

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 13

NOVEMBER 1, 1967

NUMBER 21

*W*HATEVER you have received more than others in health, in talents, in ability, in success, in a pleasant childhood, in harmonious conditions of home life, all this you must not take to yourself as a matter of course. You must pay a price for it. You must render an unusually great sacrifice of your life for another life.

—ALBERT SCHWEITZER

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*Hostesses at
Barnegat
Meeting's
Bicentennial
(See page
574)*



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FRIENDS JOURNAL



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

Vol. 13, No. 21, November 1, 1967

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

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

The Tinthemies

ONE Sunday morning after church, in the days when the Ten Commandments were read every week, an Episcopal boy, familiar with the sound of the Bible but still too young to read it, asked his mother, "What are the tinthemies?" He had been hearing the end of the passage in Exodus (20:11) that reads: "For in six days the Lord made heaven and earth, the sea, and all that in them is . . ."

The boy has grown to see the day when the question of "the sea and all the tinthemies" has been put on the agenda of the U.N. General Assembly, which knows almost as little about them as he did but is realizing the urgent necessity to do something about them.

There were stirrings in the Assembly last year, when it adopted a resolution asking for a survey of the state of knowledge of the deep sea's resources and of activities in science and technology relating to mineral development. This called for a report in two years. But it is suddenly clear that this knowledge and these activities are already at a stage that challenges general interest and calls for general control. Races both military and commercial are under way for strategy and exploitation; these, if unchecked, could become chaotic and disastrous. In the nick of time Malta (illustrating once again that great statesmanship does not have to come from great powers) has asked the present Assembly to draft a declaration "concerning the reservation exclusively for peaceful purposes of the sea-bed and of the ocean floor, underlying the seas beyond the limits of present national jurisdiction, and the use of their resources in the interests of mankind."

This initiative has awakened lively interest, which is rapidly becoming aware that the matter is very complex indeed. What, for instance, is this "present national jurisdiction"? The Geneva Convention [1958] on the Continental Shelves set a limit of distance out from a coast based only on how far the sea-bed could practically be exploited; but technological forecasts already show this to be no limit at all. To carve up ocean floors into national pieces is hopelessly unjust and ridiculous.

How, then, draw an equitable line between national boundaries and a world domain? How work out rules to prevent military abuse of such a domain and to allow fair development and use of its vast resources? Stupendous legal and political questions are involved in arrangements for ground rents of concessions that could both stimulate enterprise and bring in revenues to benefit everyone, especially the poorer nations. How control pollution, especially that threatened by the disposal of more and more quantities of atomic waste?

It is too soon to expect a treaty comprehending all such details. The 1966 Outer Space Treaty came only after eight years of hard work. But the U.N. should assert now that this underwater area is a common heritage, not for war or waste.

The passage in the Commandment continues, ". . . and rested the seventh day." When the U.N. achieves full agreement on peaceful use of the sea and all its content, it too will have earned a sabbath.

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 1, 1967

VOL. 13 — No. 21

Editorial Comments

An Extra Mile

POSSIBLY the most important development of the Fourth World Conference last summer, aside from the spirit of *Gemütlichkeit* felt (somewhat to their surprise) among Friends of all persuasions, was the realization that, if this tiny percentage of Christians is to share its spiritual treasures, retain its identity, and increase its already considerable influence in the world, ideas must be faithfully transmitted, plans must be concerted, and nationalism must give way to internationalism among Friends themselves to a greater extent than ever before. The Friends World Committee for Consultation has laid itself under the concern for increased communication expressed in an informal meeting of its representatives with heads of the service and mission bodies.

One useful product of such efforts might very well be a worldwide journal (an expanded *Friends World News*, for example) for exchange of Quaker news, views, opinions, and studies of special problem situations.

Another possibility much to be desired would be the union of Friends' service bodies, for if Friends hope to see men transcend bounds of distance and nationality they must set clear examples. Our own American Friends Service Committee has grown from a small group of volunteers providing opportunities for service (a true committee in the usual Friends' sense) into a corporation with a usual staff of five hundred workers salaried or on maintenance pay. Could not the "American . . . Committee" name, retained if necessary for identification and fund-raising at home, be confined to its board of directors and subcommittees of volunteers who oversee its programs and direct the uses of its finances? At least the broad name "Quaker Service," suggested at Guilford by William Barton of the Friends Service Council (London), could be universally applied to service staffs and temporary volunteers and to the programs themselves. The common endeavors of the AFSC, the FSC, and the Canadian Friends Service Committee already merge very often in international programs, and the "Quaker Service" name has long been used for the program in Algeria.

There may be more than convenience and suitability in a universal name. Doors now closed to Americans out of mistrust or fear of political repercussions, as in North Vietnam, might be opened to an international agency that manifestly places its religious motivation first.

What can Friends do as individuals, besides registering protest and contributing to relief agencies and peace organizations? They can and do contribute funds and time to Quaker service bodies that are doing what they can to eliminate the causes of war. Most of these contributions are income-tax-deductible. But how great a percentage of the resources of those protest, relief, and service organizations that enthusiastically promote the United Nations is being given to the United Nations to help it finance its own programs?

Probably the healthiest individual reaction to the present trend to hypernationalism is that of the few—the very few—Friends who have made it known that they are taxing themselves and pledging a regular portion of their own yearly incomes to the United Nations because it is the organization that on all counts is in a position to do the most good for all the world's people. Their procedure is simple: They write a check to the United Nations and attach a note specifying that their money be used in some particular U.N. special fund (e.g. the literacy program, see p. 574) in order not to reduce our nation's financial responsibility by contributing to the U.S. fund already authorized by Congress.

Whenever a person does this, he is demonstrating that sense of responsibility to the world called for by U Thant at the Friends World Conference. Instead of refusing the telephone tax or the war-related income tax, which the Government will take anyway, he can give the same amount (or a practicable fraction of it—or even more!) to the United Nations for peace. When forced to walk a mile, he is walking two miles and is showing by example the way he thinks the world should go.

Protests are no longer enough. This is a time for mass yea-saying and certainly for some sacrifice. Let the young people who carry MAKE LOVE NOT WAR signs distribute their flowers, smiling; that may be one way of saying yes. But adults might more effectively dispense what for many is harder to give than love—their worldly goods—proclaiming themselves world citizens. It is an honest thing to do; it is legal; it is constructive and purposeful—and the United Nations needs every bit of support it can get. Here is one very small way for Friends to affirm their faith in the great secret of the universe, the sacredness and interrelatedness of all that is.

R. A. M.

Zuerst möchte ich meiner Freunde darüber Ausdruck geben
 dass Mr. Aydelotte mir ^{durch seine Einladung} Gelegenheit gegeben hat, an dieser
 Quaker-Universität zu sprechen. Mit viel Bewunderung und
 Hochachtung habe ich im Laufe vieler Jahre gesehen, wie
 erfolgreich und selbstlos die Gemeinschaft der Quaker in der
 ganzen Welt gearbeitet hat, um menschliches Leid zu
 mildern, und die Lehre Christi ihrem ganzen inneren Sinne
 nach zur wirklichen Leben zur Geltung zu bringen. Jeder
 für ein besseres Los und ein würdevolleres Verhalten der Menschheit
 besorgte Mensch hat ^{schon} alles ^{besten} aus der Gemeinschaft der Quaker
 träge Dankbarkeit; diese ^{Gemeinschaft} ^{ist} ein hochpreuliches
 Zeugnis gegen die Behauptung, dass ^{keine} Organisation ihrem Wesen
 nach dem Geist töte, der sie ins Leben gerufen hat.

A. Einstein. 1. V. 38.

Einstein on Quakerism

By HOWARD H. BRINTON

IN 1938 Albert Einstein gave the commencement address at Swarthmore College. He wrote it in German, and Dr. David Mitrany (Rumanian born and English educated), his colleague at the Institute for Advanced Study, translated it into English. Dr. Mitrany was at that time lecturing at Pendle Hill on international relations. On returning to Princeton from Pendle Hill he found that Einstein had taken a sheet of used paper from his scrapbasket and had written on the blank side of it, in German, an addition to the introduction to his address. The other side of the sheet contained a diagram and a number of mathematical notations concerning it.

Einstein, realizing that he was going to speak to the graduating class of a Quaker college, had added a paragraph of appreciation of the Society of Friends. After David Mitrany had translated the new paragraph, Einstein threw the original German version back into his scrapbasket, from which Dr. Mitrany rescued it. He asked the author to sign his name to the new paragraph, saying that he wished to give it to Pendle Hill, where the two of them had spent the night. Einstein readily complied.

David Mitrany then sent the original German writing to us at Pendle Hill, along with a letter expressing thankfulness for his opportunity to lecture there, saying, "I have received so much more than I have given." He

added that he would give his honorarium to the fund then being collected for support of refugee scholars. Regarding Einstein's paragraph on Quakers he wrote (in part): "I thought you might like to have it in its original as a memento for Pendle Hill, and at my request he has signed it for you. If you knew him you would be aware that he is the last person to think his autograph has any value at all; the idea came from me and he agreed to it because of the very deep respect he has for the Society of Friends."

