

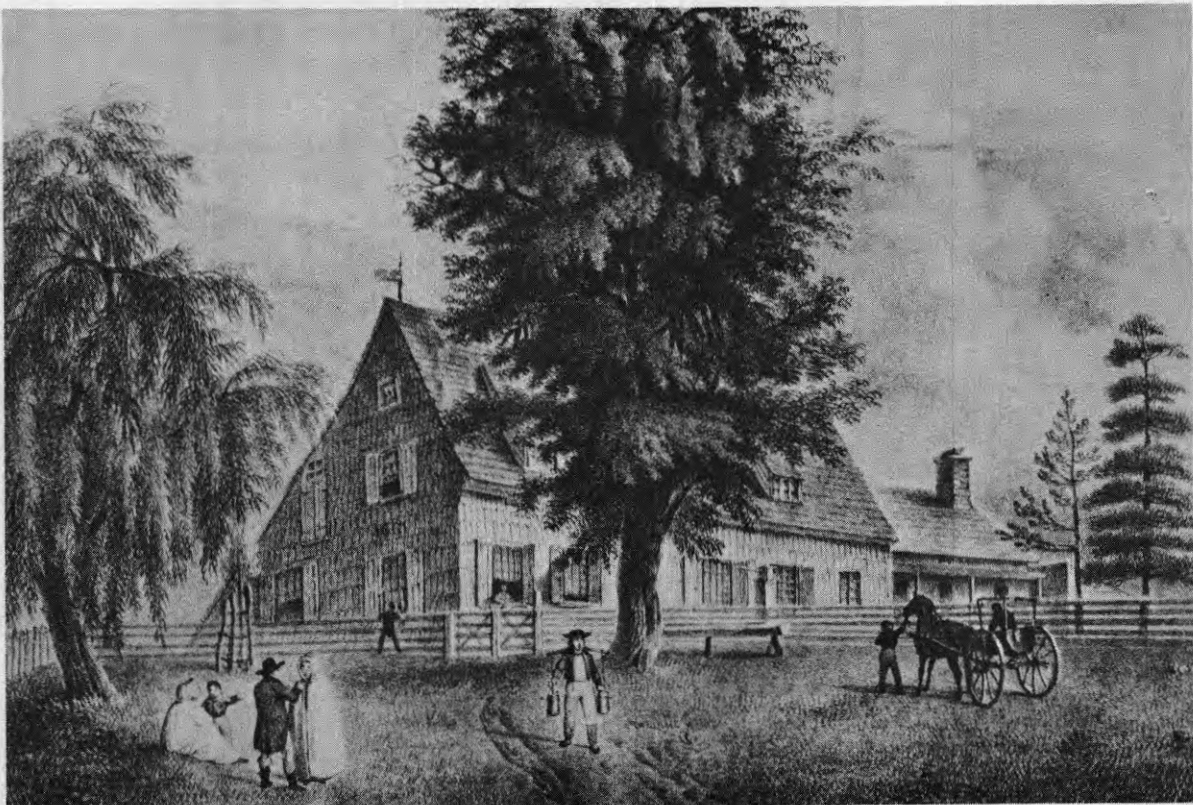
FRIENDS JOURNAL

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John Bowne House, Flushing, New York, in 1661

(See pages 518 and 520)

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THE powers of this world can neither attack us,
neither excuse us, for if God justify who can condemn
and if God condemn there is none can justify.

—Remonstrance of the Citizens of Flushing, 1657

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When Once That Year . . .

By CORTLAND P. AUSER

When once that year the doors
Let Eighth Month weather in,
Pilgrims at the meeting—each
At least with sixty summers seen—
Attended on the spirit.
The facing seats looked out upon
Young ones (suppressing nervous grins)
Wryly peering in through century panes.

Then it was one brotherly lover
Rose, chased the unwitting teensters,
Invoked threats of state police
And justices of rural peace.

Watching, I gave a kind of thanks
When one soul quaked and chided
The chaser, giving the lesson
That "by such straightneckness"
There was a walling up of those
Within from those without,
Deepening the silence between, so
That old signposts of the soul
Made just no sense to youth.

This voice, tallying mine unheard,
Left a fragile yet sustaining hope.

On the Battlefield

By WILLIAM R. LAMPPA

The air's coolness
seemed ever sweeter
to my weary eyelids
as distant mortar-fire
succumbed to dawn
and fatigue.
I looked down at three
who did not notice
the sunrise.

After the Rains, In Autumn

By HERTA ROSENBLATT

The world is golden. With a lower sun
the light finds hidden places that stayed dark
in summer's fulness, winter's clarity.
The trees stand light, freed from the load of leaves
and fruit. The sheltering summer shade is gone;
a wider sky demands a higher flight;
the birds have left; frost falls at dawn.
The stones we stumbled over on our walk
are soft with leaves, the well-known path seems lost.
Soon—soon—winds and a winter-waste. Today
the world is golden, heaven is at hand—
and where are peace and paeon in man's land?

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Editorial Comments

Is Authority Waning?

The gap in understanding between the generations is considerably wider now than ever before. The general unrest as well as the growing discontinuity of life affects young and old alike. The psychological difference between a person of fifty and one of fifteen can no longer be explained by chronology alone. The thirty years formerly allotted to a generation may now be reduced to ten or fifteen years. Yet, although in our time the older generation may remain physically younger, it ages more or less rapidly in terms of having, or not having, rapport with the fugitive nature of modern life.

This gap is intensified by the crisis of authority everywhere. The eyes of the young have always been fixed on the future, as the title of Bob Dylan's documentary film *Don't Look Back* expresses so poignantly, but in the past the claims of authority were based on tradition and merit. The electronic age encourages criticism and active participation of its young in many questions where former generations at the same age had been mainly receptive onlookers. Nowadays children's minds, like those of adults, are literally flooded with information, and not all of it contributes to their personality integration. Gone are the days when parents or teachers were their main source of wisdom and knowledge. Prestige figures of the highest order, such as presidents, prime ministers, Nobel laureates, and leading artists, as well as the run-of-the-mill commentators, are vying for the attention of children and students even before their formal education starts. The best teacher's recital of poetry or Shakespeare is likely to appear feeble compared with the recorded recitals of first-rate actors that most schools now supply to their classes.

The crisis of authority is just as drastic in the area of religious concerns, leading in all denominations to a growing share of lay people in church life. As a rule the contemporary minister is facing a congregation much better educated or informed than earlier generations. Many church members are widely traveled. Ex-soldiers may have been in Europe or the Orient where they had contacts with non-Christian religions. The modern layman is bound to be critical of much in church tradition and practice. He expects to have a share in the management of his religious community, much as Friends have always shared in theirs. The same layman whose competence in

industry, commerce, or the professions makes him an authority on a variety of levels wants a voice in his religious concerns too. Modern man's consciousness of life in every dimension is vastly expanding, and some observers actually speak of a new type of man evolving whose psychology is different from that of former generations. His impatience with the traditional type of ministry is one cause for concern in all religious groups, and Friends are not exempt from criticism. Our vocal ministry must reveal that we are sensitive to the spirit of our time (without always having to approve it) and that we are attempting to relate the basic teachings of our faith to the ever-changing scene around us. Our emphasis on religious experience can provide a healthy balance to the verbalism of which our ministry is certainly not free.

In our relationship with youth the old Quaker counsel to "let our lives speak" will yet prove wisest in the present and future crisis of authority.

Violence on the Screen

One of the dominant themes on the screens of our movie houses is violence in an infinite variety of forms. The film producers excuse this orgy of violence by stating that films of this sort reflect reality as it is and offer a release for anxieties, pent-up emotions, and aggressive instincts. *The New York Times* critic, Bosley Crowther, has repeatedly discussed this unhappy situation and recently quoted Claude Autant-Lara, a leading French film director, as saying that "by habituating the public to brutality in the exceptional as in the everyday war film, they (the warmongers of the world) bring about the general acceptance of force as the only solution to any drastic situation—even in international problems." It is inevitable that a public accustomed to violence and brutality (often clothed in sadistic and morbid jokes) will lose its sensitivity and take violence for granted in private and public life as well as in international conflicts. This "antisocial venom" of which the *Times* reviewer speaks is, indeed, being injected into the bloodstream of young and old and "is poisoning and deadening our fiber and strength."

One additional consideration ought to be registered here that impresses the American traveler abroad. The standard American film in European countries depicting violence in American life as a regular feature of entertainment creates a corresponding image of America there.

Any European audience must conclude from the constant portrayal of violence on the screen that the Negro leader Rap Brown is right when he shouts at us, "Violence is as American as cherry pie." Are the self-regulating bodies of the film industry growing as callous as their products indicate? Having quoted Rap Brown we ought to balance his extreme views with a statement by Joan Baez, the

California folksinger and educator, who in spite of many setbacks believes in the validity of nonviolent action. She says, "Nonviolence is a flop. The only worse flop is violence." But, looking at the film market, we can hardly evade the sad conclusion that for the American film industry violence must be a huge financial success.

W. H.

God and Teen-agers

By MARGUERITE KARACZAN

I ONCE heard a story about a little girl who, after attending Sunday School at the community church, expressed her dissatisfaction by saying, "I'm tired of learning how to get along together. I wanted to learn about God."

It seems a legitimate complaint, yet the subject of the nature of God seems to many people so large and nebulous that they shy away from it, leaving children to construct their images from oblique and often contradictory references.

Last year when I took over a class of senior high school boys in First-day School, I decided to tackle this difficult subject head-on. The results were illuminating.

Source material proved easy to come by. I had saved the issue of *Time* that featured the death-of-God controversy, and the delightful little book of *Children's Letters to God* appeared as if in answer to my need. Both gave the boys and me a chance to compare other people's impressions of God with our own. Trying to trace them to their origins, Biblical and otherwise, proved a stimulating quest.

