy of LSD, tells of the acute perceptiveness and marvelous beauty available to those who employ new methods of exploring their psyches.

This may be so, and certainly with the outer world in such a ghastly state no one can be seriously criticized for wanting to seek an inner one. Yet we cannot help recalling an experience cited by Marghanita Lasky in the book called *Ecstasy*, as quoted by Ralph Hetherington in *The Friends' Quarterly*:

Whilst under the anesthetic for a short operation, I had a complete revelation about the ultimate truth of everything. . . . It was a tremendous illumination. I was filled with unspeakable joy. . . . When I came around I told the doctor I understood the meaning of everything. He . . . said, "Well, what is it?" and I faltered out, "Well, it's a sort of green light."

In short, can it be that the "religious experience" claimed by those who probe so eagerly into their inner

lives, with or without benefit of drugs, is to be found in the "tripper's" bemused condition, even as witticisms that seem excruciatingly funny to someone under the influence of alcohol, yet not at all funny to a companion who is cold sober, are likely to be witty only in the light of an alcoholic distortion of values?

Certainly there is an inner world that few of us can perceive or understand, but we have a feeling (perhaps completely unjustified) that its discovery is less likely to be achieved by those who self-consciously probe for it—who are constantly in search of self—than by those who keep their goals outer-directed and attain self-discovery as a by-product. Or, to quote a recent editorial note in the Unitarian-Universalist Register-Leader, "'The unexamined life is not worth living'. . . seems to be our . . . currently fashionable quote. But a few are beginning to wonder whether the endlessly examined life doesn't become unlivable."

Comprenez-vous Comsat?

Just as there are traditionally certain tests of fortitude that separate the men from the boys, so there are occasional experiences that suddenly mark the end of comprehension and the onset of something suspiciously close to senescence. How were we to guess, a few years ago, when we proudly acquired two whole shares of American Telephone and Telegraph stock, that in short order this proof of our financial solidity was to be the means of plunging us into that state of abysmal inferiority which is the sad lot of the nonscientifically-minded in a world whose orientation is increasingly scientific?

Yet how else but inferior can one feel when the annual report of "our company" confronts us with such statements as "We have proposed to the FCC a multipurpose 'space-earth' system that . . . could integrate satellites with terrestrial cable and microwave facilities. . . The system would . . . use satellite and terrestrial facilities in the most economical mix. Satellites . . . would operate at very high frequencies previously thought to be unusable. This new technique . . . would conserve the frequency spectrum. . . . We have proposed that Comsat own the satellites."

Perhaps we were wrong, a while back, in advocating outer-directedness as opposed to persistent self-probing, for certainly nothing can be much more outer-directed than satellites. Can it be that within a few more years our company's annual report will be telling how effectively Comsat is probing our inner lives?

Alas for Project Spice-Rack!

A splendid example of jumping too soon to conclusions is to be found in the editorial comment in the April 15th JOURNAL to the effect that outraged protest from faculty and students had been effective in causing the Universty of Pennsylvania to withdraw from the research program in germ warfare commonly called "Project Spice-Rack." Hardly had the ink dried on this pro-

nouncement when the furore over Project Spice-Rack rose louder than ever, for reasons amply explained in two letters to the editor published in this issue.

The moral to this seems to be that it is never safe to make a definitive statement on anything that has happened more recently than the building of Noah's ark. (And even that is subject to question.)

Postscript: As we go to press there comes word that the University of Pennsylvania's board of trustees has voted to terminate both the university's and the Science Center's connections with Project Spice-Rack's research into chemical and germ warfare. Maybe protests do pay!

The Meeting House Near Tan Dong

In two previous articles in the FRIENDS JOURNAL (May 15 and October 1, 1966) Margaret Granger Utterback told of Seoul Meeting's concern for the Tan Dong leper colony. Now that she has returned from Korea to the United States she gives her farewell impressions of the people of Tan Dong and their newly built meeting house.

THE summers in Korea are unbelievably hot. The floods and ninety-degree temperatures start the end of June and last until the first week in September.

One day last July, Haeng Woo Lee of Seoul Meeting and Janice Clevenger of the Friends Girls School in Tokyo joined me in Tan Dong, and we walked the two miles between rice paddies to the leper colony. There was not a spot of shade until we reached the settlement.

As we turned the last bend, there on the highest knoll in the valley, ringed with mountains on the horizon, stood a large unfinished building. The roof beams peaked together, but the tile roofing, glass windows, and doors were still lacking.

We stopped to gaze. "Oh, beautiful!" we said.

The crippled villagers with their stiff, maimed fingers had made the bricks one at a time; the children had carried them to their parents, who laid the walls. Here stood as beautiful a meeting house as I ever saw, built under the direction of their leader, Oh Je Chun. The oldest son of the oldest son, his ancestors had lived on the same farm for a thousand years, and he had sold his inheritance, not for a mess of pottage, but for a mess of lepers. Here now was a lovely village of 101 people, including a new baby, with a meeting house standing like an altar to God.

We went on and entered to hold silent worship; afterward, Haeng Woo and others climbed up and set the center beam, which Janice had dated July 31, 1966, in Korean characters. This was followed by a feast: dried milk (which Janice had brought from Japan) and porkand-rice cake, the size of a tub, that they asked me to cut.

My last visit to my friends in Tan Dong was one day this past January. Snow lay warm and bright here and there on our walk to the village. Oh Churl, clerk of Seoul Meeting and delegate to the 1967 World Conference; his eleven-year-old son, Byung Ho; Haeng Woo Lee and his six-year-old son; and two young Friends and I inspected the rabbit barn and the chicken coop. Several sampled their huge eggs, some as big as duck eggs. Ten families had ten fragrant pigs. There were huge sweet potatoes and himchee enough to last until about March. Then they counted on Seoul Meeting and Church World Service to tide them over until the barley crop can be harvested about late June. The village needs a hundred chickens and ten more acres before it can be self-supporting.



Margaret Utterback (left) and Janice Clevenger with Korean Friends at the feast

Before Oh Je Chun founded this community the lepers used to be driven to despair; begging, drinking, and violence were the whole of their lives. They were set upon and beaten, and the governor wanted to drive them out of the province.

Now they were respected and self-respecting. All this change of attitude is due to the members of Seoul Friends Meeting, who dug down into their all-but-empty pockets to save the lepers from immediate starvation. And into their empty pockets they put pride and, for the first time in their nine years as a Meeting, asked for outside help.

That day last January the brass bell rang out joyously, and we went inside the new meeting house. There was still no floor, but there were beautiful windows and a large door, plus a very small stove that kept me comfortable if I sat in the sun. We visitors were given chairs. The others sat on planks—the men on one side and the women on the other, many with babies tied warmly on their backs. They all sang a hymn, followed by twenty minutes of silence and now and then the ministry of little wiggle-waggers.

I felt as much at home as if I were at Earlham. It was my last visit, and I wanted to tell them how they had enriched my life. So I said, with Oh Churl translating: "I leave Korea next month, but I want to thank you for the great gifts you have given Quakers in America, Japan, and Australia. Your industry in building this beautiful meeting house, your courage and faith, have given us courage and faith. Your spirit, in spite of your sufferings, has deepened our spirit and filled us with hope. If you can build a beautiful, happy village together in spite of



The leper colony's members in front of their new meeting house

illness and persecution, we are filled with hope for a better America."

Then they sang "God Be With You Till We Meet Again." It was almost more than I could bear. And afterward a little old toothless lady put her arms around me, saying something, and we both cried a little.

> MARGARET GRANGER UTTERBACK Seoul Meeting's Corresponding Secretary

Friends Medical Society

By J. RUSSELL ELKINTON, M.D.

IN 1950 a small group of Quaker physicians called together by Dr. Huston Westover met at Pendle Hill to discuss common concerns relating to national and world developments. The Friends Medical Society, formed as an outgrowth of this meeting, had as its principal purposes provision of a channel for expression and discussion of concerns not ordinarily dealt with in other medical organizations; working with the American Friends Service Committee and other organizations of similar purpose on appropriate medical problems and medical projects; helping physicians, dentists, medical students, and paramedical personnel with problems of conscience arising from the "doctors' draft" and encouraging their interest in serving in areas of medical need; and

carrying out a long-range study of the special contributions that Quaker and like-minded physicians might make to medical problems in general.

Over the succeeding seventeen years about three hundred physicians and a few other medical personnel have participated actively in the Society and contributed to its financial support. The organization has been simple in the extreme; there have been no fixed dues and only a part-time secretary. An advisory committee of twelve physicians has assisted the officers. Physicians who have served as chairman over the years have been Drs. Huston Westover, Martin Vorhaus, Joseph Stokes, Jr., George Perera, Jonathan Rhoads, and the author of this article.

Activities of the Society have been various. General meetings have been held almost every year, in addition to four weekend conferences at Woolman Hill in Massachusetts. On these informal occasions members of the Friends Medical Society have attempted to implement the stated purposes of the Society by sharing concerns, by

J. Russell Elkinton, M.D., chairman of the Friends Medical Society, is professor of medicine in the University of Pennsylvania School of Medicine and editor of the Annals of Internal Medicine for the American College of Physicians. He is a member of Media (Pa.) Meeting.

studying relevant problems, by searching for and supporting useful service projects, and by presenting statements on important issues to Congress and the public. Officers of the FMS have testified against extension of the draft before Congressional committees, and the Society has released to the press three statements of concern over thermonuclear warfare, civil defense, and the development of chemical and biological weapons.

During these years the Friends Medical Society has worked closely with the American Friends Service Committee in the medical aspects of AFSC programs in Korea, Tunisia, Yugoslavia, the Near East, Africa, India, and Russia.

More recently a number of members of the Society have served on the Family Planning Committee of the AFSC, and one member, Dr. William Lotspeich, has been chosen to be the Service Committee's next executive secretary.