The following is a translation of Einstein's paragraph, made by John R. Cary in 1938: "At the outset I should like to express my pleasure that through his invitation Mr. Aydelotte [then Swarthmore's president] has given me the opportunity to speak at this Quaker university. With admiration and respect I have seen, in the course of many years, how successfully and selflessly the Society of Friends has worked in the entire world to lessen human suffering and to make the teachings of Christ apply to real life. Everyone who is concerned about a better lot and a more dignified stature for humanity owes deep gratitude to the Society of Friends. This Society is an admirable testimony against the assertion that every organization by its very nature kills the spirit which has called it into life."

The opposite side of this sheet would be of interest to mathematicians, but only to those who have breathed the air on the upper levels of the subject. Einstein at that time was working hard on his field theory. His special theory of relativity had appeared in 1905, and a more generalized form (which included the mathematics

Howard Brinton, Quaker historian, was formerly director of Pendle Hill, the Friends' adult study center at Wallingford, Pa. He is still a resident lecturer there.

of a gravitational field) in 1915. In 1938 he was working on a still more generalized form of the theory to include other kinds of fields. The mathematics on our paper probably include work on this problem.

A young Negro mathematician, Eloise Wiggins, then a student at Pendle Hill, was much interested in these calculations. Following the equations she observed at one point: "Here Dr. Einstein skips two steps. I take them."

Why I Am Joining the "Phoenix"

By GEORGE LAKEY

TWO of my cousins have already gone to Vietnam as soldiers. Their going has seemed more natural than mine, for it is natural for men to leave their families and go to strange places for the purpose of war, but not for the purpose of peace.

But how does one explain a leading, except by recounting the symptoms: a tight and burning chest, a certainty as great as the certainty that I exist at all, a depression as I realize the unsettling this will cause in my family and in my work? A Quaker Action Group could have decided not to send me, the Upland Institute could have decided not to give me a leave of absence, but I felt I had no choice about the matter at all. If I remember my history, Marmaduke Stephenson left his plow in the middle of the field when he sailed to Puritan Massachusetts with a group of Friends.

A divine leading is by definition beyond discussion. Yet my understanding of the world is that there should be points of contact between a leading and reason, between a leading and the experience of others, between a leading and the prophetic tradition in religion. Here I should like to explore these points.

Why should you engage in this adventure halfway around the world when you already have made so clear your opposition to the war by actions here in the United States?

Three years ago I wrote letters against the war and voted for "peace candidate" Lyndon Johnson, and the war escalated. Two years ago I lobbied my congressman and organized demonstrations, and the U. S. military commitment swelled. Last year I sat overlong in the Senate gallery protesting the bombing, and I stopped paying the telephone tax, and more napalm killed more of my brothers and sisters. In such a situation should not Friends employ ever more forthright means of exposing the atrocity of this war, even if this means sailing through the Seventh Fleet to take humanitarian aid directly to our suffering friends?

George Lakey is project leader for the contemplated voyage of mercy to Vietnam by the yacht *Phoenix* for which negotiations were being conducted by the voyage's sponsor, A Quaker Action Group, at the time of the JOURNAL's going to press. (See note under "Friends and Their Friends.")

But has not the Phoenix already accomplished this in its voyage to North Vietnam?

Only partially. It was a great achievement, but it focused mainly on North Vietnam, while most of the fighting is in the South. So, in addition to providing for the North Vietnamese surgical instruments requested by the Red Cross, we need to take medical aid to suffering civilians on both sides of the conflict in the South. The effect of the *Phoenix* voyage to Haiphong shows that there are reserves of compassion in the American people which are aroused by the spectacle of its government so intent on destruction that it even forbids ministering to the needs of suffering people.

There is nothing very subtle about this action. Despite its strong humanitarian thrust, it is also a direct confrontation with the President's stern determination. Journalists tell us that the President is angry when crossed. Would you not get further by more tactful persuasion?

This question deserves a long answer, but I can say this much briefly: the Friend who studies modern sociology, political science, early Quakerism, or the civil rights movement will see that "tactful persuasion" is much less effective than nonviolent direct action. It was a congressman who reportedly said that if most American Quakers committed civil disobedience to end the war it would end. If that political analysis is correct, it places an enormous burden on those who still argue for letter-writing and conferences only.

The early stream of prophetic Quakerism did not spend much time on public-relations techniques, but it did accomplish substantial changes by its series of nonviolent confrontations with constituted authority. Modern students of politics would admit that political decision-making is not an exercise in sweet reason; it is naive to imagine that substantial changes take place without forces in motion. Martin Luther King, Jr., has given a tremendous assist to all Friends who want a better world by showing the value of direct action. In order to get justice for black Americans recognized by President Kennedy, King went to Birmingham; and when a voting law was needed, he went to Selma.

One of the things the world badly needs is more

international law. Is not civil disobedience inconsistent with the respect for law which must grow in the process of building a community of man?

In ratifying the Geneva Convention Relative to the Treatment of Civilians in Time of War (February 2, 1956), the United States acknowledged its humanitarian obligations to permit "the free passage of all consignments of medical and hospital stores . . . intended only for civilians of another High Contracting Party, even if the latter is its adversary." Therefore, in preventing Friends from ministering to the sufferings of our brothers,

the U. S. is itself violating the spirit, if not the letter, of world law. A Quaker Action Group, several Yearly and Monthly Meetings, Young Friends of North America, and many individual Friends are *obeying* the higher law of international community as well as the leading of the Spirit which is superior to all governments.

My hope is that as the *Phoenix* sails once again still more Friends will act in accordance not with the "local" law of a nation-state engaged in a bloody war but in heartfelt empathy with their brothers. If that Quaker love is liberated to act, our little boat will feel it.

Intellectual Bankruptcy and Religious Solvency (Part I)

By SCOTT CROM

BY "intellectual bankruptcy" I mean that we no longer have adequate, or even appropriate, ideas about God or satisfactory ways in which to think and talk about Him. By "religious solvency" I mean that, in spite of this, religious salvation is as possible as ever, that essentially the same things are required of us as in Micah's time.

Quakers are somewhat less embarrassed than other religious groups when they try to talk about God because they have made an effort *not* to develop any systematic theology with carefully worked-out definitions and neatly dovetailed articles of belief. In this sense they are less saddled than others with the weight of the past. On the other hand, contemporary theology has been moving very rapidly, and some leading Christian thinkers have gone so far beyond the ideas of a generation or two ago that the supposedly liberal and unconfining theology of Quakerism may look to some like pretty tame, old-fashioned stuff.

Furthermore, the traditional Quaker fear of tainting pure spiritual experience with human "notions" has a way of backfiring. In the effort to avoid rigid formulations of dogma, we may have gone so far that we become embarrassed when the honest seeker asks us just what we do believe. One can give preliminary answers easily enough, mentioning the belief in that of God in every man and speaking of the Inner Light. But suppose the seeker pushes us further and wants to know just what it is in every man that is of God, and what it means anyway for something to be "of God"? Too often we then retreat either into ineffable mysticism or into the traditional Quaker testimonies and leave both the seeker and ourselves unsatisfied.

There are at least three ways in which our ideas—that whole world of concepts and symbols and language which

we have constructed for ourselves—are related to the world of experience.

First, our concepts may be used to *celebrate* our actual experience, to capture and to intensify it, to enable us to share it with others and to return to it later ourselves. (Poetry may be the earliest as well as the most pervasive linguistic form of this celebration of experience.)

Second, we develop ideas and theories to *explain* our experience to ourselves. Life is full of discontinuities and unexpected events, things that may be minor nuisances or major burdens, and things also that fill us with awe. Early man wanted an explanation both for the regularity of the seasons and for natural catastrophes, and we have not changed.

The third connection between thought and experience is in our attempts to *manipulate* and change the world around us. The strength of an idea in the human mind is beyond compare. Ideas have made saints out of sinners and heroes out of Caspar Milquetoasts, as they also have made Neroes out of emperors and Hitlers out of paper-hangers. And although science and the process of explanation are the trademark of Western man, I suspect that deliberate social manipulation through the use of ideas and slogans, as in politics and advertising, comes very close to being the distinguishing feature of mid-twentieth-century America.

These three forms of connection between thoughts and experiences—the ways of celebration, explanation, and manipulation—are of course closely interrelated. In the early stages of our culture these functions were expressed in forms and concepts exactly continuous with man's ordinary life. The presence of God was experienced and celebrated in terms of the emotions of love, awe, fear, anger, protection, and threat. God walked in the garden with Adam and was thought of as having characteristics much like those of men, although of course He was immensely magnified in his power and glory. Explanations of God's activity were likewise couched in terms used to

Scott Crom, a member of Madison (Wis.) Meeting, is professor of philosophy at Beloit College. This article is an abridged version of a talk he gave at the adult forum of Swarthmore (Pa.) Meeting last spring while he was serving as acting dean of studies at Pendle Hill, Wallingford, Pa.

explain human behavior: will and foresight, creation and destruction, jealousy and forgiveness. And language used to motivate religious behavior was of the same kind as that used within a family or a secular government. The keeping of covenants, the promise of reward and the threat of punishment, the ties springing out of love and kinship, seemed as workable in a vertical direction as horizontally.