The boys lacked an anthropologist's knowledge of primitive animism, but they were well able to reason out how the fear of natural forces and the desire for some logic in such forces had resulted in man's first religious concepts. Their knowledge of pantheism and anthropomorphism was wider, thanks to their study of Greek myths in school. My explanation of the Hellenization of Judaism in the period preceding the birth of Jesus helped them to see how the idea of "the Word made Flesh" was a logical outgrowth of these myths.

We touched on the mystery cults of the time and wrestled with the prevalence of miracles in all religions. For boys born to the space age this was a sticky subject, although it resulted in a commonly-agreed-upon definition of a miracle as something that *appears* to occur outside natural law.

Marguerite Karaczan is a member of Solebury Meeting near New Hope, Pa. She writes that she has two teen-agers of her own, as well as a husband, and that "when I am not keeping house I freelance magazine articles, mostly having to do with children."

The biggest advantage of belonging to the space age proved to be an ease in being able to shake off the traditional concept of the earth as the center of the universe, leaving the mind open to the possibility of life on other planets still outside our ken and to the conception of a God far larger and more creative than any dreamed of in pre-Copernican days.

Over the course of our discussions we came upon two persistent dilemmas for which we found no easy answers. The first was the weight of tradition. Our secular sources proved beyond a doubt that no conception of God, from the most primitive to the most sophisticated, ever has really disappeared from the human scene. Perhaps only aborigines still bow down to trees, but some of our best friends knock on wood, and amulets seem to be enjoying a new vogue!

The boys were wryly amused when I pointed out that although no one, to our knowledge, ever painted a contemporary portrait of Jesus, we can all walk into an art gallery and spot him at fifty paces. I tried to help them to be relaxed about the fact that our cultural heritage has made us all slaves to the visions of artists, but they were disturbed to think how indelibly the picture of God as the grandfatherly old man in the flowing robes had been stamped on their minds by the likes of Michelangelo, for this interfered with their reasoned concept of God as a vital force.

This reaction led to the second dilemma: man's need to feel an intimate relationship with God and man's concurrent desire to preserve his sense of a creative force powerful enough to have initiated a cosmic evolutionary system that far outstrips our ability to comprehend it. In other words, how to feel close to a God so satisfyingly much greater than ourselves.

I had told the boys at the very beginning of the course that my aim was not to supply them with pat answers to the great spiritual questions of life, but to help them to learn to ask the right questions. They began, of course, by testing me with posers flung out as challenges. When they saw that I would actually support their right to question anything they had been told of God previously, their

early inhibitions faded away and they were ready to let me throw them a few posers of my own. Our discussions became freewheeling and far-reaching. Because I do not enjoy teaching when I am hemmed in by a schedule, I had set no time limit to the subject of God, but I was surprised and pleased to find that it held the interest of the class for six months.

My whole reason for volunteering year after year to work with the very group that seems to intimidate most adults is that teen-agers *do* question and *can* discuss, yet have minds that are flexible and resilient. Indeed, questioning the values and beliefs of our elders is an integral

part of the process of finding values and beliefs that can be meaningful to our adult selves. My dearest hope as a teacher is that by giving my students the opportunity to stretch their mental and spiritual muscles in First-day School they will end as true seekers rather than as rudderless rebels.

If I have proved anything so far, it is that teen-agers are far from bored with the subject of God and infinitely curious about the many ways in which men seek to relate to Him. In an age that is inundated with a deluge of alarming publicity about the younger generation, it is a reassuring discovery.

A Case of Conscience

By R. WARD HARRINGTON

WITHIN ten years of the start of George Fox's preaching in England, Quakers had arrived on Long Island and become involved in an issue of civil disobedience. The Bowne House in Flushing, New York (since 1945 a National Historical Monument), commemorates this issue and also marks the contribution that John Bowne made to the life of the Society of Friends and to the advancement of religious freedom in America.

Quakers first arrived in the Dutch colony of New Amsterdam in 1657 when a small group debarked from the ship *Woodhouse*. Governor Peter Stuyvesant, whose authority extended from Manhattan to the settlements on Long Island such as Flushing, Jamaica, and Hempstead, and who was strongly opposed to the Quakers, issued an edict prohibiting their being accepted into the communities or the homes of the colony. The Quakers stayed, however, and apparently attracted sympathizers, for some months later leading citizens of Flushing formulated and signed a "Remonstrance." This document protested the ban on Quakers and asserted that the signers would follow God's leading rather than the edict of the governor. It is noteworthy that in this case non-Quakers were involved in civil disobedience on behalf of Quakers. The words of the Remonstrance are as fitting for many situations today as they were in 1657.

Stuyvesant responded vigorously to this Remonstrance. The leaders in its preparation were arrested, fined, relieved of any public office they held, and compelled to acquiesce to the governor's order. John Bowne does not appear as one of the participants in this affair, but there are indications that his wife had become associated with the Quakers. In the years after 1657 they gathered for their meetings in the woods surrounding



Bowne House today

Flushing because the governor was determined to enforce his ban against them.

Five years later the issue erupted again, and this time John Bowne was in the center of it. In 1662 the magistrate of Jamaica reported to Governor Stuyvesant that the majority of the inhabitants of Jamaica were Quakers and that each Sunday they held a meeting at the home of John Bowne in Flushing.

Governor Stuyvesant sent officers to arrest John Bowne and place him in jail, where he remained for a number of months. His behavior before Governor Stuyvesant was like the behavior of Fox and other Friends in England. John Bowne was quiet and probably respectful, but he was unshakable in his refusal to comply with the order against the Quakers. As for the governor, there are indications on his part of grudging respect and a desire to be rid of John Bowne, but at the same time he could not cast aside the policy to which he had committed himself.

In January, 1663, because of his stubborn resistance,

R. Ward Harrington, clerk of Flushing Meeting, is professor of economics and philosophy at New York City Community College of the City University of New York.

The Flushing Remonstrance

You have been pleased to send up unto us a certain prohibition or command that we should not receive or entertain any of those people called Quakers because they are supposed to be by some, seducers of the people. For our part we cannot condemn them in this case, neither can we stretch out our hands against them, to punish, banish or persecute them, for out of Christ God is a consuming fire, and it is a fearful thing to fall into the hands of the living God.

We desire therefore in this case not to judge least we be judged, neither to condemn least we be condemned, but rather let every man stand and fall to his own Master. We are bound by the Law to do good to all men, especially to those of the household of faith. And though for the present we seem to be unsensible of the law and the Law giver, yet when death and the Law assault us, if we have our advocate to seek, who shall plead for us in this case of conscience betwixt God and our own souls; the powers of this world can neither attack us, neither excuse us, for if God justify who can condemn and if God condemn there is none can justify. . . .

Addressed to Governor Peter Stuyvesant of New Amsterdam December 27, 1657, and signed by thirty "inhabitants of Vlishing"

John Bowne was placed on the ship *Fox* bound for Europe. His wife, Hannah, was left in Flushing to take care of the children and the farm. He was put off the ship in Ireland and from there made his way through England to Holland. He persistently pressed his appeal before the governors of the Dutch West Indies Company and finally, in April, 1663, they released him for return to the colony. At the same time they dispatched a letter to Governor Stuyvesant urging him to allow the colonists to follow their consciences in matters of religion, so long as they were otherwise law-abiding.

John Bowne made his way back to Flushing by way of Barbados, where there were, at this time, a considerable number of Quakers.

For the next forty years Quakers continued to meet at the home of John Bowne, and the Meeting apparently flourished. In November, 1694, a minute was approved directing John Bowne and Edward Farrington to obtain materials and to hire workmen to erect a meeting house a quarter of a mile west of the Bowne farmhouse, on a piece of the farmland donated for this purpose. In 1717, when it was enlarged to its present size, Flushing Meeting House must have been one of the most imposing buildings in the town.

Soon after the meeting house was constructed, New England Yearly Meeting authorized John Bowne to receive correspondence for the newly established New York

Yearly Meeting. He died soon thereafter, having given to the Society of Friends fifty years of devoted service.

For some eighty years before the American Revolution, New York Yearly Meeting gathered each year at the meeting house in Flushing that John Bowne had constructed. During the Revolutionary War the British Army took possession of the building for a hospital and a stable, but that is the only period during which Friends meetings there have been interrupted.

Tax Refusal, Law and Order

By FRANKLIN ZAHN

IN August the President asked for a ten per cent surcharge on income taxes that might "continue for so long as the unusual expenditures associated with our efforts in Vietnam require higher revenues." In words of Quaker simplicity, he was requesting a *war tax*. What ought Friends to do about specific levies for war?

First, of course, they can work to prevent such legislation, using the agency they have set up for such purposes—the Friends Committee on National Legislation—and using the opportunity to tell congressmen again that Friends favor de-escalation rather than the escalation the new taxes are designed to permit.

If the President's request becomes law, Friends may then pay under protest. This situation might loosely be compared to that of a young man who joins the Army under protest: voicing his convictions is better than not voicing them, but it's not a satisfactory solution. After paying a war tax Friends may then through regular channels claim a refund, and although in the past this has never been granted on the basis of conscience, a number of California taxpayers plan to make a common court case. Here the analogy might be to the young man who goes to court to get released from the Army—again not a very hopeful approach. However, the young man is entitled by law to request exemption in the first place; unfortunately for Friends as taxpayers, no such legal choices are available to them. Years ago Pacific Yearly Meeting suggested legislation embodying conscientious-objector provisions in Federal tax laws, and today some Friends are still considering such proposals, but for the foreseeable future, pacifists will have no legal tax alternatives.