A Call for Medical Personnel

The Friends Medical Society is trying to help the American Friends Service Committee find medical personnel for the first rehabilitation unit to be set up in the provincial hospital of Quang Ngai. More rehabilitation units are being planned. It is clear that the opportunities for dedicated medical service in Vietnam are about to increase greatly. For this reason the Friends Medical Society is anxious to reach as soon as possible all Quaker and likeminded physicians and other members of the health professions who are interested either in serving personally or in supporting the objectives of the Friends Medical Society. Inquiries should be addressed to Dr. Joseph Stokes, Jr., executive secretary, Friends Medical Society, 4219 Chester Avenue, Philadelphia, Pa. 19104.

The AFSC, however, has not had a monopoly on the service activities of members of the FMS; many of our members have served under the auspices of other organizations in many parts of the world. We have brought a Lebanese physician to this country for pediatric training and have contributed financially to other service projects abroad. At present we are supporting a public health nurse in family planning work for the community-service project in Kerala, India.

So much for the past. It is the challenge of the present and the future that is causing the Friends Medical Society to re-examine its goals and to reorganize its activities. The immediate need, of course, is medical help for the tremendous suffering of fellow human beings in Vietnam. Valid statistics are very difficult to obtain, but the number of civilian deaths since 1961 are variously estimated to be between 400,000 and a million, with at least twice

as many casualties. The majority of deaths and casualties are inflicted by American forces.

Such figures translated into human suffering and medical needs are almost incomprehensible. Many organizations, military and civilian, have instituted programs in attempts to meet these needs. The medical rehabilitation program of the American Friends Service Committee, currently being organized, stems from recognition that while there are many efforts being made to provide acute medical and surgical care for wounded civilians in Vietnam, there are essentially no services for follow-up physiotherapy and rehabilitation for most of these pitiful casualties of the war. The Friends Medical Society is actively supporting this project.

What is the role of the Quaker physician as a Quaker? Why a Friends' medical society? I believe that the Society of Friends has something to say to the medical profession and to a public increasingly beset with grave social and moral problems. At the heart of these great issues is the question of the quality of human life. To this question surely the basic Quaker tenet of "that of God in every man" is of the highest relevance. Consider the nature of some of these problems and the questions they pose to society in general and to the medical profession in particular.

What are the best means to distribute adequately good medical care to all levels of society and to implement adequate programs of preventive medicine, to the end that the physical and mental health of all peoples be enhanced? How do we handle such problems as environmental pollution or drug addiction? What is the responsible Quaker physician's response to the young person who defends the use of psychedelic drugs (such as LSD) on the basis that they may "expand" the mind and lead to an increased spiritual awareness? How does he present effectively the great medical, genetic, psychological, and social dangers of these drugs?

Moral problems and questions always have been present in medicine, but they have been greatly increased with the recent acceleration of medical science and the increased power that such acceleration has given the physician. In the scientific studies necessary for medical advances how do we protect the patient against undue risk as an experimental subject and insure that he has given his informed consent? With the more effective methods of resuscitation and prolongation of life, how do we decide when to let the patient "die with dignity"? Where special facilities for prolongation of life are limited (as for example, artificial kidney units), how do we choose who shall live? Under what circumstances should people be asked to donate organs for transplantation? And, at the other end of life, when should we limit potential life by contraception and abortion?

This last question is particularly relevant in light of the world population crisis. It goes almost without saying that the population "avalanche" now rapidly gaining momentum around the world threatens the physical and spiritual quality of human life, whether one is considering the individual family in a poverty-stricken area or whether one is thinking of the masses of people in underdeveloped countries whose physical—let alone spiritual—standards of living are deteriorating under the sheer mass of increasing numbers. Philadelphia Yearly Meeting has again adopted a minute in support of family planning, and Quaker physicians have long been active in supporting such programs.

Finally we come to mankind's other great problem: warfare. Physicians share with all men the responsibility

for curbing this great blight to human life. But, because of their special training in biology and medicine, physicians also have a special responsibility as citizens to work for the prevention of these catastrophes. And the Quaker physician most of all should see clearly the necessity to bind the wounds of war's victims and to "live in the virtue of that life and power" that takes away the occasion of all wars.

"The office of medicine," said Francis Bacon, "is but to tune this curious harp of man's body and reduce it to harmony." The world is full of disharmonies in men's bodies and men's spirits. There is plenty of need for fellowship, insight, and action in the Friends Medical Society in 1967.

The Arch Street Revolution

By Howard H. Brinton

N Fourth month 19th, 1900, Philadelphia Yearly Meeting at Arch Street Meeting adjourned its business sessions to join Philadelphia Monthly Meeting in its regular midweek meeting for worshp. The accompanying photograph shows this joint gathering. The picture was undoubtedly a time exposure, which indicates how still these Friends could sit! (At business sessions, men and women still met separately.)

In about one generation the appearance of these facing benches changed radically. This was a significant event in Quaker history. A similar change had occurred a generation or two earlier in the other Philadelphia Yearly Meeting (Race Street) and in London Yearly Meeting; in the Conservative Yearly Meetings it came a generation or so later. It was more than a change from so-called "plain dress" to the dress of the "world." It was also a change in personal character and in religion. To put it too briefly, and ignoring many exceptions, it was a change from emphasis on the inward life to emphasis on the outward life. Since Catholicism and Protestantism were already more outwardly directed toward ritual, creed, Book, sermons, and the church as an institution, the change in emphasis at this time was peculiar to Quakerism.

One of its causes was the fact that the children or grandchildren of most of these Friends attended college. Their forebears, though well educated above the secondary-school level, were chiefly self-educated. This gave them an individuality and a unique personality partly concealed by the uniformity of their dress. College education casts all in a uniform mold to a greater degree than most students realize. This tendency toward uniformity was one reason why Friends in the two Phila-

delphia Yearly Meetings found it possible to unite in 1957. Previously Friends had been wary of higher education, fearing it would result in a religion of ideas "afloat on the surface" rather than a religion of feeling arising out of the inmost depths of the soul.

But if the religion of these Friends was inwardly directed, they were far from being mere introverts. The Bible was very important to them, and in their sermons they quoted from it extensively. Many of them were successful businessmen, and not a few had scientific hobbies. They were Wilburites, having little regard for the Gurneyite emphasis on creedal expressions and formal religious teaching; they had a very definite belief of their own, but it was kept in the background. Their sermons were generally an appeal to mind the inward admonitions of the Spirit. The Wilburites founded boarding schools but no colleges. (Haverford College was established by a small Gurneyite minority as a substitute for Westtown School.)

It is obvious that the Quaker religion—and indeed all religion—is becoming today more concerned with the intellect than with feeling. This is by no means entirely a loss, since a trained intellect is more of a necessity than ever before. But higher education is not entirely responsible for the change that has taken place. The enormous development of science and its products, especially the vast increase in mass communication and rapid transit by automobile and airplane, has focused attention on the outer world and has reduced attention to the development of the inner life. It is true that modern psychology and psychiatry have called attention to the importance of inner processes, but these sciences must be applied by experts, while the Friends shown in this picture believed



each individual had his own access to spiritual power adequate to his needs.

These Friends at the turn of the century were definitely dualistic in their religious outlook. They made a sharp distinction between the divine and the human or the spirit and the flesh, as did Friends of the seventeenth and eighteenth centuries. This distinction resulted in what is misleadingly but not inaccurately called "Quietism"—a technical religious term much misunderstood. They looked down on what they considered to be the "creaturely" activities of the many committees outside the Yearly Meeting. (These committees met at the Twelfth Street Meeting House in Philadelphia.) However, beginning with the Peace Committee's entrance into the Yearly Meeting during World War I, all the committees by 1933 had become a part of the Yearly Meeting.

Nearly all of them eventually employed professional secretaries. Here again we find evidence of the scientific bent which looks toward expert direction. As a result, Philadelphia Yearly Meeting acquired what might be called the beginning of a bureaucracy which the older Friends of 1900 would not have tolerated. For them a concern originated, not in a committee, but in an individual who then submitted it to his Meeting. The Meeting approved if the concern was felt to be "in right ordering."

This is one important aspect of the "revolution." There were other causes, also. The weakening of the sense of community due to the multiplication and scattering of interests took away some of the feeling of mutual support which made it more natural to appear different from the "world" (to use the words of the query) in "dress, speech, and behavior."

The religion of these Friends, which was largely (but not entirely) based on inward experience, was safer from outward assault than was contemporary Protestantism. I served as librarian at the Haverford Summer School of 1902, which included the "higher" biblical criticism of George Barton, the absolute idealism of Rufus Jones, and the new social gospel of Walter Rauschenbusch. All of these speakers tended to have a more monistic concept of religion; they did not distinguish sharply between divinely and humanly motivated actions. Yet Friends, old as well as young, were not much disturbed by them.

Outwardly-directed Quakerism is of two types. One is concerned with the next world (evangelical in the narrow sense), and the other with improvements in this world—the so-called "social gospel." One evidence of the change to more outwardly directed Quakerism is that speaking in meeting is today more concerned with interhuman relations than (as formerly) with divine-human relations. Whatever might be said of the philosophical or psychological weakness of the older dualism, it at least gave to religion a dimension of depth in which modern two-dimensional religion is lacking.

Many Friends today, as well as persons of other religious faiths, are seeking and often rediscovering the dimension of depth, though through different theological assumptions. This search is the deeper meaning of some contemporary theological movements which do not appear as novel to Friends as they do to conventional Protestants. Now, as in the past, we must seek to combine intellectual effort for ways to understand and control men and nature with a deep inner search for divine knowledge and power.

Howard H. Brinton, Quaker historian and former director of Pendle Hill (where he continues to serve on the faculty), identifies the occupants of the top row in the accompanying photograph as (left to right) Annie Howell, Rebecca Wood, Debbie E. Cope, Anna Votaw, Ruth Abbott, Elizabeth Dunn, Hannah Shipley Bean from California, Esther Fowler from Ohio, Joseph S. Elkinton (who also sat at the head of the Monthly Meeting), Samuel Morris, David Heston, Joel Bean from California (Anna Brinton's grandfather), Henry Outland from North Carolina, John Fowler from Ohio, Henry Haines, Elhanon Zook, and George J. Scattergood.

LSD and Twilight Imaging

By Francenia Towle

E hear a great deal today about the popular use of LSD, while little is known about twilight imaging, a less spectacular but more effective method of altering consciousness without drugs through natural processes of the psyche.