The Great Chain of Being

The translation of Judaeo-Christian religious insights into the thought-forms of Greek philosophy led to the next stage of religious thought. For Plato and for the thinkers of the next two thousand years, this world we live in could not be fully explained simply by the things, events, and relationships that we experience. Reality was thought of in essentially dualistic terms, with a trans-temporal realm existing beyond the world in which our bodies live—a universe of forms, essences, ideas, and structures grasped only with the mind and immune to the vicissitudes of time and space.

The more specifically Christian forms of Greek metaphysical dualism are familiar to us. God fully inhabits both worlds; He is transcendent and outside of time, He is that Logos which was before the world was, He is the pinnacle of that Great Chain of Being from which and on which our world depends. In the person of Jesus the Christ He is thoroughly within the stream of time and history and locality, completely open to the temptation, suffering, and ignominious failure to which flesh is heir.

For a long time indeed this essentially dualistic way of looking at the world has formed our way of thinking, even well into the years of modern natural science. At its lowest, dualism becomes a mixture of superstition and supernaturalism; at its highest, it has inspired sublime greatness in religion, in art, in poetry, in philosophy, even in science. Tremendous human effort has been expended to discover *the* truth—a truth which lies beyond this world and yet is its essential structure.

But this way of seeing the world is beginning to pass. For some people, dualism, metaphysics, and supernaturalism are absolutely and irrevocably dead. One of the most seminal recent thinkers holding this point of view is Dietrich Bonhoeffer, who writes that the world has come of age. God can no longer be a working hypothesis; He is not to be found in the beyond, nor even in the within; God is to be found and to be served in the midst, in the world, in our relationship to and in our suffering together with and in our working alongside other men.

This theme was struck long before Bonhoeffer, and variations on it continue to be played. More recently we have the Death-of-God movement, which states strikingly the need to grow into a thoroughly and radically secular religion, a religion in, of, and for this world.

Those for whom the second story of the world has collapsed are very much on the move. Some are busy clearing away the wreckage; some are testing remaining timbers and foundations for their strength, hoping to remodel a habitable dwelling place; others are setting out to redesign something from scratch. But there seem to be no blueprints; there is no clear way forward, no real consensus on what building materials are structurally sound, nor even agreement on the purposes that a new theological edifice is to serve.

A much larger group—perhaps the majority of Christians—lives with a philosophical split in its world view, perhaps quite unconsciously so. Weekdays, or in secular moods, such persons live in a world of science and psychology, business and battleships, and go about their daily affairs never once invoking God as a working hypothesis, either as a principle of explanation for the events they experience or as a possible solution for problems they face. On Sundays, or in religious moods, as when they face crises of death and birth, the second story of the universe springs into being. These Christians celebrate peaks of experience as if they were the presence of God; the depths are His absence. Some events make sense only as the grace of God or perhaps as His wrath and judgment.

Secular Cake with Religious Frosting

But many of us are not bothered by the radical incompatibility of these two views. We move back and forth between them with relative ease as the occasion seems to demand, playing "Heads I win, tails you lose," or trying to eat our secular cake and to have our religious frosting too. (No doubt my own bias is showing. I think that such a game of trying to have it both ways is morally and intellectually dishonest.)

A third group avoids incompatibility by absorbing the secular into the religious. These are the people for whom God is an everyday working hypothesis, the Being who personally caused last week's rainstorm or the neighbor's automobile accident, or a successful examination. For these people moral behavior consists of obedience to God's will as revealed through Scriptures and prayer and as motivated by a combination of love, gratitude, and fear.

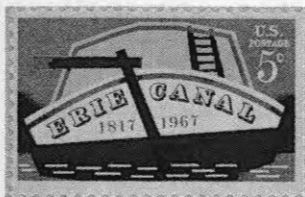
The intellectual bankruptcy with which I am concerned applies to the first group, for whom the dualistic world view has neither cash value nor credit rating. The second group, living between two world views, might be likened to someone who is continually having to refinance his indebtedness, hoping to postpone indefinitely the day of reckoning. As for the third group, I have the uncharitable feeling that they are living on company scrip, if not play money.

Those who are openly and honestly bankrupt are trying genuinely to make a new start—saying nay to the

old gods, welcoming and participating in the death of God so that they can make the Great Affirmation.

It is this great affirmation that shows us our religious solvency, but it is precisely on this point that no clear consensus is emerging (to my knowledge) from leading Christian theologians. What can be affirmed religiously when we are bankrupt intellectually? If the old language and ideas about God no longer carry for us their meaning for previous generations, then what can we affirm?

(This article will be concluded in the Journal's next issue)



Friends and the Erie Canal

Letter from the Past — 231

NO one can be more aware of the illogical sequence of these letters than is their writer. But for unorderly miscellaneous subject matter they have one respectable parallel—commemorative postage stamps. Sober government post offices recognize a great variety of events in the past with no other excuse than mere lapse of time—usually an even number of years or a centennial (or semi- or sesqui-). An air letter from Australia just received reminds me by two of its five four-cent stamps that this year marks “150 years of Banking 1817-1967” in Australia, and of “British and Foreign Bible Society 1817-1967.” Our own government in the month of July issued (without giving dates) a portrait of Henry David Thoreau, who was born in July, 1817, and (with dates) a symbol of the Erie Canal, for which the first shovelful of earth was dug in Rome, New York, the same month. It makes one tired, in this mechanized age, to think of the human labor expended on that remarkable American enterprise stretching from Lake Erie to the Hudson River and now largely supplanted. The subjects of commemorative stamps have sometimes more and sometimes less connection with Quakerism. Writing as I am without any convenient library to consult, I shall quote without further inquiry from material already at hand about three Quaker contacts with the famous canal.

1. *Isaac Briggs*. Writing in this column in 1943 (Letter 30) of the Quaker contacts of Thomas Jefferson, I said: “Another surveyor [beside Andrew Ellicott] and astronomer [beside Benjamin Banneker] was Isaac Briggs, a Friend and a long-time friend of Jefferson, and the recipient of many favors from him.” According to the Calendar of Jefferson papers, Briggs asked in May, 1817, for the ex-President’s intervention on behalf of his appointment as surveyor of the Erie Canal. He received the appointment.

2. *Elias Hicks* of Jericho, Long Island, was prominent (among other ways) for his opposition to railroads and especially to the Erie Canal. Not all Friends sympathized with this opposition. In fact, after Elias’ death his son-in-law, Valentine Hicks, became president of the Long Island Railroad Company, terminating at Hicksville, near Jericho. The following anecdote is related by Mary J. Taber in her book *Just a Few “Friends”* (1907).

Many people opposed the project of making the Erie Canal, and among them Elias Hicks. He even preached against it, and very foolishly said, if the Lord had intended there should be those internal waterways He would have placed them there, and there would have been a river flowing through central New York. After he finished his discourse there arose from the back seats of the crowded house a small, plain man and uttered these words with great deliberation, “And - Jacob - dig - ged - a - well.” That was all. No further argument was needed; Elias Hicks was answered.

3. *Lars Larsen*. Born at Stavanger in Norway in 1787, he became a ship’s carpenter on a Norwegian merchant vessel, but in 1807 during the Napoleonic War he was one of many prisoners of war held in England. There he was converted to Quakerism. Finally released, he returned home, but found severe opposition to his religion from the authorities. In 1825 he and others bought a small ship, the *Restaurationen*, and sailed July 5th, a party of fifty-two Norwegians, from Stavanger, reaching New York October 9th. From a daughter born to his wife on the long voyage a number of well-known Friends in America are descended. Thus Larsen was the leader of the first wholesale emigration to America from Norway. For his connection with the canal I quote a few sentences from a longer annotated article published in 1925.

The later history of Larsen, so far as it is known, is fully told by the Norwegian historians. In New York [city] the party was welcomed by Quakers who helped them with food and clothing and also provided them with funds to reach their farms. These were in the township of Kendall, county of Orleans, New York. Joseph Fellows, a Friend, is said to have secured their title for them. Larsen sent his wife and baby on with the party while he remained behind to sell the ship and its cargo. When he was able to follow them, the newly opened Erie Canal was frozen and he skated from Albany to Kendall. He finally settled in Rochester and made canal boats until his sudden death in the canal in 1845. It is easy to understand the choice of place and occupation on the part of the ship carpenter of Stavanger. Two American Quakers had largely been responsible for putting through the great canal in the governorship of DeWitt Clinton. The Quaker agents of the emigrants knew well the great prosperity that lay before the territory near it.

Now and THEN

A Trip to Harlem

By DONALD W. BADGLEY

"Ideally this course shouldn't have to be taught," says Norman Keiser, chairman of the history department of Oakwood School, the Quaker boarding school at Poughkeepsie, New York. But to fill gaps of omission and distortion in American history texts, Keiser has introduced a course in "History of the American Negro" to Oakwood's high school classes during the past year. Such courses are rare even in colleges, and it was hard to find conventional teaching materials, but that proved no obstacle. The use of daily newspapers and of television news programs, as well as of a wide variety of books by and about American Negroes, was supplemented with guest speakers and field trips, including the one described by Donald Badgley, a recent Oakwood graduate, in an article in News from Oakwood, here slightly abridged. "We've learned a lot this first year," says Norman Keiser in an interview in the News. "I think it's going to be more exciting the second time around."