Further, for most Friends there is not even a possible *illegal* alternative for their tax dollars, for if not paid as ordered, the dollars are frequently levied from bank accounts which unfortunately most Friends in their af-

Franklin Zahn, member of Claremont (Calif.) Meeting, free-lance writer, and compiler of the recent leaflet "Early Friends and War Taxes," first refused the telephone excise tax in 1951, during the Korean War, and had his telephone disconnected. (In 1958, the Internal Revenue Law was amended, permitting telephone companies to refer unpaid taxes to IRS.) In August he read this paper to Pacific Yearly Meeting's session on civil disobedience.

fluence today have. It is as though a pacifist refused to bayonet an enemy and several strong men held the weapon in his hands and jabbed it for him. The choice is not whether to participate in war or not, but whether to do so willingly or to drag one's feet.

Many see a refusal to pay taxes voluntarily as only a protest. Now it is true that we can designate any act we engage in as a protest against something. We can fast and announce that our purpose is to protest the war. A vigil, a march, a meeting, or a handing out of educational material can be a protest if so designated. Even the young Friend who refused to carry the bayonet could refuse as a protest. But we are not necessarily protesting anything when we refuse to do that which for us is wrong. We refuse to steal not as a protest against burglary—with consideration of how “effective” we may or may not be—but simply because for us stealing is wrong. Similarly, a Friend may refuse to pay taxes voluntarily, not in protest but because he feels he must not participate in war.

In Southern California's Quarterly Meeting there are many individuals and three Meetings refusing to pay voluntarily the seven per cent war tax on telephone bills. I do not know which are consciously doing this as a

“protest” and which see it as part of the Friends' code of conduct or way of life. When Claremont Meeting, in its public statement, said that in refusing to pay it was following a precedent in Friends' peace testimony, two newspapers used the term “protest” in their very good coverage and one did not. All three papers quoted the portion of the statement that said, “Those of us who refuse to pay taxes which go to support war also are willing to accept the legal consequences of this refusal. . . .”

Such willingness, along with complete openness, is an important part of any “civil” or, as one Friend terms it, “courteous” disobedience. It might also be called “orderly” disobedience, for, contrary to the usual linking together of “law and order,” in these days of riots the two words are not necessarily related. The war in Vietnam is considered by many Americans to be *lawful*, but to Vietnamese villagers the aftermath of a bombing raid would hardly appear *orderly*. On the contrary, the refusal to pay taxes for such chaos may be unlawful, but when the decision is made openly, arrived at in the usually slow and quiet manner of Friends' group decisions, and explained in nonevasive language with a willingness to accept penalties, it may be very *orderly* indeed.

Bright Spot in Detroit

MICHIGAN'S only Quaker school—Friends School in Detroit—has completed its second year of operation. All it needs is money—a million or so to pay for its present portable classrooms, to provide scholarships for forty percent of its students, and to build permanent buildings that will house an eventual enrollment of 500!

Nevertheless, this Quaker venture has no intention of becoming “a rich kids' school” in order to solve its problems, for it already has what most schools (Friends' schools included) do not have: classes that are integrated racially, socially, and economically, and a group of parents so enthusiastic about quality education that they did not turn a hair back in September of '65 when Headmaster Hali Giessler had to respond to their phone calls of inquiry with the statement that he did not know when or where school would open.

It was in 1961 that a group of citizens in the revitalized downtown area of Detroit asked Friends to carry out their idea of an academically excellent independent school that would reflect the city's own diversity. By January, 1965, Hali Giessler, who had been clerk of Harrisburg (Pa.) Meeting, with a background in teaching and social work, had come from the Milton Hershey School in Hershey, Pennsylvania, and was on the job, as he says,

“just knocking on doors.” School did open that fall, even though it was frustrating to have to spend five months in a donated storefront building in a shopping center because the Unitarian Church that had been offered did not meet fire regulations.

Meanwhile temporary mobile classrooms were ordered for the school's permanent site, a weed-filled four-acre plot in the shadow of the high-rise apartments of a redevelopment project. But if one could look with imagination beyond the barren field, the location was ideal: an integrated church on one side, a city park on the other, and cultural activities a short ride away in the school van.

The classrooms on wheels have seemed to be a practical solution. Each room is delivered in two sections, complete with lights, finished walls, baseboard heating, two lavatories, a drinking fountain, a clock, and even a bell. After delivery they are set on foundations and joined together down the middle—all for about \$11,000 each. An unforeseen obstacle was the fact that union plumbers and electricians frown on the idea of working on prefabricated buildings. Fortunately Hali Giessler had had the foresight to make sure the lavatories were originally installed by union plumbers, but even so it took five months to unravel all the red tape and to move the school into its new home.

Out of the confusion of the storefront came the decision that students should not have to live entirely by

This account of Friends' education in Detroit is based on an article by Dorothy Giessler and on a number of clippings from the city's press.

the bell. As the headmaster explains it, "The youngster who is just getting a poem to take shape shouldn't have to forget about it because it's now time for mathematics." Other pressures are relieved by avoiding the marking system, eliminating "busy-type" homework, and keeping tests at a minimum.

This past year ninety-six students were enrolled in grades one through six. About fifty-five percent of the enrollment was white, forty percent Negro, and five percent Oriental and mixed. Only two children, the Giesslers' own, were Quakers. Some families were on welfare rolls; one child, a Negro, rode to school in a chauffeur-driven car. The school has made an active effort, working through public schools and social agencies, to enroll children who would benefit from its kind of instruction. One 1966-67 staff member was an exchange teacher from Czechoslovakia.

This year, with one more grade added, the school looks forward to experiments with inner-city high-school students and dropouts as staff aides. Hali Giessler devotes much effort to planning cooperative programs, such as a joint current-events and social-studies program with a public high school.

The official and legal sponsor of Friends School in Detroit is Green Pastures Quarterly Meeting, which appoints the 21-member Board, eleven of whom must be Quakers. The Board has signed up more than thirty "Founders," who give \$1000 a year for three years, and "Sponsors," who give \$500 a year for a like period. The staff of the school has pledged a Founder's gift, and both Detroit Meeting (which meets in the school) and Ann Arbor Meeting have become sponsors. The Quarterly Meeting makes a token contribution each year.

One day, through the window of his trailer office, Hali Giessler overheard a conversation indicating that

some of the Quaker philosophy all these groups are concerned about was taking hold:

A timid white girl, whose last name was Baldwin, was being harassed by other children and was crying bitterly. A Negro girl put her arm solicitously around the shoulders of her troubled classmate and said, "You've got to stand up for your rights. Remember you're Baldwin. You *are*, and that's important."

"The little Negro child," Hali Giessler relates, "instilled in that sobbing girl the majestic feeling that she was not just someone others could pick on, but a person among persons with equal rights. She was Baldwin."

Although newspaper and television publicity has been excellent and the support of community leaders has been noteworthy, finances remain a hurdle; but Friends School in Detroit is already built firmly on the principle that education for rich children alone—or for any other one kind of children "alone"—is not really education at all. Hali Giessler and his wife Dorothy hope that this initiative in voluntary school integration may be an important step in the success of an integrated neighborhood.

* * *

At the conclusion of Detroit's tragic summer, Hali Giessler writes the following postscript to the story of Friends School:

"We were extremely fortunate to be located in an island that was untouched by either fire or looting, although there was damage within a few blocks of either side of our location. We were also grateful that none of our school families suffered loss of their homes, even though a great many lived through very harrowing experiences. Friendships begun here at school carried over into deep concern, with families living outside the stricken area keeping in touch with those in the riot-torn area.

"We feel it is very important to note that this was not a racial riot of Negroes and whites fighting each other, but rather the result of the frustrations and hopelessness of poverty. Much remains to be done in our city, and we are convinced that Friends School has at least a partial answer."



New England Yearly Meeting

Reported by THOMAS BASSETT

SERIOUS and enthusiastic efforts to move diverse Friends forward together were made by the 1967 New England Yearly Meeting.

Quakerism is uneasy everywhere in the face of long-continuing violence, "distress of nations, and perplexity whether on the shores of Asia or in the Edgware Road." Friends' answers to problems of the Vietnam war and urban riots have ranged from evangelical mission to Quaker action. Evangelical Friends eschew mere human "manipulation" and expect peace only when Christ reigns in human hearts. Philadelphia and Baltimore Yearly Meetings, reinforced by AFSC and FCNL staffs in their midst, approved minutes this year to send medical aid to North Vietnam against the law if it could not be changed.

Tensions and Light Moments

New England Friends were, as usual, in the middle of this scale. The clerk opened the first plenary session with William Penn's words on evangelism: "They were changed men themselves before they went out to change others." The last, eight-hour session approved a minute to oppose the President's war surtax and urged its members to earnest consideration of whether they can conscientiously pay war taxes.

The young, and the full-time professional staffs, who because of their constant friction with the hawks are forced to sharpen their own views, were most acutely disturbed by the word-deed gap. Consequently there was much threshing at the major business session Saturday. More time was devoted to the war issues than to all the other business of the week put together.

When Friends get hold of an issue and chew it thoroughly, as they did in Maine, elements of the old-fashioned protracted meeting appear. The vocabulary of revivalism has changed, but the cathartic of emotional expression is still there.

There were other tensions: between old and young, between means and ends, and between "reformation without tarrying for any" and the ponderous deliberation of any ecumenical action. New England Friends are so diverse that they tend toward ponderous ecumenicity, but they are redeemed from heaviness by occasional humor. As Lelia Taylor said of the Guilford Conference, "We weren't sober all the time."

Time and place were new and conducive to the making and renewing of friendships. During the abundant free time in the afternoons several sunned themselves at Kennebunk Beach. A closer and warmer swimmin' hole was found on the Mousam River (one of its branches is the Cat and Mousam). Many visited Cape Neddick, where Brenda Kuhn is developing a park; some took pictures of the Wedding Cake House and sampled the tourist traps.

Ticking off the list of things every Yearly Meeting does, one noted a few new faces, slight statistical increases, and a few departures from custom. While the secretaries were given raises and praises, the presiding clerkships were changing guard.