Many people today experiment, without medical supervision, with the drug lysergic acid diethylamide. Sensitive and educated men and women, taking LSD trips into the unconscious, experience heightened colors, kaleidoscopic designs, strange thoughts and feelings. Under the influence of the hallucinatory drug they may be exalted by the beauty of unheard music or may feel crushed by the weight of an imaginary stone.

Although some of these experimenters are merely seeking novelty and thrills, the serious LSD users have a sound purpose in taking the drug. They want to expand their personal capacities—to break through the ordinary limits of the mind so as to explore its deep areas. They want to enter the dream world within them and bring up to consciousness its insights and its secrets.

The search into the depths of the mind is not only valid but essential in today's world if we are to evolve as human beings. We are in desperate need of profound human values to counteract the shallow materialism of our day. To find intuitive guidance and power, LSD users are seeking in the right place, the unconscious mind, but they are using a self-defeating method.

While inner search is both desirable and wise, the nature of drug-taking renders this practice prohibitive unless it is carried out under expert supervision. Some people may have little reaction to the drug, but others are thrown into severe mental states. I need not recount the psychoses and deaths to which LSD has led. Moreover, while immediate dangers are obvious, no one knows the long-range effect of the drug.

As an alternative to the use of drugs in exploring the mind, the new depth psychology offers twilight imaging, a safe and beneficial way of entering the mysteries of the psyche. It achieves through natural methods the modification of the state of consciousness which is needed in order to enter the dream world while one is awake. Without the use of drugs, it alters the ordinary waking state so that one can receive the insights of his unconscious mind.

The average person needs some specific method for effecting this alteration of consciousness. He will not find himself spontaneously in the realm of images, as does a mystic or a poet. Nor will his church ritual or his Bible reading be likely to sweep him into depth experiences. If he desires to enter the world of inner reality without the use of drugs, he needs a definite procedure, such as twilight imaging.

In his recent book entitled *The Symbolic and The Real*, Dr. Ira Progoff, pioneer in the new psychology, describes the method of twilight imaging as he has developed it in his psychological practice. It is a technique for dropping beneath the surface of the mind and entering the inner world of images. With eyes closed and in an atmosphere of receptive quiet, the student learns to close his mind to daily concerns and to allow the dreamlike pictures of the deep psyche to appear and to move before his inner eye. The images that come to him are usually visual, but (as with LSD) they may also come in the form of thoughts, sounds, odors, or feelings. Their nature (as we shall see in the example given later) is symbolic, and their quality is mythological.

With this twilight-imaging technique an effect similar to that of LSD is achieved. It is achieved, however, not by an outside agent but by inner mental discipline and an attitude of open receptivity. When a person has in this way experienced his own depths, he knows that the resources which undergird his life are within him, not outside of him in a drug. Thus the experience strengthens the inward capacities of the personality.

Unlike the random experimentation with LSD, twilight-imaging experiences are sought as part of a lifetime discipline in personal growth. Unless the experience of seeing images forwards personal growth, one has merely performed a stunt. Twilight imaging is used as part of a program for the cultivation of personal sensitivity. By daily recording his dreams and his most intimate thoughts and feelings, the student becomes sensitive to his inner life; he learns the symbolic language of his own unique psyche, and he can see in his twilight-imaging experiences a reflection of his life situation, a commentary on it, and a forecast of his potential future. Since these experiences are closer to consciousness than are dreams, their symbolic message is more easily comprehended than is the message of a dream.

During the course of several sessions in Dr. Progoff's office, a woman of my acquaintance experienced the following imagery. (I repeat it here to give an illustration of the meaningful kind of inner experience to which this technique can lead.) After sitting very quietly with closed eyes, she saw in her mind a small stream of water which flowed pleasantly between sunny banks of flowers. In her imagination she walked beside the stream, feeling some-

how close to it and identified with it. When the stream reached the ocean, however, and its water began to mingle with the water of the sea, she was disturbed. She felt that, in a strange way, she was the stream, and she did not want to be dispersed in the ocean, to lose her identity in the impersonality of the sea. She opened her eyes and, for a time, discontinued the imagery.

If the woman had taken LSD, she would have been obliged to continue the imagery and would have had a frightening experience. Twilight imaging encourages but does not force the movement of the psyche. Pursuing the imagery later, when she was ready and willing to do so, made the difference between what might have been a harrowing LSD trip and what was a deeply meaningful experience.

Several days later the woman decided to return to this image. She was once more the stream. This time she let herself flow into the sea, but in her imagination she placed silken threads around herself to prevent her being dispersed and lost. Inside the gossamer threads, she floated up and down comfortably in the water. Then she heard the voice of the sea speaking to her, and she realized, with a rush of emotion, that it had personality. She felt such love that she slipped out of the threads and gave herself to the sea. Her feeling then was not of losing herself but of a joyous expanding, of becoming as large as the sea, and of embracing the earth. She was with the ocean as it dashed against boulders, encircled islands, and caressed beaches. She was the sea and she was herself.

The woman felt this imagery experience as a significant step in her personal growth. It seemed to her that she had symbolically given up clinging to her own narrow life and had embraced a larger life. She had experienced, on the depth level, the kind of death and rebirth involved in making a personality change or a new commitment to life. Since this had happened within her, it could now happen gradually in her outer life. Since the inner image precedes and helps to bring about the outer reality, this step which she had taken inwardly could now actually take place in her outer life. She was free to grow and, in time, to have a more effective life.

The woman felt this imagery, moreover, as religious experience, even though the images were not of strictly religious subjects. The feeling of quiet, the going down to her deep center, had supreme value aside from any interpretations or meanings attached to the specific content of the images. She felt that she had touched upon a holy dimension within herself—had experienced unity and inner assurance.

LSD users are seeking the depths which our society lacks and needs, but the way of twilight imaging, besides eliminating the dangers of a drug, promotes a disciplined and a life-oriented growth process. If we are to remain human in an age of computers, if we are to refuse to think the unthinkable in an age of violence, if we are to be creative and loving persons, we have urgent need to turn within and to seek the inspiration and direction of inner reality.

Christian-Zen Colloquium

By Douglas V. Steere

TEN Christian scholars (Protestant, Quaker, and Roman Catholic) and ten Zen Buddhist scholars and Zen masters (roshis) met for a week at the end of March in a little villa on the property of the Nippon Christian Academy House at Oiso, some forty-five miles from Tokyo, as guests of the Friends World Committee for Consultation. It was the first time in history that such a group had met in Japan for this kind of inward exploration, and there was no certainty whatever that communication in depth would be possible. The colloquium was carried on entirely in Japanese.

Included in the Christian gronp was Yukio Irie, onr Quaker professor of literature in Tokyo, who served as the skillful chairman of the meetings. Among the Zen Buddhists were Eshin Nishimnra, who spent a year at Pendle Hill in 1960-61 and is at present translating Rufus Jones' Faith and Practice of the Quakers into Japanese, and Kachiko Yokagawa, who has been helping to edit The Eastern Buddhist. As the daughter of one of Daisetz T. Suzuki's most brilliant disciples, who in his brief life was deeply concerned with studying the relationship of Zen Buddhism and Christian mysticism, she has been carrying on her father's work and will spend next year at Pendle Hill working on this theme.

Serving these twenty scholars was a Quaker team of five, made up of Tayeko Yamanouchi, who is in charge of the American Friends Service Committee's International Seminars Program for Eastern Asia; DeWitt Barnett, Quaker International Affairs representative for Eastern Asia; Yoshio Watanabe, clerk of Tokyo Meeting; and Dorothy Steere and myself.

The group met each morning, discussing on alternate days "The Inward Journey" and "Our Religious Responsibility for Ordering the World." Afternoons were not programmed, but men paired off to walk by the sea or to talk with each other by the hour in little groups in the lobby of the academy house, and after tea they stayed on until the supper hour to talk about their concerns.

It was fascinating to see two young professors, a Zen Buddhist and a Christian, returning from an exploration of the sea-swept peninsula together and to witness the glow of the new friendship; or to find a Dominican and an old Zen master spending hours of talk, raising questions that neither had ever before dared to put to a real authority from each of their traditions; or to have Yamada Mumon turn from his morning practice of Zen meditation in his own group to visit

Douglas Steere, chairman of the Friends World Committee for Consultation, has had the support of that organization and of Japanese Friends in arranging the colloquium he describes in this article. A similar colloquium, with Hindu and Indian Christian participants, was held in April in India.

the Quaker meeting on the last morning and to witness in the public meeting later that he had felt the true spirit of worship in the depth of the silence there; or to see Abbot Shibayama, on his last morning with us, visiting the Catholic Mass; or, on another morning, all four of the Catholic fathers attending Quaker meeting, and all six Friends present at the celebration of the Mass on one day. The management of the academy literally had to drive the members of the group from the dining tables day after day, for the conversations were so absorbing that they could not pull themselves away.

The meetings stayed on a level of experience, not of theory alone. Searching questions were asked that probed to their depths the lives of the partners in the other religion. The replies were fresh, and while they did not always give what was expected, they were nearly always illuminating.

In the matter of social responsibility for ordering our world, the Zen Buddhists were extremely humble, feeling they had far to go in working out the implications of their faith. One old roshi told me that while Zen Buddhists had worked out well their relations with nature, they had yet to work out their relationships within the social order. He felt that Quakers had something to learn from the Zen side in their relationship with nature, but that Zen in turn had much to learn from the Quakers about their relation to the social world and their work for peace and the needy.

The whole encounter was intensely absorbing because each Japanese has a layer of Buddhism deep within him as the principal national religion of traditional Japan. If he is a Christian this layer is nsually cemented over with care in order to keep it from threatening his new Christian discoveries. Nearly all of the Zen Buddhists, in turn, encountered Christianity in some way or other as they were growing up, but they have rejected it in favor of continuing their Buddhist heritage. Now, at a meeting like this, there came out into the open the daily dialogue that was constantly at work within the unconscious life of these men.

Some hint of the colloquium's meaning to them may be indicated by the fact that at the close of the meeting, quite without any suggestions on our part, they spent an hour in working out and unanimously agreeing upon plans for another gathering next year quite on their own and at their own expense.