OUR group arrived in Harlem at about 10 A. M. to observe a typical ghetto school. From the moment I stepped off the bus I could feel an indefinable tension all around me. For the first time I found myself in the uncomfortable position of being hated merely because my skin is white.

As I stood on the sidewalk outside the school and felt each stare pierce me, I felt guilty—guilty for several reasons. First, because hate was being directed at me. Second, because of what my race had subjected the black man to. And third, because there was nothing I could do about it.

On entering the school, we were ushered to the administrative office and introduced to the white men in charge. At first I felt more comfortable in their presence, but they managed to crush this feeling by explaining, over and over, that the kids we would be sitting with in class were actually human beings and that we should not stare. Each of us knew full well that these were people and did not see the need to have it pointed out—unless of course these men were not sure themselves.

Our group was divided into smaller groups of five or six and sent to various classrooms. Up until this point I had spotted only one adult Negro. As it turned out, I would see no more. This school of colored students was run by a white police force.

In my first class the white teacher told us where to sit and let us know we were unwelcome. It became obvious after a few minutes of class that the teacher hated his students as much as they hated him. It was also clear that nobody was learning much.

After lunch, we were at leisure to mingle with the students and get acquainted. This, partly because of our group feeling of insecurity, turned out to be a failure, and we found ourselves clumping together, not sure of what to do. A few, however, did manage to start a conversation with some of the school athletes. The subject of sports is universal in interest, and everyone can feel comfortable with it, fortunately.

As the time for leaving drew near, our group was feel-

ing more at ease, and the people who before had been casting icy stares at us were now at least ignoring us. I realized that my earlier discomfort had probably been caused by my self-consciousness and guilt. And, though the impression that I was being stared at now seemed to me imaginary, it nevertheless had left its mark. As we left the school, I experienced great relief.

Then we visited the Schomburg Collection of Negro literature and history, looked at the museum, saw a movie on race relations and heard two dynamic speakers who left me with something I shall never forget. John Herrick Clarke of HARYOU (Harlem Youth Opportunities Unlimited) made me feel small; Lewis Michaux, a Harlem bookseller, made me feel rotten; but together they made me feel great. They let me know that I and my race were guilty of an irrevocable crime against humanity; yet they gave me hope. It is not too late to change things and to redeem ourselves.

As we drove through the streets of Harlem on our way home, my thoughts returned to the many events of the day. I had learned a great deal. Mr. Michaux and Mr. Clarke had put it all in perspective and everything seemed simple. Suddenly my dreams were interrupted by a sharp smack of a stone against the side of the bus. When I saw the look of hate on the face of the small boy who had thrown it, I knew I had seen all. In a few years, *he* would be the one I had to face, to communicate with, to apologize to. . . .

Tree Cholla

By EMIL M. DEUTSCH

Instead of leaves, clusters of fiendish needles
around the twisted branches, among stones.
But out of them arise the lovely flowers,
and later fruits to shed the seed of life.

This pilgrimage is hard and without hope,
and yet some day, from our agonies
a fruit might grow and ripen and might bring
salvation and new life to other beings.

Donald Badgley is a 1967 graduate of Oakwood School.

Sweet Are the Uses of Diversity

THE quotation seemed so apt—too bad it turned out to be nonexistent! Nevertheless, diversity brought together over three hundred Friends for a well-planned consultation on "Making Diversity Fruitful," held at the Arch Street Meeting House in Philadelphia on the afternoon and evening of October 14 under the auspices of the Continuing Committee on Worship and Ministry of Philadelphia Yearly Meeting. One of the program's objectives was to inspire monthly meetings to hold discussions of their own on the same theme.

Richard L. Keach, pastor of the Central Baptist Church of Wayne, Pennsylvania, gave Friends an opportunity to note that the grass is not necessarily greener on the other side of the fence. As Richard Keach's church had become progressively concerned about the world around it, he reported, he had begun to lose an increasing number of vice-presidents (church members over fifty having reached the vice-president stage). Such dissenters were unfailingly talked with and listened to at considerable length, but the church remained undaunted in its concern for action in today's world. Now, after several years of endeavor, Richard Keach sees his church committed to freedom of the pulpit, opportunity for members to present their concerns, reconstructed worship patterns in which worship is thought of as a means to action, and an educational program that also is geared to social reform. He sees the church as a launching pad, dependent, in a revolutionary age, on individuals who are truly free from "hang-ups" of hostility, devotion to the status quo, or desire to be left alone.

"Diversity in a Monthly Meeting," a skit by a group of Backbenchers, spoke so clearly to the condition of everyone present that the audience responded, uncharacteristically for a meeting-house gathering, by spontaneous applause at several points and by an appreciative ovation at the end. As one discussion leader observed, "How did they get hold of the minutes of my monthly meeting?" As the role-playing clerk made her way through the agenda, each concern was duly pigeon-holed, sidestepped, killed by compliments, or accorded the "silent" treatment, with the finance and property committees reigning supreme.

Then, according to the order of the Quaker universe, came time for discussion groups. "Absolutely impossible under such conditions," predicted a member of one group lined up on three back benches in a dimly lighted corner. Yet it proved to be not entirely so, although evaluation or summation of the efforts of fifteen discussion groups is a task no one wishes to assume.

At the evening session a panel of group leaders assisted with the general discussion. Amid the generalities, the Friend on the bench searched for some specific guidelines and found a few helpful rules for Friendly conduct:

1. Talk to your opponent.
2. Do it yourself (if you can't get any cooperation).
3. Indulge in more love and less criticism.
4. Put yourself in your opponent's place—inside his mind—and try to put *into words* his point of view.
5. Try another approach if the first one arouses antagonism.

Recommendations for making diversity fruitful ranged all the way from the opening comments of the conference clerk, Dorothy M. Steere, who emphasized that if we have enough love we shall surely emerge from conflict on a higher level, to the suggestion that there are specific, tangible means of help, such as Gordon Lippitt's *Quest for Dialogue*, a publication of the Religious Education Committee of Friends General Conference. Richard Keach described many church members as being shut up in a "box" of Sunday-morning peace and quiet and not wanting to be disturbed. Quakers, someone suggested (and particularly Philadelphia Quakers, perhaps), have a "box" of pleasant respectability that they are reluctant to have broken open.

At least one Friend, as she raided the refrigerator for a supplementary supper at ten o'clock, was still asking herself an unanswered question: "Should a monthly meeting take corporate action?"

E. L. C.

FGC Central Committee Meeting

DEEP soul-searching marked the annual meeting of the Friends General Conference Central Committee, held at George School, Pennsylvania, and the nearby Newtown Meeting House, September 22 to 24, with 125 Friends from the Conference's nine constituent Yearly Meetings in attendance. It was happily noted that Lake Erie Yearly Meeting, with eighteen Meetings in Ohio, Michigan, West Virginia, and western Pennsylvania, recently has affiliated with the Conference.

Two major concerns occupied the attention of the Central Committee as a whole: first, the need for self-evaluation and possible internal reorganization, and, second, changes in ownership of facilities in Cape May, New Jersey.

The concern for a long-range study of Conference objectives and organizational structure is not a new one. Through its Religious Education Committee and particularly through the 1965 Rufus Jones Lecture by Robert L. James, Jr. ("Friends for the Next 300 Years—A Call into the Future") the Central and Executive Committees have been made acutely aware of the need for the Conference to make its program and organizational structure relevant to the moral and social crises facing modern-day Friends. While the conferences in Cape May and in the Midwest have attempted to provide a forum for consideration of these crises, the Conference as an organization admittedly has fallen short of its goals in helping Friends to deal sensitively and creatively with these issues.

One task recognized by the Central Committee is that of redefining the "religious ideas" around which the Conference program should turn. This is not easily done in an association of Yearly Meetings emphasizing a very open and liberal approach to religious thought. Directly related to this main task is the need for more effective participation by Yearly Meeting representatives in the Conference's on-going committee work. Involvement in Conference committees of members of four small yet vigorous Yearly Meetings situated west of the Alleghenies is important.

The need for an evaluation committee was firmly established, and the Nominating and Executive Committees were

asked to make the appointments. The Central Committee went on record as favoring the setting up of a system of rotation for Executive Committee members, including officers and standing-committee chairmen, with the clear objective of bringing to the Committee new and younger Friends. The rotation plan provides for replacement after six years of service, with eligibility for reappointment after a two-year sabbatical leave.

While consideration of the Conference's long-range future was a dominant business item, actually more time was devoted to issues arising from the recommendation that the 1968 conference again be held in Cape May, New Jersey. Staff and officers of the Conference had learned just a few days earlier that the Congress Hall Hotel, where the Senior High School Conference has been held for a number of years, had been sold to the organization headed by Dr. Carl McIntyre, who already owns the old Admiral Hotel and adjacent properties. The suitability of Cape May for the holding of a conference involving over three thousand Friends already had been questioned from the standpoint of available facilities; the further intrusion into the life of the city of an organization with purposes almost wholly contrary to those of the Society of Friends raised questions of conscience and principle.