After five years as clerk, Thomas R. Bodine of Hartford has been succeeded by Ruth F. Osborne, resident at Beacon Hill Friends House, Boston, and widow of former presiding

clerk Winslow H. Osborne. She is the first woman with that responsibility in either New England Yearly Meeting since the time women's meetings had their own clerks. Andrew Towl of Lexington, Massachusetts, succeeds Edward White of Providence as clerk of the Permanent Board.

Membership was stationary. During the past year one monthly meeting (Guilford, Connecticut) was laid down and two (New London, Connecticut, and Concord, New Hampshire) were established. A committee will study Quarterly Meeting problems and the way Yearly Meeting representatives are appointed. Over 450 (including some 325 adults) attended some sessions—the largest registration in over a decade. An unusual number of visitors, returning to their homes from the Friends World Conference, tangibly improved the tone of the sessions by both their lectures and their presence.

Fifty Young Friends sang and talked and dreamed up murals and ran their own coffeehouse. Their discussion was planned around essays prepared in advance on individual worth (by Jesse Smith), service (by Sara Satterthwaite) and commitment (by Jack Burgess). To help close the generation gap they gave up their Saturday evening program to join the Yearly Meeting's deliberation on war issues. Forty helped run a program for seventy juniors. How many it takes!

Looking Ahead

Stable attendance at the ten worship-workshops brought forth good fruit. Some workshops proposed minutes for adoption at the final session, among them the Young Friends' suggestion that every Friend give a period of full-time service. The fruit of other worshipful discussions would appear later in action back home.

Despite a deficit of nearly \$5,000, a budget increased by \$3,500 was resolutely approved. It was estimated that active, interested and affluent Friends would have to give \$50 each to meet the \$12 per capita figure.

For the first time the Bible half hours dealt with literature of the experience of the spirit outside the canonical books. David Blamires, Lecturer in German at the University of Manchester, England, led many to new appreciation of *Jonah* and the *Book of Revelation*, and introduced many more to Wolfram von Eschenbach's *Parzifal* and the mystical writings of Meister Eckhart. A fund was started for the publication of these lectures by Beacon Hill Friends House.

New leadership appears in three Quaker educational projects. Christopher Ravndal, appointed Clerk of the Meeting School, West Rindge, N. H., on the retirement of George Bliss, explained its staff philosophy of "working something out rather than calling the shots." Roy Hanson and Sheldon Weeks were present to discuss the new Sheffield Projects, Inc., an outgrowth of work with school dropouts in East Harlem. The accomplishments of Eva and Robert Owen, whose fifty years' service at the Oak Grove School will end in June 1968, were noted by Lincoln Brown, their assistant and successor.

Friends also learned of Lincoln School's building-fund drive

and Moses Brown School's summer programs for the gifted and disadvantaged from the Providence public schools. The elementary Cambridge Friends School, with strong Quaker staffing, faces the problems of its site, its aim to educate not only Friends but also the disadvantaged, and the difficulty of choosing one out of twenty applicants.

As a benediction at the final colloquium Miriam Jones recalled Moses Melvin Bailey, who died at 97 last winter. Sixty years ago he was active in the building of the Oak Street, Portland, meeting house, and in 1920 he worked in the German child-feeding program. Thus New England Friends looked backward and forward together.

Book Reviews

**MAN ON A MOVING STAIRWAY AND OTHER QUAKER-
LY ESSAYS.** By HORACE B. POINTING. The Turnpike Press,
Annandale, Va. 120 pages. \$3.00

Horace Pointing will be remembered by many readers of *FRIENDS JOURNAL* as the amiable correspondent who for many years contributed to these pages a "London Letter." He was the editor of the former *Wayfarer* (London), now *The Quaker Monthly*, where his articles long have been eagerly awaited literary fare.

The present selections from these essays are representative pieces in their acute power of observation, their humor, and their profound wisdom. The discerning reader will also come to appreciate after a few lines the author's distinguished style—the product of unceasing labor. Only an artist such as he is can produce pieces like these that appear casual and anecdotal but in reality are the fruit of self-discipline.

The essays take their material from everyday experiences, with their small (*seemingly* small) embarrassments or happiness that in their accumulation make the warp and woof of life itself. There are, for example, the people who nearly joined the Society of Friends but did not feel welcome because nobody ever spoke to them after meeting for worship. Or there is the critical remark about the praise which Quakers receive in such abundance that they think of themselves as bees forever producing sweet honey without also applying their stings—gently, to be sure—whenever needed in maintaining their testimonies. At several points the author's Aunt Ann Onymous, a remarkably conformist character, contributes her homespun remarks. They, like Horace Pointing's own counsel, are always a blending of charity and humor.

The essays invite meditation and should be read one at a time. Their tenderness to human predicaments stimulates a similar sensitivity in the reader, who will be grateful to have listened to a wise Friend whose words always carry a note of generous encouragement.

WILLIAM HUBBEN

THE LIFE OF JESUS. By MARCELLO CRAVERI. Translated
from the Italian by CHARLES LAM MARKMANN. Grove Press,
N.Y. 435 pages. \$7.95

This is a product of scholarly research, with twenty-two pages of notes and a well-indexed bibliography referring to 308 sources. Analytical statements, criticism of texts, prophecies, parables, etc., sum up the subject matter with precision and candor, leading us through a bewildering maze of Jewish tradition, Catholic dogma, Protestant theology, Old Testament, New Testament, Apocrypha, and Talmud. Anthropology, archaeology, and social and political history are all covered painstakingly

in their relationship to Jesus. Craveri is acquainted with many modern European languages, as well as with Latin, Greek, Hebrew and Aramaic. Forthright utterances and minute examinations of gospel writings, including Thomas and Philip, the Protevangelium of James, and Pseudo-Matthew, have aroused a "storm of protest and approval" in Italian publications.

The book represents fifteen years of labor by an exegete of high quality. If any legend, tradition, mistaken translation or apparently ridiculous misstatement is made, or if there is any lack of hermeneutics, all are caught and explained by an authoritative Biblist. "I have compelled myself," he writes, "to get rid of all my religious and antireligious opinions, in order to do a scientific study of . . . a man called Jesus and the way he was deified."

If you *think* you are familiar with or well acquainted with Jesus' life, etc., you must read this controversial, encyclopedic book.

WILLIAM M. KANTOR

THE VIETNAM WAR: Christian Perspectives. Edited by
MICHAEL P. HAMILTON. William B. Eerdmans Publishing
Co., Grand Rapids, Michigan. 140 pp. \$3.50 hard cover;
\$1.95 paperback

The carnage and catastrophe that are Vietnam have become a catharsis and catalysis for the clergy, at least if these nine sermons and two addresses, delivered last spring, are representative of contemporary Christianity.

Out of anguish, agony, tears, and tragedy, several dozen ideas emerge, tumbling over one another but moving toward a vital, contemporary resolution, especially in the addresses by Martin Luther King ("Declaration of Independence from the War in Vietnam") and Eugene Carson Blake, General Secretary of the World Council of Churches ("Ecumenism and Peace"). Thus, where one is "moving steadily in the direction of the pacifist position" and another views pacifism as "not necessarily Christian," Blake apparently expresses an emerging consensus with the paradox "While peace at any price remains immoral, war for any reason is clearly wrong."

Though the book is organized rather artificially and more expressions from laymen and spokesmen of other religions would have been valuable, Friends with an ecumenical interest will find the volume useful. All Friends may participate in resolving Blake's paradox by developing "a new way for men to remove tyranny and to establish freedom and justice without war. . . ."

Profits will be given to the International Committee of the Red Cross, which has provided medical supplies to both North and South Vietnam.

MAX LEE MILLER

VOLUNTEERS TODAY. *Finding, Training, and Working with Them.* By HARRIET H. NAYLOR. Association Press, N.Y. 192 pages. \$5.50

This is a comprehensive technical study of the whole subject of volunteers, covering their motivation and administration. Within the book the reader will find an answer to almost any question concerning volunteer programs.

Ranging from Peace Corps, Vista, civil rights, voter registration, and mental health to hospital, school, and recreational efforts, from members of boards and fund raisers to modest file clerks and receptionists, jobs and ages are unlimited on local, state, and national levels. I recommend this book to anyone who is serious about volunteering, recruiting or directing volunteers.

Volunteers Today contains helpful charts, diagrams, and outlines for those who are in earnest about the whole subject of volunteering, particularly administrative problems and the changing pattern of volunteers from liberal and professional to technical.

One has more respect for volunteer programs and their widespread influence after reading this book. It convinces the reader that voluntary services are vital today to our democratic civilization.

KATHERINE HUNN KARSNER

WHERE DO WE GO FROM HERE: CHAOS OR COMMUNITY? By MARTIN LUTHER KING, JR. Harper & Row, N.Y. 209 pages. \$4.95

Often whites tell each other that the Negro is unprepared for equality, but to read Martin Luther King's new book is to learn that white Americans are even more unprepared. Most of us think justice and equality are synonymous, but we need to ask ourselves if the image we carry of our relationship to the Negro merely fits into justice or also includes equality, excluding any feeling that the Negro is innately inferior. The impasse in open housing, according to Dr. King, "no matter how many excuses are offered, is a contemporary expression of whites' feeling that the Negro is innately inferior, impure, depraved, and degenerate."

Nor is Dr. King easy on his own group, as he underlines its weaknesses, chiefly a "lack of sufficient mutual confidence and trust." These, he says, "can be cast into the dim past by our consciousness of our strengths and a resolute determination to use them in our daily experiences."

His concern is just as much for the poor white as for the poor Negro, and though he explains the virtues of guaranteed income (now being advocated by many), he admits "it will take the combined strength of Negroes and whites to overcome the fierce opposition we must anticipate."