It is too early to draw up any sheet of accomplishments, but in leaving, the men told us they never had dreamed that such an intimate exchange was possible. The Quaker team, in turn, is thankful that the Friends World Committee dared to encourage this unique experiment, and thankful also that two British Quaker trusts generously helped to make this undertaking possible.

For the individual to pit himself in holy disobedience against the warmaking and conscriptive state is the beginning and core of any realistic and practical movement against war and for a more peaceful and brotherly world. The human being must assert his humanity again.

-A. J. Muste

National Conference on the Draft

By D. IAN THIERMANN

THE National Conference on the Draft, called by the American Friends Service Committee in St. Louis in April, considered in nine intensive sessions almost every aspect of conscription, which has become a factor in the life of all young American men.

Every educator at the conference considered conscription stifling, perverting, and corrupting to higher education, which, according to Dr. Thomas Eliot, chancellor of Washington University, has as its basic assumption the right of men and women to evaluate, criticize, and challenge our ideas and social institutions.

Students recognize that those who maintain their marks, have enough money not to work, and take acceptable courses considered useful to national security escape the draft, while the disadvantaged (either in educational background or in money) are forced to become what most students consider cannon fodder. The personal moral dilemma of the sensitive man who accepts his educational deferment cannot be underestimated.

Although Colonel Daniel Omer, deputy director of Selective Service, felt that high pay for a mercenary army negated the philosophy of service and patriotism, Republican Congressman Thomas Curtis of Missouri challenged this assumption, strongly opposing the present conscription law as a permanent institution. Pointing out the gross inefficiencies and waste of the conscriptive process (where there is a ninety-six per cent turnover in personnel every two years), he suggested that skilled servicemen would be attracted by proper incentives commensurate with the skills necessary to a highly complex and mechanized army. The increased cost in pay, he noted, would be more than compensated for by increase in efficiency.

He added that the Administration has made no effort to study, evaluate, or refute the recommendations of the Marshall and the Clark Commission reports. This, he feels, is the responsibility of Congress. The draft act may be renewed in June. At best, congressmen should be encouraged to vote against it. If unable to do that, they should vote to continue it only on a year-to-year basis.

Many speakers surveyed the effects of the draft on basic American institutions. The general apathy on the part of American voters on the question of changing the system seemed to these speakers to confirm a dangerous trend toward totalitarianism. Tacit acceptance of the idea that a national emergency is unnecessary for the raising and maintaining of a large standing army subverts the power of Congress to declare war, they believe.

It was pointed out that many of the basic privileges delineated by the Bill of Rights and other provisions of the Constitution are negated by conscription. Freedom of speech is severely abridged by the code of military law, and those in military service may be subject without due process to disci-

D. Ian Thiermann of Santa Monica (Calif..) Meeting is a member of the executive committee of the AFSC's Pacific Southwest Regional Office.

pline, jail, or court-martial for inappropriate criticism. A case at present before the courts (Butler vs. the United States) challenges the right of the Government to deprive a soldier of certain liberties when no state of national emergency has been declared. While this may have bearing on the legality of the war in Vietnam, it does not answer the basic questions about conscription.

The concluding words of Colin Bell, AFSC executive secretary, pointed up our national and international dilemma as the wealthiest and most powerful military nation in the world. Other nations, watching our actions, may be profoundly affected by the example of the United States. One choice can lead to world peace; the other to world annihilation. The ultimate, hard-nosed fact of continuing existence on this planet must be a philosophy based on love.

Book Reviews

THE GROUND IS OUR TABLE. By STEVE ALLEN. Double-day, Garden City, N. Y. 141 pages. \$3.95

Perhaps not since Steinbeck's Grapes of Wrath has there been such a necessary and popular-level book about the "forgotten people" among U.S. poor: the migrants and seasonal farmworkers. Allen is among the entertainers who lately have become outspoken on public affairs, and not least among his concerns are the tens of thousands of rural poor still caught in the web of poverty. He draws on various official sources and most heavily on his own experiences and dealings with farm workers and their leadership.

The first third of the book dwells on the paradoxical affluence and poverty in the Southwest, laying responsibility for the farm workers' plight on automation and on the interlocking powers of the bankers and landed aristocracy. The middle third concentrates on another major cause of rural poverty: the exploited Mexican-national imported worker, the Bracero. The final third tells what has happened, mainly in Delano, since the expiration of the Bracero program, which, Allen argues, opened the door to the most promising climate for unionizing farm workers in the nation's history.

MAN-MADE MORALS: Four Philosophies that Shaped America. By WILLIAM H. MARNELL. Doubleday, N. Y. 412 pages, \$5.95

The author, chairman of the English Department at Massachusetts State College, reviews the appearance and development of some politically important philosophies during the last three centuries and includes summaries of the legislatively influential beliefs of about fifty men from Hobbes and Filmer in England to Dewey and Justices Holmes and Brandeis in the United States. His thesis is that schools of thought which regard the civic order as man-made, undergirded by no eternal principles, sustained by no belief in an objective moral order, though they may introduce worthwhile reforms, before long produce deleterious effects.

Of the four schools of thought whose history he presents in support of his thesis—deism, utilitarianism, social Darwinism, and pragmatism—the last-named is probably of most interest nowadays because we have not yet seen the last of it. It is of immediate interest to remark that in the current civil rights movement the cause of the Negro is not argued for on the pragmatic assumption that by using the experimental method we shall reach the truth about civil rights, nor on the social Darwinian theory of the survival of the fittest, and not even on the utilitarian principle of the greatest happiness of the greatest number. What undergirds the civil rights movement is a return to the natural-law philosophy of the Founding Fathers.

ROWLAND GRAY-SMITH

QUAKERISM AND CHRISTIANITY. By Edwin B. Bronner. Pendle Hill Pamphlet #152. 21 pages. 45¢

"What does it mean to be a Friend today? I am skeptical of Quakers who smile cozily and say that it doesn't really matter what you believe, or that you can believe anything and be a Friend. This is a hazy, lazy approach to religion which does a disservice to the individual and to Quakerism."

Supporting his thesis with quotations from a number of great Quakers, past and present, Edwin Bronner maintains in this new essay that Quakerism is and should continue to be part of the mainstream of Christianity. Though he recognizes that some new Friends who claim no allegiance to Christ live good "Christian" lives, the chairman of the coming Friends World Conference declares that there is a need for enlightened Friends to help lead others to a recognition of the Inward Christ by showing forth the Light in their own lives. His conclusion is that "The Society of Friends has no real future . , . unless it maintains its position within the Christian faith."

What this implies, in view of the fact that Friends eschew dogma and allow freedom for each seeker to follow his own light, is that those whose search brings them to Friends' meetings for worship must examine their own beliefs for what represents to them a validly Christian basis before they join. Only they themselves can know whether or not their belief is Christ-centered. Friends who disagree with this viewpoint must be willing to speak out their own beliefs unselfconsciously if Quakerism is to mean anything to them but a shelter.

R. A. M.

THE CHOICE IS ALWAYS OURS, a classic "anthology on the religious way," first published in 1948 and reissued in 1960 in a revised and enlarged edition, now has an accompanying Study Guide made up of thirty-six groups of questions on pivotal selections from the book. The guide is planned for the many laymen, ministers, counselors, and group leaders who have been enthusiastic about this source book for spiritual progression ever since its first appearance. The Choice Is Always Ours takes psychological, religious, philosophical, poetical, and biographical material and welds it into a guidebook for the seeker. Among the many helpful excerpts included are a number from Quaker sources.

Dorothy Berkley Phillips, editor of *The Choice Is Always Ours* (Harper & Row, \$5.95), is also one of the editors of the *Study Guide*. It is available at \$2.50 from the Guild for Psychological Studies, 140-A Lake St., San Francisco, California 94118.

Friends and Their Friends

The Canadian FSC's fifth medical-aid consignment to Vietnamese Red Cross agencies, weighing two and a half tons—the largest since shipments began in September, 1966—is being packed for shipment in late June at the Medical Aid Distribution Service in Toronto, an ecumenical agency operated by several Canadian churches. The drugs are produced and packaged by a Toronto drug firm.

Since the program started, over \$60,000 has been donated by individuals and organizations, and the Canadian Friends Service Committee reports that the efforts of Americans (including two U.S. churchmen who sent money normally used to pay income taxes and the two groups of Quakers who carried more than \$6200 for aid across international boundaries on Easter Day) have stimulated further contributions from Canadians.

East Lansing (Mich.) Friends have found a meeting place under the wing of All Saints Episcopal Church, just south of the city's public library. They gather for worship at 3 p.m. on Sundays, with a discussion group at 4:15. (East Lansing is the site of Michigan State College.)

Rejection of compulsory nonmilitary national service as an alternative to military conscription is urged by the American Civil Liberties Union in a recent letter to the House and Senate Armed Service Committees. In opposing such service the ACLU cites the Thirteenth Amendment, calling the idea "a totally unwarranted extension of the reach of government compulsion" which would introduce to the U.S. a dangerous kind of regimentation "in the name of ameliorating [the draft system's] inequities."

Calling for wide Congressional and public debate on all proposals concerning conscription before the existing Selective Service Law expires this coming June, the ACLU suggests several reforms in the event that conscription is retained: national rather than local draft-board procedures; an end to student deferment; the adoption of a standard of simple good standing rather than class ranking if students continue to be deferred, with a lottery system of selection; expansion of procedural rights in appealing draft-board decisions; and revision of the definition of grounds for conscientious objection to make it illegal to compel anyone "to participate in armed conflict when he believes it to be wrong to do so and equally wrong to let the government decide the matter for him."

Frederic Babcock of Orlando-Winter Park (Fla.) Meeting, formerly editor of the Chicago Tribune's Magazine of Books and a long-time admirer of Thoreau's Walden, is embarking on a Thoreauvian adventure of his own by building for himself in a Florida wilderness area a primitive log cabin where he plans to live in solitude and hopes to achieve serenity through meditation. His "take-to-the-woods" venture is described in a feature article in an April issue of All-Florida Magazine.