The Central Committee, after spending four hours considering the interrelated issues, finally decided to hold the 1968 conference in Cape May if the business manager and staff could make satisfactory arrangements for the use of the Congress Hall Hotel and other facilities. It was clear to the Committee that a loving spirit should motivate Conference dealings with all property owners and officials in Cape May, and that it was necessary to determine how Friends—particularly young Friends—in general felt about the situation. It is not realistically feasible to make arrangements for a conference next year at another location.

The prolonged discussion of this question compressed into a single hour consideration of the reports of standing committees (concerned with advancement, religious education, peace and social order, ecumenical relations, and the religious life of the Society) which provide the organizational structure for the Conference's year-round programs.

At the Saturday-evening meeting Eric Curtis, new headmaster of George School, addressed the group, his topic being "In the Time of the 'Secular City,' Where Do Quakers Dwell?"

LAWRENCE MCK. MILLER, JR.
General Secretary

Illinois Yearly Meeting

Reported by AGNITA WRIGHT and RACHEL STALNAKER

THE ninety-third session of Illinois Yearly Meeting gathered in the same quaint white clapboard meeting house at McNabb that has housed most of these meetings since 1847, when it was built for this purpose. This was the largest Yearly Meeting ever held at McNabb, straining available facilities and requiring much prior planning and effort, as well as thoughtfulness among participants. Tents set up on the east and west side lawns housed many families, the high schoolers, and many youth activities. Cars were relegated to a parking field behind the meeting house. Continuous-line feeding took care of over two

hundred at some meals in a dining room built to accommodate eighty-five.

The program's planners sought to open activities to all age groups and to provide opportunities for easier communication. The high schoolers' theme, "Guidelines for Morality," inspired the adult theme, "The Spiritual Basis for Morality." The colorful sight of the entire Meeting family dancing hand in hand on the grass in front of the meeting house the first evening testified to realization of the efforts of Friends to find avenues for communication and fellowship in addition to the traditional ones of worship, business, and discussion.

In his opening address, Barrett Hollister, chairman of Friends General Conference, urged Friends to find ways of nurturing a religion we can "love and live by." He did not see unity of belief or opinion as relevant goals for Friends, but felt that unity of spirit was the essence. Unification of diverse groups within the Society, he said, is wise only when it opens the way for deeper spiritual life. Where organizational unification is not indicated, there are still many ways we can cooperate on matters of mutual specific concerns.

On Thursday evening Roy and Irene Henson, British Friends from Rhodesia, described Rhodesia and told of the efforts of the small group of Friends there to help Africans to help themselves through first steps in agriculture, education, and health. At present, fear makes Africans seem apathetic and quiet. Though they are living in unbelievably restrictive conditions, often in dire poverty, with accompanying malnutrition, there is no evidence of revolution brewing. The government of 200,000 whites has completely subjugated the 4,000,000 Africans. Violence and complete upheaval are possible, or—even worse—conditions may continue as they are. The Hensons urged Friends' support of two principles: that there be no negotiations to settle the future of Rhodesia without African representation, and that there be no independence before majority rule.

On Friday evening Friends were really listening to each other across the gap of years. A skit presented by high school young Friends dramatized the stereotyped concept of the generation gap. Then Mariellen Gilpin, with great sensitivity, asked questions of a panel of high schoolers on such issues as use of alcohol, drugs, standards of relationships between the sexes, and attitudes of parents and children toward each other. The young people responded frankly and sincerely, with a willingness to expose their beliefs and actions to possible adult criticism. When they asked questions of the adult audience the same frankness prevailed. Without resolving issues, we were left with the feeling that communication is possible and can lead to wholesome understanding between generations.

David and Mary Stickney, telling of their work with the American Friends Service Committee in Vietnam, quoted one Vietnamese who remarked that Quakers did not bring an American solution to Vietnamese problems but were willing to sit with them and help work out a Vietnamese solution. They said that one of the AFSC's main functions in Vietnam is the training of Vietnamese who can provide skilled leadership.

Six workshops offered further opportunities for Friends to become acquainted and to explore areas related to the conference theme. A group on "Morality and Professional or Com-

munity Activities," led by Charles Harker and Reed Smith, considered whether there is a moral code that can be used as a guide in all phases of life or whether a person's morals change with his associates and activities. Marvin Fridley and Lucretia Franklin led the discussion of "Biblical Morality for Today." In the religious-education workshop, led by Donna Smith, Friends attempted to find practical solutions for some of the religious-education problems that plague Meetings. Considering morality and social action, with Joseph Vlaskamp as leader, another group talked of Friends' encounters with violence and responses to it in many different situations. Other workshops permitted Friends to visit further with guest speakers and to probe further into problems in Rhodesia, the voyage of the *Phoenix*, and AFSC work in Vietnam.

Under the theme "Genesis for Twentieth-Century Children," Junior Yearly Meeting considered the beginning of

things—our world, the Society of Friends, and ourselves.

After a moving meeting for worship Sunday morning, Orval Lucier of Downers Grove Meeting presented the 1967 Jonathan Plummer Lecture, "The Seed and the Society." It is his belief that Friends today are neglecting to cultivate what he considers the most basic element of Quakerism: the mystical. In our absorption with the rational and social aspects of our religion, he said, mysticism, the essence of it, is obscured, and "We must restore primary emphasis upon the mystical element in Quakerism—the source of our faith and the reason for whatever greatness our Society has merited."

"Each one of us," he suggested, "is a personal walking laboratory in which spiritual truth can be discovered, tested, and lived. The seed within you can become a flower of strength, a source of joy, a guide, and a companion throughout life. You can know that God is—if you really want to."

Book Reviews

ALL GOD'S CREATURES. By SISTER SERAPHIM (foreword by Joseph Wood Krutch). Dodd, Mead, N. Y. 226 pages. \$4.50

"How can we reverence God if we do not reverence the whole of his creation?" Thus Sister Seraphim, a very unorthodox Russian Orthodox sister, puts the case for the animals. A modern-day, feminine Saint Francis, she would draw all life, the lower as well as the upper orders, into the circle of love and brotherhood. Her personal determination to do so literally despite monastic rules and regulations has resulted in some hilarious as well as some poignant escapades.

She gives us a fascinating peek into the loving English household in which she grew up. Birds, as well as animals and reptiles, came and went at will. Her parents, nonreligious in any formal sense, went almost daily, accompanied by two dogs and their seven-year-old daughter, to Exeter Cathedral to hear the organist play Bach. Back of all this lies the story she does not tell—which one can only hope will be told at some future time—of how and where and why she became a religious.

She does let us glimpse a personality we would like to know better—of her sense of unity with the entire universe. "We need nature to teach us the truth. If we cannot learn the principle of unity from each other (perhaps because of having violated it so often) we can see for ourselves the utter dependency of one aspect of nature on another. The happiness of interdependency is pure and true . . ." HELEN BUCKLER

MAO TSE-TUNG IN OPPOSITION, 1927-1935. By JOHN E. RUE. Stanford University Press. 387 pages. \$10.00

With one quarter of mankind feverishly studying the thought of Mao Tse-tung, few books could be more timely than this one by John E. Rue. For it was during his period of opposition to the Stalin-appointed leadership of the Chinese Communist Party that Mao formulated those lines of thought and action which not only led to victory in the civil war but since then have carried China on toward the present Great Cultural Revolution and extensive purge of the Party bureaucracy.

"The Maoist cult—the cult of Maoist ideology—was built on a struggle against the doctrinaire, mechanical imposition of Stalin's formulae to revolutionary China," according to John Rue. "The struggle eliminated Stalin's best-known disciples from all positions of actual power in the Chinese Communist Party. Mao accomplished this astounding feat by 1945, but his triumph in this dangerous inner-party struggle led neither to a split in the Chinese party nor to a reign of terror in China."

The author notes that "In the present split in the world Communist movement, many Western observers, following the lead of Soviet and Yugoslav party leaders, cast the Chinese in the role of Stalinists: Mao Tse-tung, chairman of the Chinese Communist Party, is the Stalin of today. This characterization is altogether too simple. . . . The cult of Mao focuses not on his personality but on the correctness of his thought. His theories on the Chinese revolution are held to be the only correct application of Marxist-Leninist principles to the objective realities of modern China."

In describing this period when Mao gained ascendancy in the Chinese party, Rue has brought to light a great deal of material about Mao's life, his imprisonment, and his bitter struggle against both internal and external enemies. This is one of the most exciting as well as significant stories of modern times, and the direct, clear style of presentation with which Dr. Rue has captured it adds to the pleasure of reading the book.

W. ALLYN RICKETT

THE MEDIUM IS THE MESSAGE. By MARSHALL McLuhan and QUENTIN FIORE. Bantam Books, N. Y. 160 pages. \$1.45 (paperback)

UNDERSTANDING MEDIA: THE EXTENSIONS OF MAN. By MARSHALL McLuhan. McGraw-Hill Paperbacks, N. Y. 364 pages. \$1.95

Here are five quick points about McLuhanism.

1. Don't buy McLuhan's *The Medium Is the Message*. While its format probably is unlike that of any book you have seen, it adds no ideas to those in his earlier *Understanding Media*.