"What is happening in the United States today," according to Dr. King, "is a significant part of world development. . . . We must not be silent, not only about our own role in Vietnam but on the racism in the Union of South Africa (\$700 million of American capital props up that system)" and elsewhere. "We Americans, white and Negro, cannot afford to sleep through this worldwide revolution. . . . Together we must each embrace a passionate commitment to find solutions—perhaps a Marshall Plan for Asia, Africa, and South America."

RACHEL DAVIS DuBois

MIRACLE HILL, *The Story of a Navaho Boy.* By EMERSON BLACKHORSE MITCHELL and T. D. ALLEN. University of Oklahoma Press, Norman, Oklahoma. 1967. 230 pages. \$5.95

A Navajo schoolboy has written his autobiography, not intentionally for youthful readers, but suitable also for them. Emerson Mitchell wanted an education, even if it meant leaving his beloved grandmother to go far from home, for first and subsequent grades, to a boarding school. Begun as an assignment in creative writing at the Institute of American Indian Arts at Santa Fe, his story has been written with obvious pleasure. His words flow without the inhibitions of grammar and his choice of them is remarkably apt for a youth writing in a learned language. His spelling is excellent (perhaps the teacher and co-author has made improvements here without stifling his originality or the flow of his ideas), but some spellings show his careful observation and betray our common careless pronunciation of colloquial English. Readers will have no difficulty in understanding him. (The authors do not say why they do not spell *Navajo* as the Tribe and the Bureau of Indian Affairs do.)

Those who "read loose," as the co-author requests, and do not boggle at the broken rules, will have a delightful and rewarding experience of learning how a young Navajo (and his 100,000 relatives) feel and live in this time of change. His memories are astoundingly detailed; his accounts of family and school life are direct, open, and revealing.

There are good books about Navajos; this one is by a Navajo. He learns a lot in our schools, but the chief lesson is what he learns for himself, on his Miracle Hill. From it he can see other hills ahead, other tasks to accomplish.

THEODORE B. HETZEL

BASIC MODERN PHILOSOPHY OF RELIGION. By FREDERICK FERRÉ. Scribners, New York. 461 pages. \$7.50

Climbing mountains, religious or otherwise, requires following trails built by others or else the experience of a qualified guide. Frederick Ferré is here offering his services based on extended experience as teacher, student, and explorer. He would like to help others find satisfactory trails or to build new ones.

The tools he recommends were forged in the fires of disciplined, orderly reasoning. The definitions of philosophy and religion and their use as guidelines and warnings are expounded. They merit deliberate consideration by youthful seekers and by those who have long groped through darkness. Those who have followed trails that are steep, rough, dry, and dusty can advantageously mend the cracks in the bases from which they started and see more clearly the turns where they went astray.

The author might well have given more emphasis to the bearing of the fact that "We normally find our religion, like our politics, implanted early by our own families or close associates, and implanted deep." And he could have reflected on the contributions of those who stop at points along their spiritual trails to build and support religious institutions.

The book would have been more useful if its scope and volume had been reduced. The title is pretentious.

EUBANKS KARSNER

Friends and Their Friends

Housing and Poverty Involvement, a new committee of Philadelphia Yearly Meeting, inaugurated its program September first. Coordinator of the program is David S. Richie, a member of Moorestown (N. J.) Meeting and Executive Secretary of the Yearly Meeting Social Order Committee.

Appointed to the staff of Friends Involvement are Kenneth E. Cuthbertson and William A. Shields.

Ken Cuthbertson, a member of Central Philadelphia Meeting, clerk of its Peace and Social Order Committee, has been active on the Yearly Meeting's Committee on Race Relations and with Friends Housing, Inc. His primary responsibility will be with the housing aspects of the program.

Bill Shields, a member of Atlanta (Ga.) Meeting, has held several offices in that Meeting, and was for several years chairman of the Board of Quaker House in Atlanta. He was for a number of years previously associated with Tuskegee Institute. His most recent occupation in Atlanta has been as business manager of Interdenominational Center (a seminary). His primary responsibility will be with the poverty aspects of the program.

The office of the program will be with the Committee on Race Relations, 1515 Cherry Street (phone LO 3-7705 and 7706). Bruce Davis of the Race Relations staff will serve as part-time secretary.

Friends Involvement seeks to "assist, educate, encourage and coordinate" the participation and involvement of Friends and Friends Meetings in implementing religious solutions to problems of housing and poverty. Suggestions and questions are welcomed.

When Korean Friend Sok Hon Ham visited Los Angeles recently en route to the Friends World Conference, Pat Foreman of Westwood Meeting, who was driving him to a luncheon engagement, stopped at a service station to ask directions and found the attendant as confused about the street location as she was. Suddenly he noticed her passenger and spoke to him in Korean. After a rapid conversation in that language, in which Sok Hon Ham explained where he thought the apartment was, the attendant turned to Pat and gave her the right directions. "Sok Hon Ham continues to show people the right way, even in Los Angeles," was Pat's comment.

Gallup Poll International (53 Bank Street, Princeton, N.J.) has published a 64-page *Special Report on Religion, 1967* that contains the results of a number of most pertinent opinion polls in the field of religion in America. Statistical findings about the influence of religion in life, church attendance, belief in God, the religion of the elderly, and similar topics characterize a number of problems about which the public ordinarily holds only vague or erroneous opinions. The majority of people (57 per cent), especially those between 21 and 29 years of age, are pessimistic about the impact of religion in life, and among college students this percentage amounts to as much as 74 per cent. The percentage of adults attending church has declined from 49 per cent in 1958 to 44 per cent

in 1966. Yet in this country the belief in God is almost universal (98 per cent).

The report goes into many details as to theological beliefs, attitudes toward the Bible, age differences, etc. The summarizing essays at the end of the book present a balanced evaluation.

A "Call to Resist" the "brutality of our nation's course in Vietnam" has been issued in San Francisco by the Committee for Draft Resistance. A partial list of sixty initiating signers, headed by Ben Seaver, Peace Education Secretary of the American Friends Service Committee's Northern California Regional Office, includes the names of ten other Quakers, including Phil Drath of the first *Phoenix* crew and Milton Mayer, author of *What Can a Man Do?*

Although not subject to the draft themselves, the signers announce that they will "explicitly encourage, aid, and abet" others to refuse registration or service in the armed forces, thus making themselves liable to the penalties specified in the Universal Military Training and Service Act for such an act of civil disobedience—five years' imprisonment or up to \$10,000 fine. The Committee's address is 1191 Stanyan Street, San Francisco 94117.

"Information and Friendly Counsel" is the title of a fact-filled bulletin distributed by Ann Arbor (Mich.) Meeting that includes:

1. List of members available for guidance on a number of subjects (illness, marriage, financial problems, tax refusal, conscientious objection, joining the Meeting, etc.).
2. Reference list of professional service skills among Meeting members. (Though not burdened at the moment with any major problems, we were strongly tempted to place a long-distance call to the Friend listed in charge of "Make-It-Fixit"!
3. First-day school teachers and classrooms.
4. Committees of the Meeting.

The introduction to this news-sheet reminds members and attenders that in a Friends Meeting ministry is shared among everyone and that pastoral counseling may be asked "by any one of us of any other." Therefore, the lists are not closed ones, and additional names are invited. Also, any member or attender is invited to join any committee in which he is particularly interested.

Bowne House, subject of the picture on the cover and of Ward Harrington's article in this issue, stands in Flushing, New York, on the west side of Bowne Street just south of Northern Boulevard. Opposite the house a granite boulder marks the site of the "Fox Oak," under which George Fox spoke to a gathering of Friends on June 7, 1672. The cover print (from the Phelps Stokes Collection in the New York Public Library) is included in Friends General Conference's recently published collection, *Quaker Reflections to Light the Future*.

Herbert L. Nichols joins the staff of Friends World Committee, American Section, on October 1, as Associate Secretary for Finance and Interpretation. Friends World Committee has planned for expansion of its services, helping to carry forward the spirit and purpose of the recent World Conference. The new Associate Secretary will work closely with members of the Committee in each of the member Yearly Meetings. His base will be the Philadelphia office of FWC. Herbert and Bernice Nichols and their family have moved to the Philadelphia area from Ann Arbor, Michigan, where he was Clerk of Ann Arbor Monthly Meeting and assistant to the Development Council director of the University of Michigan. He had previously been on the staff of Wilmington College, in Ohio.

"**Bullying Religious People**" was the title of a recent editorial in the Camden (N.J.) *Catholic Star Herald* expressing disapproval of the U.S. Treasury Department's efforts to sick the Justice Department on the little group of Quakers—"all nine of them and a small sailing vessel"—who sailed the *Phoenix* to Haiphong and thus allegedly violated the Trading with the Enemy Act.

"Apart from the constitutional question of applying this act to missions of mercy and thus making it impossible for the Quakers to exercise freedom of worship guaranteed by the First Amendment, there is an even higher law to consider," says the *Herald*. "The law states simply, 'Love your enemies.'"

Dame Kathleen Lonsdale, professor of chemistry and head of the department of crystallography at University College, London, recently elected president of the British Association for the Advancement of Science, is the first woman to hold that office in the organization's 136 years. In 1945 she was one of the first two women to become fellows of the Royal Society, the oldest scientific organization in Britain. An ardent pacifist, once jailed for a month for her activities, Kathleen is a member of London Yearly Meeting.

"**A good suggestion**" is the comment of the Friends Committee on National Legislation in its *Newsletter* on the recent statement by Congressman George W. Andrews of Alabama that "If this great and powerful nation, the most affluent nation in the world, cannot whip a little country like North Vietnam, which is not as big as the state of New Jersey—a little nation that has no air force and has no navy—then we have no business in the war business, and we ought to beat our swords into plowshares and declare to the world that we are a nation of Quakers and get out of the war business completely."