The crew of the Phoenix, the yacht sponsored by A Quaker Action Group to carry medical supplies to Vietnam, reached Haiphong on March 27, delivered their cargo to the Red Cross Society there, spent eight days in conferences and talks with people in all walks of life, and returned to Hong Kong. From there Betty Boardman, Philip Drath, Horace Champney, Ivan Masser, Carl Zietlow, and William Heick returned to the United States and Dick Faun to Canada. Earl and Akie Reynolds and Robert Eaton remained in Hong Kong.

The United States has revoked the passports of seven members of the project because they did not have validation for traveling to North Vietnam. A Quaker Action Group is calling for a vigil of protest and wait-in at the State Department on May 28-30. Its members are also considering sponsoring another voyage to Haiphong with a cargo of relief supplies.

New Directions for the AFSC in Southeast Asia. Now recruiting physiotherapists to fill a compelling need in South Vietnam's civilian hospitals, the American Friends Service Committee hopes also to provide substantial aid to some of the 30,000 war-casualty amputees among the Vietnamese people. More than 3000 of these are near Quang Ngai, site of the newly built AFSC center. A Friend qualified in the making and fitting of prostheses will shortly be added to the Quang Ngai staff.

With a view toward more widespread rehabilitation projects in Indo-China in the future, the Service Committee is also exploring a wide range of possibilities for opening a program in Cambodia.

A free directory of summer service programs around the world, including work camps, semiuars, caravans, and community projects, is available from Voluntary Service Program, 815 Second Avenue, New York 10017.

The AFSC's third USSR-USA reciprocal teacher exchange entered its second phase in April with the arrival in Moscow of three American teachers for a three-month teaching and observation visit in Soviet schools.

The educators are Thomas Forsythe of Roosevelt University in Chicago, an assistant professor of modern languages; Joseph Glus, teacher of Russian in Maryland secondary schools: and Myrtle McCallin, former elementary school teacher in Swarthmore, Pennsylvania, who is director of the American Friends Service Committee's School Affiliation Service, cosponsor of the exchange with Russia's Ministry of Education. Last fall three Soviet teachers of English spent an equal amount of time visiting American schools in the East Coast area.

Families at Davis (Calif.) Meeting, in order to understand better the problems of low-income groups, recently tried to live for a week on a welfare budget, planning to contribute to a worthy cause the difference between this amount and their usual weekly expenses. Two new essays by popular Quaker speakers published by the Book and Publications Committee of Philadelphia Yearly meeting (2¢ each) are now available free in single copies and to members of Philadelphia Yearly Meeting. They are "Prayer Is Conflict," by Paul A. Lacey, associate professor of English at Earlham College, and "Toward a Common Vision: A Call for Theological Dialogue Among Friends," by Chris Downing. assistant professor of religion at Douglass College, Rutgers University, and program chairman of the Quaker Theological Discussion Group.

Quotes: "God is a consummate wrestler. He has a way of tripping us into the most humiliating tumbles just when we have consciously assumed the most prayerful posture." (Paul Lacey) "We aim at agreement not with each other but with truth . . ." (Chris Downing)

The Alexander C. Purdy Chair of New Testament Studies, a permanent endowment of \$250,000 for a full-time professorship at the Earlham School of Religion in Richmond, Indiana, is being established in recognition of Alexander Purdy's five years of service to the School of Religion as visiting professor of New Testament and as "wise counselor, beloved friend, and inspiring teacher of faculty and students alike." Alexander Purdy, who began his teaching career at Earlham College in 1916 and later spent thirty-seven years at Hartford Theological Seminary as professor and administrator, has contributed a number of articles to the Friends Journal.

Endowment of the Alexander C. Purdy Chair is part of the two-million-dollar Friends Leadership Development Campaign of the Earlham School of Religion.

The latest promoter of the missing R (religion) in schools is none other than the National Council of Churches, which this year will organize workshops and seminars under interdenominational auspices in five key regions across the country. Vital problems will be (1) finding legal ways to teach the content of religion rather than commitment, and (2) providing public school systems with practical curriculum proposals to which all interested religious groups can agree. Another challenging task, according to Arthur S. Fleming, NCC president, will be to find a strategy of action effective in "educating educators, churchmen and the general public on this subject."

The AFSC Camp Sierra World Affairs Conference in California on "Waging Peace in Southeast Asia" (June 24-July 1) will be under the direction of Robert Vogel, Peace Education secretary of the American Friends Service Committee's Pacific southwest region, with Ben Seaver (who holds the same position in the northern California region) as dean. Faculty will include Jerry Farber, civil rights leader; Stephen Cary, AFSC associate executive secretary; Milton Mayer, author, satirist, and lecturer; Edward Keating, publisher of Ramparts magazine; and Tran Van Dinh, former chargé d'affaires and acting ambassador of Vietnam to the United States, who now lives in Washington and works as a journalist and lecturer. Inquiries about reservations may be addressed to the AFSC at Box 991, Pasadena, California 91102.



Fifteen simultaneous dinner parties for American Friends Service Committee staff, contributors, and volunteer workers, past and present, celebrated the Service Committee's fiftieth anniversary as an occasion for reunion and rededication on the night of April 29th.

Hundreds of volunteers helped with preparations for these events, sponsored by AFSC regional offices across the country. A unique feature of the evening was a fifteen-minute coast-to-coast telephone hookup bringing messages to eleven of the gatherings from present and future (1968) AFSC executive secretaries Colin Bell and William Lotspeich and from Henry Cadbury, honorary chairman and one of the Service Committee's founding fathers. The photograph above (by Ted Hetzel) shows Colin Bell and Henry Cadbury with Gilbert White, chairman of the AFSC Board.

Thirty-nine conscientious objectors in East Germany recently wrote a letter to C.O.'s in the United States endorsing the World Council of Churches' February statement on Vietnam and China. The group proposed discussion among all C.O.'s but did not suggest solutions. Its purpose was to let its American counterparts know that "there are Christian conscientious objectors to military service also in a socialist country who, together with you, both pray for peace and are ready to work for it." East Germany is the only socialist country recognizing conscientious objection to military service.

Peace Corps service for American Indians is one of the concerns of Oklahomans for Indian Opportunity, a nonprofit organization that is cooperating with the United States Bureau of Indian Affairs in a program of nationwide recruitment. Thirty Indians with agricultural and technical skills will be assigned to Latin American nations after receiving Peace Corps training this summer.

"With so many Indians in South America, the concept of people-to-people will take on the added dimension of Indian-to-Indian," comments a spokesman for the Bureau of Indian Affairs. "American Indians are products of a dual culture and therefore possess a built-in understanding of the needs of rural peoples of other countries who are facing the encroachments of modernity upon their traditional life patterns."

International projects for the summer of 1967 sponsored by the American Friends Service Committee reflect applicants' increasing interest in Africa, where work camps will be held in Nigeria, Ghana, Morocco, Algeria, Tunisia, possibly Egypt, and (for the first time in many years) Kenya. In addition, the AFSC will co-sponsor camps in Austria, Yugoslavia, and Czechoslovakia. Volunteers assigned to East Asia will divide their time between Japan and South Korea, and in Mexico five community-service units will work in village-development projects.

Care for emotionally disturbed patients in California received a stunning blow with Governor Reagan's recent announcement that the staff for the state's Department of Mental Health was to be cut by almost twenty per cent in fifteen months. A typical California state hospital now has only one physician for about 250 patients, and only a small number are psychiatrists, so there are many patients who seldom have a doctor's personal attention. Yet, according to the April Newsletter of the Friends Committee on Legislation (California), new advances in treatment of mental illness, including drug therapy, are effective only if much staff attention is applied to patients, though for relatively short periods.

Fair housing in Palo Alto, California, is being promoted effectively by public relations forums of the area's Mid-Peninsula Citizens Group, which brings together realtors, builders, educators, bankers, labor leaders, and minority groups. Two immediate effects of the person-to-person contacts on these occasions, according to the Peace and Social Action Bulletin of Palo Alto Meeting, are the integration of two apartment buildings and the inclusion of Negroes in a formerly all-white building-trades apprentice program. Now the Rosenberg Foundation of San Francisco has given funds to start other such programs throughout the San Francisco Bay area.

Imaginative new housing standards are featured in a tentative public-housing-policy statement now being circulated by the newly formed New Jersey Friends Council. Suggestions are made with an eye to avoiding costly design and management mistakes of the past in planning the millions of new public housing units that probably will be built in the United States in the uext decade.

Besides self-help construction teams in integrated communities, the NJFC list includes outdoor play areas that mothers can see from kitchen windows, gardens landscaped by the tenants themselves, walls professionally painted with murals by volunteer artists, and "human-scale" construction that avoids the effects of overcrowding by providing privacy and pleasing views even for the smallest dwelling units.

The Council also recommends that tenancy rules encourage residents to stay on after they have achieved financial success in order to develop neighborhood pride and leadership. Ideally, the Council believes, the intent should be to develop each unit into a self-sustaining home.

The address of the Friends Council's secretary, Betty Stone, is R.D. 1, Bernardsville, N. J.



A Quaker school in a medieval castle, complete with moat this is Internationale Quakerschool Beverweerd at Werkhoven, southwest of Utrecht, Holland, the only Friends' secondary school on the European continent. (An affiliated school at Vilsteren, about eighty miles away, is the only Quaker elementary school.) A few Beverweerd students are shown above.

The grounds of the eighteen-acre estate at Beverweerd, encircled by woods, were laid out many years ago as a fine park; now the remodeled castle (pictured on the cover) houses the school proper, and the original coach house serves as a dormitory for sixty girls. Seventy-five boys live in bungalow-type dormitories, while other modern buildings, such as a large gymnasium-theater, have also been added.

Quakerschool Beverweerd was founded in 1934 by Dutch, German, English, and American Friends for the benefit of German children who were unable to receive a good education under the Hitler regime. In 1943 the Germans closed the school, but immediately after the war it was reopened at the urgent request of Dutch parents. Now it is supported exclusively by the Dutch Society of Friends.