2. McLuhan's essential message is that electronic technology is reshaping our lives, forcing us back into a tribalized society; this is ending man's fragmentation. While man has been "extended" throughout history (e.g., the wheel was an extension of man's foot), electronic technology is the ultimate—an extension of man's central nervous system.

3. McLuhan's controversial theory of the medium's being the message suggests that the nature of the medium (print, radio, TV) is more important than its content. He has been taken to task most on this point. But remember that he has not denied the message of the content; rather he says that the medium itself is *more* important.

4. Question everything he says. He asks for this himself in making it clear that he is an idea-innovator, not a final authority.

5. Many of his observations are of critical interest to Friends. His emphasis on what is happening to the individual is vital (man is changing dramatically through extending his central nervous system). His spelling out of the changes in man's relationship to other men and to society (these relationships are becoming more meaningful) in itself should cause us to give him a hearing.

EARL L. CONN

HERBERT G. WOOD: *a memoir of his life and thought*.

By RICHENDA C. SCOTT. Friends Home Service Committee, London. 204 pages. \$2.50 from Friends Book Store, 302 Arch St., Philadelphia 19106.

This is a major contribution to Quaker biography and also to Quaker thought. Born in the Baptist connection in 1879, H.G. (as he was universally known) after a brilliant career at Cambridge became warden and then director of studies at Woodbrooke, and after 1923 an influential member of London Yearly Meeting until his final years of complete disability (1959-1963). Richenda Scott, who had known him since 1923, has had the advantage of intimate biographical notes by him and about him. She has captured his lovable characteristics in this direct summary of his life during the eventful years. I do not detect the omission of any salient feature, from the fun with which he played tennis to the depth of insight with which he spoke in meeting. Few living Americans except old Woodbrookers knew him well. He was not, I think, in America after 1937—all the more reason for this book to be widely read and pondered now in this country.

Equally satisfactory and clearly summarized is the second half of the book, dealing with the many problems of thought and religion which in his versatility he faced and illuminated. His position was often controversial, although (as he confessed) he had a tendency to see both sides of a question except when choosing Dora Wood for a wife. Perhaps he illustrated the maxim "Making up one's mind is like making up a bed; it is easier if you have someone on the other side." When he differed from Friends, it was owing to careful thought, not merely to his Baptist heritage. He *did* differ from a type of pacifism and from the anti-evangelicalism that were met in English as in American Quakerism. He wrote effectively on the relation to religion of science, of history, of logical positivism, of mythical generalization. He was recognized as a first-class New

Testament scholar, but his width of interest prevented him from concentrating on one major contribution.

To deal faithfully with all his contributions required and secured a sympathetic and understanding biographer. An index and a list of his principal writings would have been welcome to those of us who hope to return to this volume again and again.

HENRY J. CADBURY

PEOPLE OF THE BIBLE. By CECIL NORTHCOTT. Designed and illustrated by Denis Wrigley. Westminster Press, Philadelphia, 1967. 158 pages. \$4.95

A panorama of 165 people moves through the pages of this beautifully written and illustrated book. The style is simple but also scholarly. For example, the creation story concludes, "This was the beginning of the world of people as the ancient Hebrews related it in drama, poetry, and story."

The Old Testament occupies only 66 pages, and yet its essence is captured as it describes "the long process of training Israel to be 'the people of God.'" The prophets and their message live; the significance of the story of Jonah is emphasized; even the philosophical problems of Job are briefly but clearly presented. However, it is impossible for this reviewer to understand why such colorful personalities as Ruth and Esther are omitted entirely.

Naturally, the New Testament section presents Jesus as the central figure. Perhaps there is undue emphasis on the miracles, especially those of raising people from the dead, but the teaching is not neglected. The portrait of Paul is particularly convincing. One of the most interesting chapters, "People at Home," introduces the reader to the families of the early church, their gatherings for fellowship and worship and their love for each other and for Paul. The Epistles become real letters from a concerned friend to small groups of Christians in the various cities.

A helpful feature is a list of Biblical sources at the end of each chapter.

Adults, as well as young people from the sixth grade and above, will enjoy and profit greatly by reading this book. Friends Schools and First-day Schools should add it to their libraries.

AMELIA W. SWAYNE

OLD BUILDINGS, GARDENS, AND FURNITURE IN TIDEWATER MARYLAND. By HENRY CHANDLEE FORMAN. Tidewater Publishers, Cambridge, Md. 326 pages. \$12.50

Friends who have become fascinated by a study of that which is old and beautiful, or who have visited Williamsburg in Virginia or Plymouth or Salem in Massachusetts, will be delighted with Chandler Forman's new book, the second in his series on the treasures of Tidewater Maryland. The material on ancient houses, colonial gardens, and furniture made by craftsmen's tools is related with the background of a historian. The descriptions of houses, barns, and other associated buildings are rendered with the trained eye of the architect. Nearly six hundred photographs and drawings add immeasurably to this well-printed book. We are again indebted to this Quaker author, whose home is in Maryland, though his Meeting membership is at Haverford, Pennsylvania.

BLISS FORBUSH

Friends and Their Friends

Barnegat (N. J.) Meeting, inactive nowadays except for four or five sessions each summer, celebrated in August the 200th anniversary of the meeting house's construction in 1767 by the seacoast community's early Quaker settlers. This bicentennial observance was the joint effort of Barnegat Friends and the Barnegat Historical Society, and despite threatening weather the building was filled to overflowing with visitors to share not only in the meeting for worship but also in the historical program.

Some of the Meeting's younger members, garbed for the occasion in old-time Quaker costumes, served as hostesses. Those shown on the cover are (left to right): Karen Griffin, Penny Gerken, Anna Lisa Gerken, and Beth Anne Haines.

George Lakey, a member of Central Philadelphia Meeting and former acting secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, flew to Hong Kong in mid-September to join the *Phoenix* as team leader on the yacht's second journey (arranged, like the *Phoenix's* voyage last spring, by A Quaker Action Group) with medical aid for victims of war in Vietnam. He has been granted a leave of absence from his teaching position at the Upland Institute in Chester, Pa., a school that offers a one-year program for people wanting to work as agents of social change.

Tape recordings are available of meetings of Philadelphia Quaker Women (address 1515 Cherry Street, Philadelphia 19102). The November 10th speaker before this group will be Dorothy Hutchinson, international chairman of the Women's International League. (See "Coming Events.")

Bread, Books and Jobs

To fit the world's 750,000,000 illiterates into jobs that involve more than just pushing buttons and manual dexterity, and to put their learning to use so it can grow, literacy must be made an instrument of professional training and a part of all economic development plans, according to the United Nations International Consultative Liaison Committee for Literacy.

In Iran, Algeria, Tanzania, Mali, Guinea, and Ecuador, Unesco (the United Nations Educational, Scientific, and Cultural Organization) has instituted, as a pilot project, intensive "functional literacy" programs involving practical reading for from 30,000 to 60,000 adults in each country who are at work in some key area of their nation's economy.

Because it involves close coordination of U.N. agencies, national ministries, and trade unions, the new program is expected to increase administrative flexibility and speed modernization of ideas and methods. Possibly communications satellites will be used. Already Venezuela is financing a U.N. functional literacy project on its own and forty-eight other countries in Africa, Asia, Latin America, and the Arab States have declared their intentions to triple the funds granted them in order to participate in the experiment. The Unesco committee has issued "a solemn appeal to States for voluntary contributions to Unesco's Special Account for Literacy Work."



Sandy Spring, Maryland, was the scene in October of two large-scale Quaker festivities. The first, held on the 14th, marked the 150th anniversary of the building of Sandy Spring Meeting House (pictured above). The second, which took place a week later, was the dedication and opening ceremonies of Friends House, the new Quaker-sponsored retirement community at 17401 Norwood Road.

Friends Meeting for Sufferings of Vietnamese Children (MSVC) met in September to hear reports of its delegates to Vietnam: Morgan Sibbett, Jan de Hartog, and Mary Graves of Welcome House. These delegates had visited all orphanages designated by the Vietnamese Government as having children eligible for adoption, and in most they found heart-rending problems of overcrowding and understaffing, with accompanying lack of comfort and adequate care. Of the fourteen orphans Mary Graves was able to recommend for adoption, twelve are already assigned to adoptive parents. Others will be assigned to the thirty-one other MSVC families approved by social agencies in the United States or in process of approval. Morgan Sibbett is returning to Vietnam for three months to expedite the emigration.

MSVC now hopes, with cooperation from other agencies, to establish a reception center in Vietnam large enough and sufficiently well equipped to accommodate any children available for adoption and to assure dependable care for them. (MSVC's mailing address is P. O. Box 38, Media, Pa. 19063.)

"**What the Quakers Believe**," the pocket-size twenty-page pamphlet of answers to questions most commonly asked by inquirers about Quakerism, has gone into its second 10,000-copy edition. The material in the booklet originally appeared as an article in *Look* in 1953; in its present form it was first published last year by Philadelphia Yearly Meeting. Its author, Richmond P. Miller, associate secretary of the Yearly Meeting, has long been active in the work of Friends' agencies and of ecumenical and historical organizations.