John Melling, a Canadian Quaker who is dean of degree studies in extension and a political science teacher at McMaster University, has written a careful study of the economic and social problems of Canada's minority peoples, the Indians, the Eskimos, and the Métis, who he believes may have received more attention from Lester Pearson's government since 1965 as a consequence of President Johnson's war on poverty. His history, *Right to a Future*, published jointly by the Anglican and United Churches of Canada, is being distributed in a paperback edition by the Canadian Friends Service Committee.

John Woolman in stained glass is to be found not only in Minneapolis, as reported in the April 1st *FRIENDS JOURNAL*, but also in San Francisco, according to word received from Madge Seaver, clerk of Pacific Yearly Meeting, who reports that the north wall of Grace Cathedral in that city has a "Social Reform Window" featuring Woolman in combination with St. Paul, Bernard of Clairvaux, Bishop Edward Lambe Parsons, and prophets Jeremiah and Amos. This window, like the one in Minneapolis, was designed by the Willet Studios of Philadelphia. It was installed in the cathedral in 1966.

The House Committee on Un-American Activities "seems to be increasingly on the defensive," according to the *Pennsylvania Civil Liberties Record*. Over thirty congressmen have introduced resolutions to abolish the committee and ninety-six voted this year to recommit the HUAC budget request.

Repairs are expensive, so with the tenth anniversary of their meeting house coming up next January, Friends of Kalamazoo (Mich.) Meeting have been pitching in themselves at such tasks as rewaxing floors, scraping and painting window frames, and cleaning gutters, and in the process of working together they have been finding new interest in each other and the Meeting.

Modern mobility is a problem for Friends' meetings, if we may judge by an item from Nashville, Tennessee, in the *Southern Appalachian Friend*, which reports that most of the twenty or thirty who attend Nashville Meeting each Sunday are attenders or seekers, "as more than half our membership has left Nashville since Meeting became official in 1963."

This same issue of the *Southern Appalachian Friend* also brings word that "Nashville Friends are beginning again their exploration of the possibility of a Friends Center in Nashville, this time considering rental as well as purchase. Since we don't have any money for either, we might as well think big!"

A Weekend for Husbands and Wives at Pendle Hill (the Quaker study center in Wallingford, Pennsylvania) November 3-5 will have as its leaders Vera and David Mace, former executive directors of the American Association of Marriage Counselors. Reservations may be made by writing or telephoning the Philadelphia Yearly Meeting Religious Education Committee, 1515 Cherry Street, Philadelphia 19102 (LO 8-4111) Cost for the weekend: \$30 per couple.

Earlham Conference of American Quaker Leaders

Under the theme "Christ in Quaker Faith and Mission" a most significant conference of leaders from across the Quaker spectrum in America was held from August 27th to September 9th at Earlham College, Richmond, Indiana. Certainly it was the first of its kind held in recent years.

Called by the Earlham School of Religion, those attending, forty-seven in number, came from seven Friends colleges and thirteen Yearly Meetings affiliated with Friends United Meeting, Friends General Conference, and the recently formed Evangelical Friends Alliance.

Through plenary sessions and small groups the agenda centered around daily lectures by three Friends selected to reflect several Quaker viewpoints: Maurice A. Creasey, Director of Studies at Woodbrooke College, London Yearly Meeting; Arthur O. Roberts of George Fox College, Oregon Yearly Meeting; and Francis B. Hall of Powell House, New York Yearly Meeting.

Any attempt to assess such a conference is at best inadequate. As so often happens, the true significance lay in its intangible aspects. A new opening on all sides for communication and dialogue clearly was indicated. Old rigidities seemed to be submerged in a genuine desire to see the broken body of American Quakerism healed. Fundamental differences that have divided Friends were openly and honestly discussed. Of course in such a short time no thorough probes could be made, but it was an important beginning.

There was general recognition that Christian rootage was at the center of Quakerism for early Friends and for us today. Attention was focused on the living Christ as the "unifying and steadying center." Maurice Creasey's phrase "the fullness of Christ for the wholeness of man" caught our imaginations and contributed to a common and enlarged understanding of the Quaker basis of faith. There was a united conviction that the Society of Friends is still being called to fulfill an important mission in this world. Everyone felt the power experienced in the frequent worship periods, especially that of the closing session.

Appreciation was expressed to Wilmer A. Cooper and Lorton G. Heusel, who acted on behalf of the Earlham School of Religion in providing for our days of seeking and sharing, and the hope was expressed that a future conference of a similar nature would be planned.

Those attending from unprogrammed Meetings included George A. Badgley, Viola E. Purvis, Dean Freiday, Francis and Pearl Hall, and Lewis Benson, all from New York Yearly Meeting; Arnold Vaught from Baltimore Yearly Meeting; Edwin B. Bronner and Gerhard Spiegler (a non-Friend) from Haverford College; Paul W. Goulding from Friends General Conference; Herbert M. Hadley from the Friends World Committee, American Section; and Dorothy M. Steere and Francis G. Brown from Philadelphia Yearly Meeting. FRANCIS G. BROWN

"The Future As Now": AFSC Annual Meetings

"The prevalence of newness" in a world "altering as we walk in it"—words used by the late Robert Oppenheimer to describe today's fast-changing life—express the theme and mood of the American Friends Service Committee's public meetings for 1967, to be held on Saturday, October 28th, from 9:30 a.m. to 12:30 p.m. and from 2 to 4 p.m.

Racial and economic crises in this country, the war in Vietnam, and further ranges of world tensions will be under consideration as the AFSC highlights present decisions on which man's future depends. Morning speakers will be David W. Stickney, until recently field director of the AFSC refugee and rehabilitation program in Quang Ngai, South Vietnam; Julian E. Bulley, peace education secretary of the AFSC Dayton, Ohio, region; Earl G. Harrison, coordinator of this past summer's work and seminar project for youth sponsored by the AFSC, the

Friends Service Council of London, and the U.S.S.R. Committee of Youth Organizations; and Stephen Thiermann, AFSC Northern California regional executive secretary, who has just returned from a year in Geneva as acting director of the Service Committee's Conferences and Seminars Program.

Afternoon speakers on U.S. human and civil rights crises will be Percy H. Baker, AFSC representative at last summer's National Conference on Black Power, held in Newark; and M. Hayes Mizell, director of the AFSC South Carolina Community Relations Program, focusing on quality education and the abolition of the dual school system.

AFSC Executive Secretary Colin Bell extends a particularly cordial invitation to young Friends, because "It is they with whom we shall be working in the future."

Correction: Apologies are due ROSS FLANAGAN of New York Meeting, whose name was spelled incorrectly in the quotation credit printed in the JOURNAL's September 15th issue.

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.

"New York Yearly Meeting"

Asta Friedrichs did an exceptionally fine job in reporting with spirit and with balance the meetings, activities and reports that made New York Yearly Meeting another milestone in the lives of those who came together at Silver Bay the last week of July. The one error that came to my notice was unfortunately on a very significant and sensitive point that Friends everywhere are watching with keen interest: corporate action in the sending of medical relief to all parts of Vietnam even though this may conflict with Government regulations. Therefore it is of the utmost importance to note that the Yearly Meeting did *not* "amend last year's statement on aid to Vietnam" as reported. In fact it reaffirmed last year's minute with a new minute: "127. The Meeting directed that the Treasurer continue to receive money for medical relief in all parts of Vietnam and to use such money as it has been used in the past."

The words reported as deleted from last year's minute, "even outside the law, if need be," were actually deleted from a new letter to the President because the intent of these words was implied both in the rest of the letter and in the "1967 Message to Friends on Vietnam" approved earlier. It was felt that these six words overemphasized possible civil disobedience and were therefore unnecessarily contentious.

As a first reporting tends to persist, I hope that Friends will take particular note of this error and remember the Yearly Meeting's continuance of the action inaugurated at Silver Bay in 1966.

Nyack, N. Y.

LEE D. STERN

A Visit from Young Friends

Daytona Beach was one of the Florida Meetings having the opportunity to welcome five young Friends traveling by car under the auspices of Young Friends of North America.

Frances Booth, Washington, D.C., Dorothy Wingfield and Peter Eccles of England, Pamela Goldbury of New Zealand, and Durval Grapefine of Jamaica, W.I., arrived at Daytona Beach Meeting House on the afternoon of August 19th and were entertained that evening at the home of Robert and Vivian Bird. The Young Friends spoke individually of their education and background and told of their respective concerns. The next morning all attended meeting for worship before leaving for Jacksonville, Fla.

The impact of the visit of these dedicated Young Friends on our small and somewhat elderly group was heartening and inspiring, and we of Daytona Beach Meeting hope that other Young Friends will feel encouraged to bring their concerns to faraway Meetings in this manner.

Daytona Beach, Fla. ETHEL M. KINGSLEY, Clerk

"Who Speaks for Morality?"

Wesley Callender, Jr.'s "Who Speaks for Morality?" in your August 1st issue raises several points worthy of discussion. Many Friends will not agree that "pornography is as much a vice as are other evils against which we have instituted laws and prohibitions! Surely it is as harmful to our citizenry and as potentially destructive to our country!" Sexual relationships are among the most compelling and meaningful experiences human beings have. It is not surprising that sexually stimulating writing attracts many readers, and that some authors and publishers cater to this market to make money. The practical social problem is as familiar as it is old: who shall judge what his fellows may read, and what shall be his criteria? It is my personal opinion that man has suffered more from censors of political, religious or sexual expressions than under the relative freedom promised by our country's Constitution.

Wesley Callender observes: "It would be ironic if we were to devote our personal efforts and our national substance to withstanding threats to the nation's well-being from peoples and conditions outside our boundaries, only to crumble before insidious morality within." It would indeed be ironic: seldom has a nation faced so little real threat from external causes. If our society is going to crumble, it will not be from the further exposure of the human epidermis, or from single-minded accounts of amatory exercises. It is much more likely to come from the hatred, jealousy, and fear that exist between Americans, and from our authoritarian commitment of men and goods to impose a certain life pattern upon other men.