More than half the students at Beverweerd come from outside Europe; in many cases the parents are working in Europe, Africa, or the Middle East. This year, as an important step forward in providing complete college preparation for American students, a twelfth grade has been added to the American curriculum.

Need for positive leadership in India is desperate, according to an account in War Resistance by Donald Groom, British Friend whose association with that country has extended over a quarter-century. After a recent six-month tour he reports that even in the Gandhian movement the handful of dedicated people actually working for governmental reform and reduction of armaments has little impact on decisiou-makers. In the famine area of the State of Bihar, however, where Vinoba Bhave and workers in his Bhoodan-Gramdan land-reform movement have concentrated their efforts in the past year, 12,000 separate villages and forty blocks of villages (with from fifty to a hundred villages in each block) have decided to accept corporate ownership of the land and have pledged themselves to corporate action for the common good.

The \$5000 Abingdon Award for a religious book will be given in December of 1968 to the book that most effectively communicates the Christian faith in fresh and forceful terms. Entries (to be submitted in January or February, 1968) must be unpublished manuscripts in English containing a minimum of 25,000 words and accompanied by official entry forms obtainable from Abingdon Press, 201 Eighth Avenue South, Nashville, Tennessee 37202.

Camp NeeKauNis, operated by Canadian Friends since 1931, is interested in letting its activities be known to American Friends. The chairman of the NeeKauNis committee of Canadian Yearly Meeting writes:

"Camp NeeKauNis is located on the southern shores of Georgian Bay near Waubaushene, Ontario. This is on Highway #12 between Orillia and Midland. NeeKauNis programs are directed toward activities for young Friends and for family groups. Accommodation is limited to campers who register for the various programs; we do, however, welcome visitors. NeeKauNis operates continuously for the months of July and August."

Further information about Camp NeeKauNis (the name means "Meeting Place of Friends") may be secured from Canadian Yearly Meeting, 60 Lowther Avenue, Toronto 5, Ontario, Canada.

Elizaheth S. Lewis of Valley Meeting, King of Prussia, Pennsylvania, has retired from the post she had filled since 1953 as part-time receptionist at Friends Institute, the reading room and meeting place at 20 South Twelfth Street that long has been an island of calm in the noisy center of Philadelphia. On April 19th nearly two hundred people (Friends and otherwise) gathered to pay an appreciative tribute to the lively 91-year-old whose radiant friendliness has been for the past fourteen years such an important feature of the Institute.

Through the Hull Memorial Fund of the Jane Addams Peace Association eighteeu young people have just received grants to aid them financially in training for work in the peace movement. Now in its final year, this fund was established in 1958 as a memorial to William I. and Hannah Clothier Hull of Swarthmore, Pa., both long and active workers for peace. Four of the eighteen recipients have worked with the American Friends Service Committee, while the others have interned with similar groups or have conducted special studies on such topics as nonviolent resistance and unilateral disarmament.

Kathariue Arnett of Chestnut Hill (Philadelphia) Meeting was chairman of the fund; serving on the committee with her have been Elizabeth Borton, William Hall Paxson, Roland Pennock, Helen Price, and Norman Whitney.

"The Death Penalty in Ohio," an 18-page pamphlet by Albert L. Holloway, has been published by the Committee on Capital Punishment of Ohio Yearly Meeting (Conservative) as an aid to public understanding of the issue. Copies are available at twenty-five cents each from Sheldon Smith, Route 2, Columbiana, Ohio 44408.

The Anne Frank House in Amsterdam has become a center where young people of all races, nationalities, and religions can meet and discuss matters of common interest. A special student building—with more than a hundred rooms for use at minimum cost by young people from anywhere in the world—now adjoins #263 Prinsengracht, the house that sheltered the young victim of Nazi persecution whose diary is a poignant monument to the loveliness of the human spirit.

The idea of conflict control, according to Quaker economist Kenneth E. Boulding, ought logically to be acceptable in a society that now, even in its most conservative circles, accepts the idea of depression control. Lecturing in April at a Pendle Hill Weekend on "The Application of Organized Intelligence to the Problems of Peace," he emphasized to the weekend's ninety participants the urgency of social-science research to prevent wars. Discussants for the four sessions were Paul Hare of Haverford College, Frankliu Wallin of Wayne State University, (temporarily at Swarthmore), George Willoughby of Upland Institute, and James Laird of the American Friends Service Committee.

Intended for high-level family fun is the American Friends Service Committee's Sky Meadows Family Camp, scheduled for the week of August 19-26 this year in the Barton Flats area (5600-foot elevation) of the San Bernardino Mountains.

Providing plenty of opportunity for sociability, swimming, hiking, and sports, the program will also foster creative expression in art, dramatics, music, and dance, as well as "exploration of nature." For information, write Family Camp, AFSC, Box 991, Pasadena, California 91102.

Friends Historical Library

A new accession of the Friends Historical Library at Swarthmore (Pa.) College is Little Flocks Guarded Against Grievous Wolves. An address unto those parts of New England which are most exposed unto assaults, from the modern teachers of the misled Quakers. This unfriendly little book was written by the Reverend Cotton Mather of Boston, who regarded Friends as dangerous heretics and blasphemers.

The library also has acquired a valuable group of manuscripts on Kansas Quakers and microfilm copies of eighteenth-century records of the Overseers of the Friends Publick School in Philadelphia, now known as the William Peun Charter School. Papers of the recently deceased A. J. Muste are an important addition to the Peace Collection.

Many Meetings have deposited additional volumes of their records at the library, where visitors and scholars may also find microfilm copies of the minutes of several Yearly Meetings. The collection of tape recordings built up over the past few years now includes the voices of Moses Bailey, Maude W. Brayshaw, Howard H. Brinton, Emma Cadbury, Henry J. Cadbury, Maurice A. Creasey, Bliss Forbush, Barrett Hollister, Rufus M. Jones, Clarence Pickett, Richenda C. Scott, Courtney Smith, Douglas Steere, Stephen Thorne, Richard K. Ullman, and Herbert G. Wood.

By next fall the Friends Historical Library expects to be in its spacious new building.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

More on "Project Spice Rack"

Editor's Note: In connection with the two letters below see "Postscript" on page 264.

In your April 15th issue you applaud the University of Pennsylvania for choosing to move "Project Spice Rack," research for germ warfare, to the nearby Science Center. This move looks like nothing but an attempt to give the University a good name it does not deserve, since it will still be sponsoring the research. It will, iu fact, probably cause Haverford, Bryn Mawr, and Swarthmore Colleges to withdraw from the Science Center, a private corporation to which they now belong and whose facilities they need.

The University must be urged to abandon its research completely. If it is unwilling to do so (as it seems), it should at least take full responsibility for it.

Haverford College Haverford, Pa.

ROBERT SUTTON, IR.

Your April 15th editorial ("The Case of 'Project Spice Rack'") states that the outcome of this imbroglio at the University of Pennsylvania shows how "occasionally protests do pay." Unfortunately, it doesn't.

The fact is that President Gaylord Harnwell's decision to transfer these chemical-biological warfare research contracts from his university into the "independent" University City Science Center is (in your words) "merely a case of changing the scene without changing the objectives." Most important from our viewpoint is that this maneuver has now involved three Friends' colleges—Haverford, Bryn Mawr, and Swarthmore—in this issue of germ-warfare research. The three are part-owners of the University City Science Center, and their representatives belong to its 47-member board of directors.

However, although the three colleges are stockholders and participating members, they have been isolated from the real decision-making power, which appears to lie in a 15-member executive committee (elected by the board) that includes President Harnwell, the vice-president of Drexel Institute of Technology, and thirteen members of the commercial and industrial community of Philadelphia. The Friends' colleges have no position or vote on the executive committee. Little wonder that when one committee member was told that Haverford, Bryn Mawr, and Swarthmore might object to a transfer of the controversial contracts to the Center, he replied that it really didn't matter because these colleges were simply "window dressing" for the Center, anyway!

For that matter, transfer of the contracts to the Center would be barely even a change of scene. It is located one block north of the University of Pennsylvania campus, and its chief stockholder is that University. Professors there have indicated that this move would not alter the basic situation, since the same faculty members would continue to work on the contracts once they are transferred to the Center.

At this writing (April 27) certain details remain to be settled, but the transfer appears to be only a matter of days.

The logical answer to it would be for Haverford, Bryn Mawr, and Swarthmore to withdraw from the Center. While much subterfuge has characterized the history of this affair since it was first brought to light in October of 1965, the chief consideration for many of us is a more fundamental one: the immorality of chemical-biological warfare research. Two weeks ago the editor of the *Haverford College News* put the case bluntly: "Those complacent scientists developing anthrax and rice diseases occupy a position similar to Hitler's doctors experimenting with poisons on the prisoners in the German concentration camps."

Bryn Mawr College Bryn Mawr, Pa. RICHARD B. DUBOFF

Contentment-By the Bottle or By the Pill?

This letter is written in support of those who think that the younger generation can be expected to make sacrifices in the field of LSD in direct proportion to the older generation's willingness to make sacrifices in such a field as that of alcoholic beverages.

How foolish and hypocritical we must look to the most casual teen-aged observer as we attempt to squash (by force) his newly found, temporary and artificial form of contentment, LSD, while at the same time we are surrounded by rapidly growing, multi-million-dollar signs of our own pacifier, one of the world's leading industries, alcoholic beverages.

Those who would underestimate the intelligence of our youth to such an extent are, in my opinion, in for some rather abrupt awakenings.

The widely supported idea that common sense is superior to parental example is largely dependent upou what the individual means when he says "common sense." Dr. Albert Einstein appeared to many to have a lot of common sense. However, he had this to say in regard to the subject: "Common sense is nothing more than a deposit of prejudices laid down in the mind prior to the age of eighteen. Every new idea one encounters in later years must combat this accretion of 'self-evident' concepts."

World conditions, the extension of family conditions, are what we make them. The minds of our children will reflect, and are reflecting, in greatly multiplied form, the seeds we have, by our actions, sown.