Friends at Norman, Oklahoma, are sharing the facilities of the United Campus Christian Fellowship with the Unitarians. The Friends meet first, at 9:45 A.M., with the Unitarians following at 11, at which hour there is also a combined Sunday School for children of both groups, with teaching responsibilities shared.

Alexander M. MacColl has succeeded Francis Bosworth as executive director of the Friends Neighborhood Guild, the widely known Quaker settlement house in Philadelphia (see JOURNAL of October 15th, page 541).

Prior to Alexander MacColl's joining the Guild's staff in 1966 he was assistant headmaster at Friends Select School. He is a member of the U. S. Projects and Youth Services Opportunities Committees of the American Friends Service Committee.

Camping on a Mohawk reservation in Canada as a base for commuting to attend Expo '67 in Montreal was the uncommon procedure followed this past summer by Millville (Pa.) Meeting members Bob and Anne Solenberger and their family. It seems that the Mohawks felt grateful to Bob because he once had translated some treaties for them. Apparently he has inherited the lively concern for Indians and their welfare that long has been shown by his mother, Edith R. Solenberger of Philadelphia Yearly Meeting's Indian Committee, who was made an honorary member of the Seneca tribe this summer.

Thomas A. Wood, a member of High Street Meeting, West Chester, Pennsylvania, is the new assistant headmaster and principal of the Upper School at Friends Academy, Locust Valley, New York. A graduate of Choate School and Haverford College with a Ph.D. from the University of Birmingham in England, Thomas Wood has served on the faculty of Phillips Exeter Academy and as assistant to the president at Athens College in Greece.

A discussion of Quakerism with Catholic monks at a nearby Carmelite monastery was the unusual recent experience of Werner Salle of Elmira (N.Y.) Meeting and Budd Mitchell of Elklands Meeting at Shunk, Pa. The framework for discussion between monks and Quakers was *Our Neighbors, the Friends*, the booklet (mentioned in the September 15th JOURNAL's survey "From the Ecumenical World") prepared by a Catholic author for Claretian Publications in Chicago.

Visit to Friends in Middle East

One of the concerns arising out of the World Conference was that a visit be made to Friends in Jordan and the Lebanon, which were then undergoing great turmoil. Conference participants, expressing deep anxiety for Friends there who were living under immense stress and a sense of isolation from the rest of Quakerdom, wished them to know that the world family of Friends was upholding Near East Yearly Meeting in thought and prayer. Immediately following the Conference, the Friends World Committee Triennial Meeting arranged for Harold Smuck (of Richmond, Indiana) and Ranjit Chetsingh (of India) to carry out this friendly visitation during September.

Letters received by the World Committee office in Birmingham, England, reveal that the visit meant a great deal both to the two Friends who undertook it and to all those with whom they met. Harold Smuck and Ranjit Chetsingh were able to see virtually all Friends in Lebanon, most of them individually. At both Ramallah and Lebanon they not only made contacts with the small number of Friends but also had extensive conversations with non-Friends.

IAN A. HYDE

At Abington Friends School ceremonies in Jenkintown, Pennsylvania, on October 22 a boy-and-girl ground-breaker team symbolized the progress of coeducation in a school that has been for girls only since 1936. The spadework was shared by a senior girl, president of the student council, and a fifth-grade boy, a member of the oldest coed class.

Three weeks after the last golfer drove the last ball on the course adjoining Abington Friends Meeting and School, the land was being reclaimed for educational use. The new upper school classrooms, library, and boys' gymnasium are scheduled for completion in September, 1968, one year before coeducational classes enter the upper school.

Wilmington Meeting's Sesquicentennial



Friends in Wilmington, Delaware, observed the 150th anniversary of their meeting house late in September. The present structure at Fourth and West Streets is the third in which Wilmington Friends have worshipped. One wall of the first, built in 1738, is still standing, having been incorporated into the building that once housed Wilmington Friends School but now is a tenement apartment. The second, built in 1748, was across the street from the first and on the same tract of ground occupied by the present meeting house.

Thirteen descendants of Valentine Hollingsworth, who was principally responsible for organizing Friends in Wilmington in the 1680's, were introduced at the anniversary celebration by James R. Frorer. Others participating in the program were Albert Kruse, Jonathan Fairbanks of Winterthur Museum (the only speaker not a member of the Meeting), Marlette Petze, J. Edgar Rhoads, and Jay Booker. Among the topics discussed were the work of nineteenth-century Wilmington Friend Thomas Garrett with the Underground Railway, the removal of Friends School to the suburbs, the beginnings of the American Friends Service Committee, and the Meeting's current work with a group of underprivileged boys at a neighborhood center about three blocks from the meeting house.

A number of members dressed in nineteenth-century Quaker fashion were scattered throughout the audience.

THOMAS R. DEW

Arrangements have been made for the printing of a booklet, "A Sketch of the Proceedings," describing (with an introduction by Martin A. Klaver) the building of the meeting house in the words of Benjamin Ferris, who was secretary of the building committee. Copies are available at \$1.00 each from the Meeting office (Fourth and West Streets, Wilmington).

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.

Integration at Friends' Schools

I am sure everyone is happy to read the well-written good news (JOURNAL, October 1) about Friends School in Detroit, its safety during the riots, and its encouraging progress.

The second paragraph states categorically that Friends' schools do not have "classes that are integrated racially, socially, and economically." This is a wild and irresponsible statement, unsupported by facts; it should be corrected. Indeed, the facts are precisely opposite. For years Friends' schools have deliberately diversified their student bodies. Large sums are granted in financial aid to families who need it. Thus we find at Penn Charter (which is no exception to the general situation) \$53,000 in scholarships this year awarded to more than a hundred families—not too far from one family in six. Students come from various backgrounds: Armenian, Korean, Chinese, and Negro. (We have had Negro students for seventeen years.) People should know that this situation is common to our schools.

Philadelphia

JOHN F. GUMMERE, Headmaster
William Penn Charter School

EDITOR'S NOTE: The partial sentence-in-question reads: . . . "it already has what most schools (Friends' schools included) do not have: classes that are integrated racially, socially, and economically. . . ." No one is more delighted than the editors of the JOURNAL if this assertion is so incorrect as to be "wild and irresponsible."

"Corporate Witness and Individual Conscience"

The laws of the state, enacted and enforced by men, seem essential for orderly behavior, but they are not necessarily a reflection of the will of God. Jesus and George Fox held that the will of God is to be experienced directly by every individual through the Holy Spirit. This is central to their teaching. Each disturbed many people in positions of authority by ignoring or breaking laws of some segment of organized religion or of the state. They followed what they felt was the will of God. Perhaps they were wrong. If so, we are wrong to be Christians or Friends, since the distinguishing mark of each group is adherence to the examples set by Jesus and by Fox.

The idea that God's will is to be experienced directly can be a dangerous doctrine if individuals do not seek earnestly to separate their self-will and the will of factions from the promptings of God and then truly follow the latter. But if we believe that God has all mankind as His concern, then the Holy Spirit cannot lead us into that which God despises. The gathering of two or more was advocated by Jesus and by Fox in order that we might share in the finding of the will of God for the individual and the group. It is this sharing of enlightenment that guards against "running into notions" and hence into anarchy and chaos. Those who hesitate to share their light may be refusing to let the Holy Spirit express itself; they must have faith that they and their fellow Friends will find God's will.

Philadelphia Yearly Meeting's decision to give aid to those

in need in both parts of Vietnam was intended to give expression to what many in the Meeting truly deemed to be God's will. As such, it was a decision similar to many that some Christians and many Friends have taken in the past. Related to this are our Friends' traditional rendering of aid to any in need, even in wartime, and our well-known peace testimony.

If we are to let the will of the State take precedence in every decision we make, we cannot be true to the earlier Friends' interpretation of the Will of God. Do we want to identify the will of God with whoever is elected to office and with whatever laws and regulations they pass in our name?

I realize that this relationship of faith and law is a knotty one. To anyone who wants to see the latest scholarly discussion on this topic I recommend *Church-State Relations in Ecumenical Perspective*, edited by Elwyn A. Smith, with statements by eleven thoughtful scholars.

Philadelphia

KENNETH E. BURNHAM

How Are We to Pray?

Leaders of worship groups and round tables at the World Conference and the Greensboro Gathering were apprehensive that deep participation could not be maintained for ninety-minute periods over so many days, but there was demonstrated what may occur when the Spirit is given its way in a dedicated and expectant group. From the very outset there was an openness and a willingness to share, beginning with lines of verse and prose and titles of books treasured for their beauty and strength. As time progressed, deeper insights were shared; problems and burdens close to hearts were laid before the group, sometimes with pleas for the group's prayers for their solution.

This brought into the open the concern of many Friends for prayer itself. In today's thinking of the whole realm of God's nature and our relationship to Him, how are we to pray? Some Friends felt that here we are on the verge of a great and wonderful mystery—that God is always willing to help us, that it is an affront to ask Him for His love when He already loves us, that it is only we who are incapable of receiving it. It was felt we should pray for right attitudes; in cases of concern for people in grave illness our prayer should be that their spirit might continue to be held up joyfully; that God is all-Being, personal without being a person; that at the deepest level man and God communicate without the necessity of speaking; that if God is reaching out to us, we must constantly listen.