Merion, Pa.

CARL S. WEBBER

Wesley Callender, who asks "Who Speaks for Morality?" [August 1 JOURNAL] may not have been listening. Friends have indeed been speaking for morality. However, the most active and vocal of the moralists among Friends have seen the immoralities of war, senseless violence, and man's inhumanity to man to be greater dangers to our civilization than the portrayal of the unclothed human body and the description of the act of love.

I am concerned that my son may be exposed to pornography, which may give him a distorted idea of his sexual nature. I am far more concerned that society wants to take all our sons and teach them the ultimate obscenity—the taking of human life.

George School, Pa.

ROBERT M. APPELBAUM

Let me thank you for Wesley Callender's article, "Who Speaks for Morality?" in the August 1st JOURNAL. For a long time the mass media of our country have been influencing our people to a greater degree than the churches and the spiritual educators, giving us distorted ideas of values, emphasizing all that Christianity condemns, such as wealth, prestige, and the pleasures of the flesh. All this in the name of freedom!

A good many advertisements and most commercials give harmful suggestions which remain in our subconscious; the harm they do we can only guess. We have laws prohibiting the poisoning of food for our bodies, but this lurid poison which degrades the mind and the soul we let go unpunished, in the name of freedom!

Another argument put forward by those who profit by this unfortunate condition is that "this is what the people like." What kind of people? And should we let this kind decide for all?

Great Barrington, Vt.

ADELE WEHMEYER

Someone has to reply to Wesley P. Callender, Jr.'s "Who Speaks for Morality?" before we hear once more the ugly tunings-up offstage of the great organ of censorship. Those of us who have fought hard in rather exposed positions for the abolition of esthetic censorship wince when we occasionally have to retake ground we thought we had won.

Well-documented and repeatedly confirmed scientific evidence holds that pornography is not a "vice" at all. It is a special taste, like baseball and sweetbreads, both of which I sedulously avoid. But I wouldn't dream of forbidding baseball and sweetbreads, even if I could. One of the good small pleasures of this world is shaking one's head over other people's taste. But not prohibiting its exercise!

We are such strange creatures—captives of our symbols, our words, our numbers, our pictures. Friend Callender, you must learn to laugh again. The girls in *Playboy*, with staples in their navels and that terribly *bathed* look, aren't vicious. Look again. Now, wasn't that about like kissing your sister?

Chestertown, Md.

JOSEPH WHITEHILL

The appeal to Friends to fight pornography (Callender: "Who Speaks for Morality?" August 1st JOURNAL) would be more acceptable coming from a Puritan than from a Quaker! Some may deplore the "sexy" trend of recent printed and screened productions. Maybe this has favored the expression of some perversion. However, it has freed our generation from the hypocrisy which so often has poisoned the sacredness of sexual relations.

Fighting pornography by promulgation of new laws, as suggested, would certainly have an adverse effect by pushing "pornography" into clandestinity. Have we already forgotten what happened during prohibition?

Immorality does not take its root in pornography. The flourishing of pornography is only one of the symptoms of contemporary spiritual blindness. What we should do, as Friends, to fight this disease is first of all to kindle the Inner Light within ourselves so that we can spiritually enlighten those who come in contact with us, instead of fighting a lost battle against immorality.

Bryn Mawr, Pa.

ANDRÉ L. JULIARD

"The New Math Among Friends Meetings"

The letter of R. W. Tucker of Wayne, Pa. in the August 1 issue is an echo of a sentiment expressed many times by the officers and directors of Foulkeways at Gwynedd. We have a real concern for the danger of Foulkeways' swallowing Gwynedd, or vice versa. We are diligently planning to try to prevent such absorption, and we need all the advice and encouragement we can get.

Foulkeways is located across from Gwynedd Meeting because the land was given to the Meeting to be used as a living memorial to May Foulke Beaumont. There is no room for expansion, nor should there be, for best economy and to maintain a friendly and congenial atmosphere.

There is need for more and more Foulkeways in this area. The fact that we have a waiting list prior to completion speaks to this. We feel that development of additional Foulkeways adjacent to our many smaller Meetings should be a committee concern for the Yearly Meeting. Unfortunately, it seems that only the larger Meetings are able to provide sufficient dedication to build a Foulkeways, yet it takes only a few, and the duplications will be much easier. I hope Friend Tucker and others will also speak to this concern.

Foulkeways at Gwynedd, Pa. JOHN STEES, Director

Lost: 100 American Friends

World Conference participants who paid \$2.00 for the Conference photograph and have not received their copies are urged to claim it by writing to Friends World Committee, 152-A N. 15th Street, Philadelphia 19102. The Conference staff regrets the loss of about 100 names of American Friends to whom it was not possible to deliver the picture before the close of the Conference.

FRIENDS WORLD COMMITTEE

Does the Word Need Political Support?

I've been reluctant to set down my persistent thoughts on the semipolitical direction much "official" Friends' concern for peace is taking, and the reason is a grievous failure of my own: I've not felt strong enough to take the pacifist position. I believe that those who do are important pioneers in the history of man's soul, and my respect for them knows no bounds. Many Friends' groups today—and this includes the Service Committee—express in words and demonstrate in deeds the meanings of religious pacifism as it derives from the Sermon on the Mount. This has been for me a guiding light and a growing point, and I am sure it has been for thousands of others—Friend and non-Friend alike.

But I'm uneasy when Friends seem to express a rationale—of opposition to the war in Vietnam, for instance—as if to say their pacifism depends on statesmanship (of no matter how high an order). Each Friend as a citizen will certainly seek to share with fellow citizens the tremendous burden of decision the world now faces and to demonstrate this concern in political action. But that is very different from speaking on politics from a Friends' position of service, or (equally important) from inviting statesmen or politicians to speak from a situation that implies the support of Friends' groups. I refer in this instance to a report in the *Los Angeles Times* of the views that U Thant gave recently at the Friends World Conference in Greensboro.

Moves toward involving the Society in political positions

are not uncommon. I believe this could tend toward destruction of the Society. It is to degrade the message of Jesus to call to its support fallible judgments—as any political judgment must be. To demonstrate the inevitable frailty of statesmen's positions it is necessary only to point out that U Thant fails to speak up to the use of poison gas by Egypt in Yemen.

Friends' contribution can be made from different and surer ground. If we cannot as a Society speak and act from the strength of religious pacifism we should not substitute essays in statesmanship. We should confess a failure.

San Luis Obispo, Calif.

BENJAMIN POLK

Family Unity

The Friends from London Yearly Meeting who attended the World Conference have arrived home safely in Great Britain. The whole experience of our visit has been so immense that it is far too early to try to put it into words. We do want to say straight away that, apart from the conference itself, much of the joy arose directly from the opportunity to stay with American Friends in their homes, to visit their meetings, to exchange views from breakfast to supper and just to enjoy each other's company. The organization which went into this was phenomenal and to feel the warmth of the reception as we passed from one Quaker community to another was to know the reality of our family unity.

Individual Friends from Britain will have expressed their thanks to those with whom they stayed, but it seems right that a collective and public expression of gratitude should be made. I write therefore on behalf of Friends of London Yearly Meeting to say "thank you" to all who were concerned. This was a major undertaking; it was a good thing to do and we trust that American Friends will have experienced joy in the giving as we did in the receiving.

Many months ago we became acquainted through correspondence with Ruth Perera, Chairman of the Hospitality Committee. When we arrived at Kennedy Airport late at night she was there with her helpers to greet us. We saw her working throughout the conference and when we left the airport, again late at night, she and Charles Perera were waving goodbye. This expression of continuous service and loving concern will be an abiding memory.

London Yearly Meeting

ARTHUR J. WHITE,
Recording Clerk

World Conference Hospitality

We have sent letters of thanks to those who provided hospitality in their homes, those who have helped with bus tours, those who have helped with transportation to and from Guilford, but I am sure that with so many Friends generously assisting with hospitality, we have overlooked somebody.

Please regard this as a heartfelt expression of thanks to all of you who made our Friends' stay in this area so eventful and pleasant. We want especially to thank Ruth Perera, who had over-all responsibility for arrangements; Eleanor Stabler Clark, who looked after hospitality arrangements in various homes; Ruthanna Hadley, who masterminded the bus tours; and Gertrude Marshall, who handled the logistics of transportation.

Yardley, Pa.

T. SIDNEY CADWALLADER, 2ND

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

COLES—On June 4, a daughter, JENNIFER BASSETT COLES, to Kenneth and Georgeana Coles. The father and paternal grandparents, Hammond and Frances Coles, are members of Wrightstown (Pa.) Meeting.

MAYER—On August 26, in Washington, D. C., a son, DONALD FRANKLIN MAYER, III, to Donald F., Jr. and Alice Richman Mayer of Falls Church, Va. The mother and maternal grandparents, Malcolm and Ella Richman, are members of Woodstown (N. J.) Meeting.

SHANEFIELD—On August 13, in Princeton, N. J., a daughter, ALISON BIXBY SHANEFIELD, to Daniel and Elizabeth Davis Shanefield. The mother is a member of New York Meeting (Morningside Heights Preparative), now attending Princeton (N. J.) Meeting.

SMITH—On June 29, a daughter REBECCA SUE SMITH, to Benjamin and Judith Smith of Wycombe, Pa. The father and paternal grandparents, Russell and Kathryn Smith, are members of Wrightstown (Pa.) Meeting.

MARRIAGES

RATLIFF-JONITIS—On September 2, in Lakeland, Fla., KAREN ISABELLA JONITIS, daughter of Peter and Elizabeth Jonitis of Durham Meeting, South Durham, Maine, and granddaughter of Clark B. and Elizabeth Kirk Wright, members of Lansdowne (Pa.) Meeting; and GARY MICHAEL RATLIFF, son of Edwin and Louise Ratliff and grandson of Russell and Tressie Ratliff, members of Richmond (Ind.) Meeting.