Collingwood, Ontario

B. DONER

"Modern" vs. Post-Renaissance Art

I wish to set straight the misunderstanding of my use of the word "modern," as reflected in a note on page 173 of the April 1st FRIENDS JOURNAL. This note, referring to my Pendle Hill Pamphlet, The Prophetic Element of Modern Art, says I use the term "modern" for the entire post-Renaissance period. Actually, I do just the opposite. I save the word "modern" to apply to art that departs radically from the post-Renaissance frame of reference, presenting an unfamiliar (and therefore usually disconcerting) focus on reality, anticipating a new departure of focus for the community. For a hundred and fifty years, this new focus, whether good, bad, or indifferent, has offended post-Renaissance eyes.

Hawthorne, N. Y.

DOROTHEA BLOM

Persuasion Preferable to Face-Slapping

Ten years ago Kenneth Boulding said that pacifists will never contribute to the actual making of peace: peace will be made by hard-headed men of affairs who conclude that military methods are no longer acceptable. I used to hope that this was not true—that the basis of Quaker pacifism, the obligation to respect others because God made them, could help develop a climate of attitude and opinion favorable to mutually satisfactory solutions of conflicts. After the recent session of Philadelphia Yearly Meeting I am less hopeful. I am not sure that Friends appreciate the value and implications of the peace testimony.

The Yearly Meeting's attenders were, naturally, concerned about Vietnam. Their concern was expressed vigorously, but its expression was incoherent. There appeared to be agreement that the first objective is to stop the fighting. This is a sufficiently difficult matter, requiring, among other things, persuasion of the United States Government and of at least part of public opinion in this country.

Then the vocal portion of the Yearly Meeting went on to direct the sending of relief supplies to all parts of Vietnam, no matter what obstacles may present themselves, by illegal channels if legal channels are closed. It was this second decision which held the attention of the vocal portion of the Yearly Meeting's attendance, not only in the sessions devoted to consideration of Vietnam, but at inconvenient length in two later sessions.

Those who insisted on the second decision ignored the fact that it made nonsense of the first. When one seriously intends to persuade a government or a person to change a basic attitude of policy, one does not usually begin with a slap in the face. For the sake of a gesture, the Yearly Meeting has been compelled to throw away whatever influence it might have had in persuading the Government to accept or seek a different method of attempting to solve the conflict in Vietnam.

I am thankful that I have other channels than those of the Society of Friends through which to share now in the efforts to make peace.

Riverton, N. J.

RICHARD R. WOOD

Postscript to Philadelphia Yearly Meeting

As one of those who felt and spoke strongly in favor of the Philadelphia Yearly Meeting decision to send medical aid to suffering civilians of all factions in both North and South Vietnam, I am delighted that this is going forward. However, I am haunted by the fear that another aspect of the duty of all Friends in this tragic war got insufficient attention at Yearly Meeting because of limitations of time. I refer to the tremendous efforts of the American Friends Service Committee and the Friends Peace Committee now being focused on ways and means for bringing the Vietnam war to a prompt end.

Our fellow Americans—even those of great good will—are honestly confused about the origins of this war, about our government's use of the word "negotiation" to mean demands for the unconditional surrender of the adversary, and about the fact that "freedom for South Vietnam" is obviously involving the total destruction of this helpless country and its people.

Both AFSC and the FPC are organizing seminars (particularly for young people), furnishing knowledgeable speakers for public meetings, and distributing leaflets and the AFSC book *Peace in Vietnam*, which set out the facts and the judgments based on these facts.

If clarifying the issues involved can arouse intelligent and determined public support for a moral and practical program for ending the war, this is the greatest service Friends can render to God and man at this critical moment. Only the voice of the American people can now avert the greatest disaster.

Such peace education efforts require enormous funds over and above those earmarked for relief work. So let us get on at once with the medical aid program, and at the same time let us remember to send generous personal checks to the AFSC and the Philadelphia Yearly Meeting Peace Committee earmarked for public education in the Vietnam war. This is basic. If we can be instrumental in shortening the war by as much as a week, we shall prevent more human suffering for Americans and Vietnamese than all our medical aid can hope to relieve.

Jenkintown, Pa.

DOROTHY HUTCHINSON

"God Is for Real, Man"

I wish that your reviewer (whose reputation I admire) could have written more enthusiastically about the Association Press book God Is for Real, Man, by Carl F. Burke [reviewed in April 15th JOURNAL]. To me it was much more than a curiosity; it made me laugh and cry and appreciate anew the Bible truths that can be recognized in any vernacular.

Here is one sentence from "Bad Friday:" "Pretty soon Jesus says, 'Don't be too hard on them, Father, they been led on by the crowd. They don't know what the score is."

And from Proverbs: "If one of the Black Hawks is hungry give him a hot dog; if he is thirsty give him some water. He won't be able to figure it out, and you will keep him off base. Besides, God likes it that way."

There are many of us who have only the briefest acquaintance with the youth of the inner city, and we can learn much about them and about the Light Within by reading their version of the Bible. Its authenticity is not from the original Greek, but from the original Source.

Cherry Valley, N. Y.

LOUISE P. MOORE

Who? Where? What? When?

I would have liked to have seen more than one paragraph for the news item on page 172 of the April 1st JOURNAL about the bank accounts of Quaker agencies in New York being scrutinized by the United States Treasury Department in its efforts to stop Friends and others from sending relief funds for Vietnam.

This is an important story, and I think readers would like to know more about the who, where, what, when of this and if in fact the bank accounts are used for the transfer of funds for "illegal" purposes. Particularly, what means are used to scrutinize bank accounts, and how do depositors learn of this action on the part of the government? As the paragraph stands it is not too far removed from the type of item that you find in the gossip columns of a metropolitan paper.

Mountain Lakes, N. J.

RICHARD HAYDOCK

Cars Needed for the AFSC

Are you considering trading in or selling your old car? The American Friends Service Committee needs inexpensive transportation for C.O.'s performing their alternate service assignments with the Southeastern Pennsylvania farm labor program.

Farm workers, in addition to being in the worst-paying industry in the United States, suffer from poor housing, exclusion from most of the social legislation of our country, and social discrimination. In the expanding AFSC program in Chester County, young C.O. volunteers living on subsistence salaries will help farm workers to work together to solve their own problems.

We are interested in acquiring one or more vehicles with preference to those of low operating cost. (We have some purchase money available.) There are special tax advantages of a gift of property to the AFSC. Address the undersigned at 402 South Broad Street, Kennett Square, Pa. 19848. Phone (215) 444-5597.

SCOTT NIELSEN, Program Director

A Plea for Tax Refusal

Most of us are not called upon to drop napalm or bombs on the villagers of Vietnam. We do not see the human beings who are killed or their relatives who are left to live in the bombed-out villages without their dear ones. We are simply asked to pay for the weapons of destruction and to let others do the dirty work for us.

Can we in conscience pay for what we believe to be morally wrong, inhumane, and cruel? Is this the way God meant for us to live? Is it in accordance with the life and teachings of Christ?

If we hope for our country to stop this madness and to help point the way to a world without war, is it not our responsibility to set the example and refuse to pay our taxes for the weapons and ammunition which inflict this suffering?

If enough Friends and others, in searching their consciences, decided to refuse to pay war taxes, our government would probably be forced to pass legislation providing for conscientious objection to war taxes as it did earlier for conscientious objection to conscription. In the meantime, this could mean suffering and even prison for some of us, but is it not our responsibility as Friends to "mind the light" and to obey what we believe to be the law of God, regardless of the consequences?

Washington, D. C.

DAVID HARTSOUGH

"Charleston's Vanished Quakers"

We are glad you could use [April 15th JOURNAL] the short account of the Friends Cemetery in Charleston, South Carolina, but regret that the source of that information was not listed. One of the three members of the Wider Quaker Fellowship in Charleston, Dorothy Debnam, sent us the copy of *Preservation Progress* which carried the story. We shared this with the office of Philadelphia Yearly Meeting, which we discovered has been in correspondence with the city of Charleston about this old burying ground for some years.

Philadelphia

MARGARET E. JONES, Chairman Wider Quaker Fellowship

The Last of Charleston's Quakers

The article in the April 1st FRIENDS JOURNAL, "Charleston's Vanished Quakers," reminds me of a touching episode in L. Maria Child's *The Life of Isaac Hopper*, in which the last Quaker to worship in Charleston Meeting House is described.

In 1836 John Hopper, son of the famous abolitionist, went to Charleston on business and, on the instruction of his father, inquired about the local Friends Meeting. He was told it was virtually deserted, but he went there anyway and found one solitary old man sitting below the preachers' gallery. Hopper sat down beside the old Quaker, and they worshiped in silence for almost two hours.

At the conclusion of the meeting the old Friend told John Hopper that all his old friends and companions had died or moved away. Until recently he had worshiped each First Day and Fifth Day with one other survivor. Tragically enough, however, the two old men had had a misunderstanding, and though they met twice a week they never spoke or shook hands. Now even this shadow of companionship had been gone for over a year. Learning that John Hopper was the son of the famous Isaac Hopper and could give him news of the Society of Friends in Philadelphia and New York, the old Quaker was overcome; tears filled his eyes.

As long as he remained in Charleston, John Hopper continued to meet with this old man. Years later he learned that after his departure the old Quaker had continued to attend meeting all alone until the meeting house burned down. Some last link with his past was thus destroyed, and he soon died.

Philadelphia

MARGARET HOPE BACON

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

CADBURY—On April 13, in Albany, N. Y., a son, JOEL SERVICE CADBURY, to Warder Henry and Julia Margaret Cadbury.

HOOPES—On February 17, in Reading, Pa., a daughter, ELLEN CHRISTINE HOOPES, to Darlington, Jr., and Carol Hoopes. The parents and paternal grandparents, Hazelette and Darlington Hoopes, are members of Reading Meeting.

LAMBORN—On March 23, a son, James Taylor Lamborn, to H. Taylor and Elizabeth J. Lamborn of West Lawn, Pa. The father is a member of Little Britain Meeting, Peach Bottom, Pa.

SPAWN—On April 10, a son, Peter Moody Spawn, to William and Carol Spawn, members of Philadelphia Monthly Meeting.

MARRIAGE

SCHUMACHER-BLAKE—On April 15, in Wilmington, Del., JUDITH WESTON BLAKE of Cambridge, Mass., daughter of Weston H. and Anne Philips Blake, and JOHN JOSEPH SCHUMACHER of Lexington, Mass. The bride and her parents are members of Wilmington (Del.) Meeting.

DEATHS

COWGILL—On March 7, at Boulder, Colo., MARTHANNA Cow-GILL, daughter of Samuel and Caroline Cowgill and one of the founders of Boulder Meeting. With her sister, Josephine, she established and operated Mesa Vista Sanitarium for the treatment of tubercular Indian children. Surviving are an adopted son, Joseph, and his family.

HASTINGS-On April 15, in her 78th year, FAITH OLMSTEAD HASTINGS of Chapel Hill, N. C., wife of the late Willard S. Hastings, M.D., and a member of Chapel Hill Meeting. Active in the Society of Friends throughout her adult life, she had been chairman of the Joint Committee to unite the two Philadelphia Yearly Meetings and later, as a member of New York Yearly Meeting, helped to found Finger Lakes Meeting. Surviving are a son, Dr. Frank Hastings of Bethesda, Md.; three daughters: Edith Leete of East Lempster, N. H.; Doris Darnell of Philadelphia; and Shirley Hastings of Chapel Hill; fifteen grandchildren; and twelve great-grandchildren.

KIRKBRIDE-On March 27, in Albany, N. Y., MARY BUTLER KIRKBRIDE, aged 92, a member of Albany (N.Y.) Meeting, which she helped to restore when it had been laid down. She had served as acting director of the Division of Laboratories and Research for the State Department of Health and for forty-three years as secretary-treasurer of the State Association of Public Health Laboratories.

Surviving is a sister, Elizabeth.

LEE-On February 15, Frances Newell Lee, aged 50, of Milwaukee, Wis., wife of Wallace Lee, Jr. An artist and lecturer and the curator of adult education at the Milwaukee Art Center, she was recording clerk and former clerk of Milwaukee Meeting and reading clerk of Illinois Yearly Meeting. Surviving, besides her husband, are a son, Peter, with the Peace Corps in Thailand; a daughter, Charlotte Sullivan of Milwaukee; her mother, Nellie Newell of Milwaukee; and a sister, Ruth Todd of Kalamazoo, Mich.

WIXOM-On February 28 at Columbia, Mo., Ed. ITH ANN SMITH WIXOM, aged 39, wife of Robert L. Wixom. One of the founding members of Little Rock (Ark.) Preparative Meeting in 1952, she was active in interracial, League of Women Voters, and American Friends Service Committee projects in Little Rock and later in Columbia. Surviving, besides her husband, are two sons, David L. and Richard G.

Peter Cooch

Peter Cooch, 19, son of Thomas and Ruth Cooch and brother of Thomas, Jr., all of Wellesley (Mass.) Meeting, was one of nine victims on April 5th of a predawn dormitory fire at Cornell University, where he was in his first year of a unique six-year medical doc-

Born in Wilmington, Delaware, Peter was an honor student in each of the schools he attended and was fluent in several languages. While at George School he was an exchange student for a year in France. An ardent skier, a musician, and an amateur radio operator, he achieved in 1962 the rank of Eagle Scout with Bronze Palm.

Memorial services were held at Wilmington, at Wellesley Meeting, at George School, at Earlham College, and at Cornell.

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.

MAY

15—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Anointings." All invited.

19-21-Pendle Hill Weekend: "Everyday Sermons on Mystical Texts," with Bernard Phillips. Friday, 8 p.m.: "Taoist Texts"; Saturday, 10 a.m.: "Hindu and Buddhist Texts"; Saturday, 8 p.m.: "Islamic Texts"; Sunday, 10 a.m.: "Judaeo-Christian Texts." For information call Pendle Hill, Wallingford, Pa., LO 6-4507.

20-21-Bucks Quarterly Meeting at Camp Onas, 12 miles south of Doylestown and 11/2 miles east of Ottsville, Pa., on the Ottsville-Erwinna Road. Meeting for worship and business Saturday, 10 a.m. Special family program Sunday, 9:30 a.m.; meeting for worship and ministry 10:30 a.m. Monthly meeting representatives, their families, and other interested Friends are invited to stay over Saturday night at Camp Onas.

21-Open House Tea, 3 to 5 p.m., McCutchen Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J.

21-Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; afternoon meeting for business and conference session. Lunch served by host Meeting.

21-Southern Half-Yearly Meeting, Third Haven Meeting House,

South Washington Street, Easton, Md., 11 a.m.

22—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Birth Stories."

28-Warrington Quarterly Meeting, Pipe Creek Meeting House, near Union Bridge, Md. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; afternoon meeting for business and conference session. Bring box lunch.

29-Last of series of nine lectures on Gospel narratives by Henry I. Cadbury at Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Death

Stories."

IUNE

2-4-Friends Conference on Religion and Psychology, Haverford College, Haverford, Pa. Leaders: Dr. Richard Underwood, Dr. Chris Downing. Theme: "Male and Female: Journey to Self Through Meeting, Myth, and Dream." For information, call or write Susan Yarnall, 5337 Knox Street, Philadelphia 19144.

2-4-Pendle Hill Weekend: "What Can a Man Do?" Leader: Milton Mayer. Lectures Friday, 8 p.m., and Sunday, 10 a.m.; discussion groups, Saturday, 10 a.m.; informal sessions with the leader, Saturday, 4 and 8 p.m. For information and registration, write

Pendle Hill, Wallingford, Pa. 19086.

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

4-Haverford Quarterly Meeting, Radnor, Pa., 10 a.m.

4-Middletown Day at Middletown Meeting, Lima, Pa. Meeting for worship, 11 a.m. Covered dish luncheon. All welcome.

10-Salem Quarterly Meeting at Salem, N. J., 10:30 a.m.

11-Baltimore (Stony Run) Quarterly Meeting at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m., with discussion on developing better communications with youth; meeting for worship, 11. Bring box lunch; beverage and dessert served by host meeting. Afternoon business and conference session, led by David L. Brigham, on the attitude of youth toward religion. All are invited.

11-Haddonfield Quarterly Meeting, Medford, N. J., 10:30 a.m.

Calendar of Yearly Meetings

JUNE

16-20-Canadian, Pickering College, Newmarket, Ontario.

JULY

21-28-New York, Silver Bay, N. Y.

AUGUST

4-9-Baltimore, Western Maryland College, Westminster, Md.

10-13-North Carolina, Woodland, N. C.

13-17—Pacific, Claremont Men's College, Claremont, Calif.

15-20-Iowa, Whittier, Iowa.

17-20-Lake Erie, Friends Boarding School, Barnesville, Ohio.

22-27-New England, Nasson College, Springville, Me.

23-27-Illinois, Clear Creek, near McNabb, Ill.

24-27-Indiana, Pendleton, Ind.

26-30-Ohio, Friends Boarding School, Barnesville, Ohio.

SEPTEMBER

15-17-Missouri Valley Conference, Rock Springs Ranch, 15 miles south of Junction City, Kan.

NOVEMBER

23-26-South Central, Soroptimist Club Camp, near Dallas, Tex.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)

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), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

California

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

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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.

DAVIS—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

FRESNO-Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

LA JOLLA-Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Leslie Pratt Spelman, 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 .m., 131 N. Grand. Ph. 438-1071.

SANTA BARBARA — 800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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, 472-7950.

WHITTIER — 12817 E. 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. Margaret Ostrow, 443-0594.

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 9-5285.

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

Delaware

CAMDEN-2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoin Ave. Phone 584-4751.

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, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

ORLANDO-WINTER PARK — Meeting, 10:30 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.

SARASOTA-Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322. ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and Firstday School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, Clerk. Phone 373-0914.

Illinois

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

EVANSTON-1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

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

QUINCY — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

lowa

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

Kentucky

LEXINGTON — Unprogrammed meeting for worship 10 a.m., First-day School 11a.m., 475 W. 2nd St. 278-2011.

Louisiana

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

Maryland

BALTIMORE—Worship, 11 a.m.; classes, 9:45 Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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.

SPARKS (suburban Baltimore area) — Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

Massachusetts

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

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

NORTH DARTMOUTH—265 State Road. Meeting Sunday, 11 a.m.

SOUTH YARMOUTH, CAPE COD — North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Acting Clerk, Cynthria Karman, 1222 Woodlawn, phone 662-3301.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, 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.

Minnesota-Wisconsin

DULUTH-SUPERIOR — Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

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 Firstday school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly.

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-Meeting and First-day School, 9:30 a.m.

DOVER-First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

HAODONFIELD — Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

MANASQUAN — First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

PLAINFIELO — First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

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

RANCOCAS-First-day School, 10 a.m., meeting for worship, 11 a.m.

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.

TRENTON—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

SANTA FE-Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante 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). Firstday School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

CLINTON-Meeting, Sundays, 11 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

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

LONG ISLAND—Northern Boulevard at Shel ter 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

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3:30 p.m. Riverside Church, 15th Floor
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First-day Schools, Monthly Meetings, suppers, etc.

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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

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

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

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

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

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

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

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

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vali 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 Firstday School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

CLEVELAND—Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648. 371-4277.

E. CINCINNATI — Meeting for worship 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 182 Dexter Ave. Horatio Wood, clerk, 751-6486.

KENT-Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

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., First-day School at 11 a.m., 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 inter-section with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

CHESTER-24th and Chestnut Street. Meeting for worship, 11 a.m.

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

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

GWYNEDD — Intersection of Sumneytown 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.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

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

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

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30, Adult class 10:20. Baby-sitting provided from 10:15 to noon.

MIDDLETOWN — At Langhorne, 453 West Maple Avenue. First-day school 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE - Main and Chestnut Streets. Meeting 10:00 a.m., First-day School, 11:00

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.

Powelton, 3708 Spring Garden St., 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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

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.

WILLISTOWN — Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum,

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

YORK — Conewago Preparative Meeting — YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

Tennessee

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

Texas

AUSTIN-Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Ethel Barrow, Clerk, HO 5-6378.

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

HOUSTON—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

Vermont

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

BURLINGTON-Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

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

Washington

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

West Virginia

CHARLESTON—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

Wisconsin

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

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

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