LANE-BACKLUND—On July 7, in Göteborg, Sweden, JULIET ALICE BACKLUND and PETER OTTO LANE, son of Richard and Anne Lane. The groom and his parents are members of Poughkeepsie (N. Y.) Meeting.

TREADWAY-WILBUR—On June 18, in Des Moines, Iowa, CAROLYN JEAN WILBUR, daughter of Ross and Helen Wilbur, and ROY CLAY TREADWAY, son of Clay and Dorothea Treadway. All are members of Des Moines Valley Meeting.

WHITE-LEBO—On September 9, in Lancaster (Pa.) Meeting House, MARGARET CATHERINE LEBO, daughter of Arland and Deborah Harvey Lebo, and NORMAN HILL WHITE III. The bride and her parents are members of Lancaster Meeting.

ZEHNER-CAMPBELL—On August 26, in Salem, N. J., JOAN KING CAMPBELL, daughter of Mr. and Mrs. John Boston Campbell of Salem, and DANIEL ANDREWS ZEHNER, son of Burton D. and Helen Andrews Zehner of Woodstown, N. J. The groom and his parents are members of Woodstown Meeting.

DEATHS

BEIER—On September 4, ELEANOR EVES BEIER of Lansdowne (Pa.) Meeting. Surviving are two daughters, Eileen Beier of Columbus, Ohio, and Marilyn Hartwell of Camp Hill, Pa.; three grandsons, Rex, John, and Robert Hartwell; a sister, Mary Cadwallader of Oskaloosa, Iowa; and a brother, J. Parvin Eves of Wilmette, Ill.

GARRETT—On August 18, SYLVESTER SHARPLESS GARRETT, aged 90, of Elkins Park, Pa. husband of Mary T. Garrett. He was a long-time member of Abington Meeting, Jenkintown, Pa. Surviving, besides his wife, are two sons, Sylvester, Jr., and Daniel T.; two daughters, Helen T. Garrett and Agnes William Nicholson; a brother, Albert N. of Swarthmore, Pa.; and six grandchildren.

KIRBY—On August 1, ELBERT KIRBY, aged 80, of Mullica Hill, N. J. He was a lifelong member of Mullica Hill Meeting. Surviving are a sister, Elizabeth Gaventa, and a brother, Willis Kirby.

SANDER—On June 29, in New York, WINIFRED DONALDSON SANDER, aged 27, of Saint George, Staten Island, a member of New York (15th Street Preparative) Meeting. Surviving are her mother, Margaret Donaldson Sander; her sister, Lucy Sander Seery of East Hartford, Conn.; and her great-grandmother, Margaret Garretson Willits of Houston, Texas.

Coming Events

Written notice of events of general interest must be received at least fifteen days before date of publication. Unless otherwise specified, all times given are Daylight Saving.

OCTOBER

2—"Rich Nations and Poor Nations," first of a series of ten lectures on national planning and growth by Walter Birmingham of London. Pendle Hill, Wallingford, Pa., 8 p.m.

4—Philadelphia Quaker Women, 4th and Arch Streets Meeting House, 10:30 a.m. Speaker: Howard Page Wood. Subject: "Communication—the Art of Listening." All Friends invited. Bring sandwiches for lunch. Beverages and child care provided. Annual membership \$3; additional donations welcome.

6—Pendle Hill course for 20 preregistered nonresidents, Session One. Lecturer: Maurice Friedman. Subject: "Existentialism and Literature." Write or telephone Pendle Hill, Wallingford, Pa. (LO 6-4507)

7—Annual Fair, Buckingham Meeting, Lahaska, Pa. Entertainment for children, needlework, art exhibit, gourmet foods, plants. Luncheon served until 2 p.m.

8—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Coffee social following 10:30 a.m. meeting for worship. Friends World Conference reports: 11:50, Richard P. Moses and Phyllis Crockett; 1:30 Arlene Kelly and Richmond Miller.

9—"Specialization and Industrialization," lecture #2 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

14—Baltimore Yearly Meeting picnic day at Catocin Quaker Camp, near Thurmont, Md.

14—Philadelphia Yearly Meeting's consultative meeting on "Making Diversity Fruitful," sponsored by the Committee on Worship and Ministry, at Arch Street Meeting House (4th and Arch Sts.), Philadelphia, 3 to 8:30 p.m. Program includes "A Look at Ourselves in Monthly Meeting" portrayed by the "Back Benchers"; an hour's discussion in small groups; dinner (call LI 8-4111 before October 3); an evening workshop with Richard L. Keach. All Friends invited.

14—Sandy Spring Friends Meeting House 150th anniversary, Sandy Spring, Md. Early afternoon meeting for worship, historical exhibit, tableaux.

15—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Meeting for worship, 10:30 a.m.; report on Tenth Triennial Meeting of Friends World Committee at Greensboro by Joseph R. Karsner, 11:50.

15—Centre Quarterly Meeting at West Beach Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11; lunch served by host Meeting; meeting for business, 1:30 p.m.

15—New Jersey Friends Council meeting at Atlantic City (N.J.) Meeting House, Pacific and S. Carolina Aves., 1 p.m. Bring lunch. Beverage provided.

16—"The Misuse of Resources," lecture #3 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

20-22—Western Quarterly Meeting at Camp Hilltop, Downingtown, Pa., from 2 p.m. Saturday to 2 p.m. Sunday. Reservations necessary. Write Dorothea C. Morse, R.D. 2, Kennett Square Pa. 19348.

22—Central Philadelphia Meeting Conference Class at 15th and Race Sts., Meeting for worship, 10:30 a.m.; report by Mary M. Cuthbertson and Stewart Meacham, 11:50. Subject: "Vietnam Summer."

23—"Economic Growth," lecture #4 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

24—Glen Falls (N.Y.) Meeting, 200th anniversary celebration, 8 p.m. (Address: 172 Ridge St.) Speaker: Elton Trueblood. Subject: "The Future of Quakerism."

28—American Friends Service Committee annual public meetings, Race Street Meeting House (above 15th Street), Philadelphia, 9:30 a.m. to 12:30 p.m. and 2 to 4 p.m. Subject: "The Future As Now"—our present crises of decision, national and international.

28—New York-Westbury Quarterly Meeting at Flushing, N. Y.

Meeting for worship, 10 a.m.; Ministry and Counsel, 10:30, followed by business meeting. Bring box lunch; beverage, dessert, and child care provided. Afternoon speaker: Amiya Chakravarty. Subject: "The Oriental View Toward Time."

29—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Meeting for worship, 10:30 a.m.; report on Friends Con-

ference on Race Relations by Frederick D. Cooper, 11:50.

29—Public meeting, Green Street Meeting House, 45 West School Lane, Philadelphia, 7 p.m. Speaker: Dorothy Hutchinson. Subject: "What's the Matter with the United Nations?"

30—"Planning for Economic Growth," lecture #5 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

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: 9-54 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 Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

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

California

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, 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 296-2264 or 454-7459.

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

MONTEREY PENINSULA — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

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 a.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, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD — Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 624-3690.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: Greenwich TO 9-5265.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

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.

MILL CREEK — One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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., 10:30 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. Lincoln 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 First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, Clerk. Phone 373-0914.

Hawaii

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

Illinois

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

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

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

LAKE FOREST — Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

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, Norris Wentworth, 336-3003.

Iowa

DES MOINES — Meeting for worship, 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 11 a.m., 475 W. 2nd St. 278-2011.

LOUISVILLE — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

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

Maine

CAMDEN — Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

ANNAPOLIS — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 647-0469.

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 — 5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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: 235-8782.

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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.

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

Minnesota

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

DOVER — Meeting for worship 11 a.m., 141 Central Ave. Eleanor Dryer, Clerk, 868-9600.

HANOVER — Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m.

MONAONOCK — Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, 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.

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

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

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

PLAINFIELD — First-day School, 9:50 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.

RANOCAS — 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.

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

SANTE 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). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

CLINTON — Meeting, Sundays, 10 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.

EASTON — Meeting for worship, 11 a.m., Rt. 40 east of Saratoga. 518-692-2031.

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK — First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about 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 First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, 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.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

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 Vall 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.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00; church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

Ohio

CLEVELAND—Meeting for worship and First-day 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, 1828 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 intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

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

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

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

GWYNEDD—Intersection of 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.

LANDSOWNE—Meeting for worship, 10 a.m., First-day School & adult forum resume in September. Landsowne & Stewart Aves.

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

LONDON GROVE—On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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 Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. 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 and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 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.

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

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

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

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

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m.

WILLISTOWN—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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.

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. 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 2-1846.

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., Hope House, 903 Sixth St., S.E.

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

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

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg, 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 344-4948.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 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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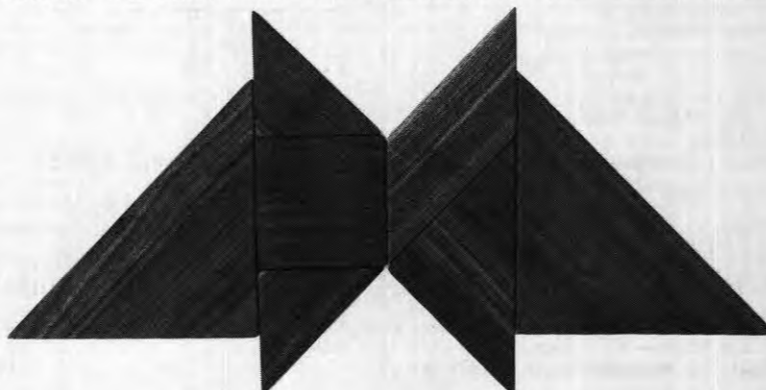
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Providence 6, Rhode Island