West Grove, Pa.

ELIZABETH KIRK

Quaker Saints in Stained Glass

The note in the FRIENDS JOURNAL of October 1 about John Woolman in stained glass in both San Francisco and Minneapolis prompts me to write about Elizabeth Fry at the Washington Cathedral. I had taken it for granted that we had the *only* Quaker in stained glass!

At the Episcopal Cathedral of Saints Peter and Paul (Washington Cathedral) is a window commemorating four social reformers: Saint Elizabeth of Hungary, George Washington Carver, Albert Schweitzer, and Elizabeth Gurney Fry. The last-named (as surely all Friends must know) was an English prison reformer and philanthropist who lived from 1780 to 1845.

Washington, D. C.

ANNE Z. FORSYTHE

A Manner of Speaking

As many Friends assert, refusal by individuals to pay that portion of their income tax budgeted for war or "defense" is not an immediately effective way to put a stop to war, for few war resisters feel right about breaking a law, and those few do not carry out a sufficiently dramatic action to win widespread attention.

This argument, it seems to me, fails to take account of the possibilities for witness inherent in tax refusal. Tax refusal enables one to "speak truth to power." A letter to the Revenue Service protesting the tax, but paying it, is likely to get less attention than one explaining why one is not paying a portion of the tax. In the latter case, the Revenue Service has to do something about it. A representative of the service has to make a telephone call reminding the taxpayer of his delinquency. Here is another opportunity to witness.

"You mean you do not intend to pay?" said the incredulous voice of the representative. I explained to him what I had already written to his office. "Yes, I know that you will eventually get the money from my bank. That isn't your fault and you have very courteously fulfilled your duty. But this is my way of saying that I think the war is wrong. Only for that reason would I break the law—I'm not accustomed to breaking laws."

"Yes," said he, rather helplessly, and hung up.

A few months later a bank official will send a letter saying how much the bank would regret allowing the tax collector to take money from my account and won't I please pay up and avoid this embarrassment. Here is another opportunity to write my objection to the war. Refusal to pay the additional Federal tax on my telephone bill provides similar opportunity to make my voice heard.

Tax refusal, then, is a manner of speaking to government officials, to banks and business concerns. It is a nonviolent way of reaching the hard-to-reach, for it has nuisance value. It deserves wide consideration as one way of bearing witness to one's conscientious objection to war.

Philadelphia

LUCY P. CARNER

New Focus for the Peace Testimony

A clear new focus for Friends' peace testimony came to some of us who worshiped with Friends from many nations at the Greensboro Gathering. Friends wishing to affirm the brotherhood of man in practical fashion need an international Quaker agency empowered to receive gifts; without such an agency, nationalism is not clearly challenged. Within a national framework our fellow citizens see the peace testimony in a negative light—mainly as an exemption from military service. Most people keep the "brotherhood of man" and "national defense" in separate compartments in their thinking. Need for making a definite choice in such practical questions as community development, outreach, and public health would increase awareness of the conflict between brotherhood and tribal hatreds.

In a world which science has transformed into a resonant space capsule the best protection for a nation's welfare lies in its thoughtful consideration of legitimate demands of others and in its insistence on certain basic rights for the community of nations as a whole. Even a small agency bearing witness to the fatherhood of God and the brotherhood of man would give

Friends many chances to show up the immoral, inadequate, and frustrating nature of war. The suffering war causes can still be relieved through national agencies, but a truly international agency is needed to challenge the war system itself.

Several Friends interested in such an international Quaker agency work with existing Friends' institutions. Our idea was not to interfere with the present work of these institutions, either directly or by combining them. In fact, they are probably the best-qualified to help establish the international agency this letter asks for. Our hope would be that the Friends World Committee for Consultation would convene a conference of individual Friends and representatives of such institutions to consider setting up the agency.

Comments by the international group at Greensboro might be useful: In Vietnam we have no unified Quaker witness, but several approaches. Outside North America many "international" groups are seen as mainly of United States origin with a "front" from elsewhere. It was urged that our best chance of working in Vietnam, the Middle East and elsewhere lies in recruiting a truly international team, especially from Africa, Asia, and Latin America, and in establishing its headquarters outside Europe and North America. In the past, news of Quaker projects has sometimes taken six months to reach interested groups. Prompt news dispatches would be essential.

At its post-conference meeting the Friends World Committee for Consultation agreed to take the lead in promoting a Quaker World Service. We hope other Quaker bodies will actively sustain FWCC's efforts.

Wilkes Barre, Pa.

WILLIAM THOM

Women and Medicine: Did Friends Help?

I would like to hear from readers of the FRIENDS JOURNAL. I understand that in the USA the field of medicine has always tended to be harsh on women who wanted to become physicians. What contribution did Friends and Quaker physicians make when the first women's medical college was established many years ago in Philadelphia? I do hope to hear that Friends helped in this worthy enterprise, which must have been unpopular among many physicians.

7717 St. Albans
St. Louis, Mo.

YASUO ISHIDA

Wanted: A Radical Pen Pal

I would like a pen friend, Quaker or otherwise, but fond of good literature and interested in history and local and national government—preferably of radical opinion. I am 74, but mentally much younger. My address is 123 Drummond Road, Skircroft, Skegness, Lincs., England.

JOHN W. KENYON

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.

ADOPTION

WALKER—A daughter, MARJORIE ALICE WALKER (born September 26, 1967), by Raymond W. and Elisabeth Y. Walker of Wilmington, Del. The parents and the maternal grandparents, Clarence P. and Marjorie B. Yeatman, are members of London Grove (Pa.) Meeting.

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BIRTHS

DERR—On May 18, a son, SAMUEL PRESTON DERR, to B. Daniel and Elizabeth Trueblood Derr of State College, Pa. The mother is a member of Clear Creek Meeting, Richmond, Ind.; the father is a member of State College (Pa.) Meeting.

REED—On September 28, a daughter, SARA ANN REED, to Robert D. and Patricia A. Reed of Somerset, N.J. The mother and maternal grandparents, Louis S. and Ann W. Bringham, are members of Westtown (Pa.) Meeting.

SHARPLESS—On July 1, in Princeton, N.J., a son, CHARLES MAXWELL SHARPLESS, to Thomas Kite, Jr., and Elizabeth Sharpless. The father is a member of Haverford (Pa.) Meeting.

SNYDER—On June 24, at Doylestown, Pa., a son, CHRISTOPHER F. SNYDER, to Richard G., Jr., and Gail Trexler Snyder. Both parents are members of Doylestown Meeting.

MARRIAGES

EULER-TYSON—On August 26, at Moorestown (N.J.) Meeting, NAOMI ANN TYSON, daughter of Chester and Charlotte Tyson, and RICHARD RUDOLPH EULER, son of Robert and Louisa Euler of Wells-ville, Pa. The bride and her parents are members of Menallen Meeting, Flora Dale, Pa.

KHANLIAN-WRIGHT—On September 10, at Moorestown, N.J., under the care of Moorestown Meeting, ANNIE LOUISA WRIGHT, daughter of Harold and Emma Wright, and JOHN FOSDISK KHANLIAN, son of John and Helen Khanlian of Eastchester, N.Y. The bride and her parents are members of Moorestown Meeting.

ROBINSON-MARSHALL—On August 19, at Kennett Square, Pa., JANET CLOUD MARSHALL, daughter of Robert Henry and Ruth Cloud Marshall, and THOMAS LEE ROBINSON, son of Lee K. and Virginia Fox Robinson. The bride and her parents are members of Kennett Meeting.

THEIN-CHILD—On September 9, at Gwynedd (Pa.) Meeting, VIRGINIA H. CHILD, daughter of Henry and Elizabeth Child of Hollywood, Fla., and JACK E. THEIN, son of Leo and Pauline Thein of Aberdeen, Wash. The bride is a member of Gainesville (Fla.) Meeting, and her parents are members of Rancocas (N.J.) Meeting.

WALLIS-WALLACE—On October 7, in Haddonfield (N.J.) Meeting House, EDITH MORTON WALLACE of Haddonfield, daughter of Albert J. and Susan Tatum Wallace, and PETER JOHN LLEWELYN WALLIS of Gerrards Cross, Buckinghamshire, England, son of Jack H. and Dorothy Wallis. The bride and her family are members of Haddonfield Meeting.

DEATHS

BLACK—On October 6, ALICE LUELLA BLACK, aged 86, of Flora Dale, Biglerville, Pa., daughter of the late William Hugh and Emilie Wright Black. She was a member of Menallen Meeting, where she was clerk for many years. Surviving is a sister, Anna M. Black, also of Flora Dale.

ELY—On October 1, after a long illness, LETITIA MAXWELL ELY, aged 81, wife of Reuben P. Ely. She was a member of Solebury (Pa.) Meeting. Surviving, besides her husband, are a son, Maurice M.; a daughter, Virginia Seegers; and four grandchildren.

PEMBERTON—On September 19, in Phoenix, Arizona, SARA HINSHAW PEMBERTON, aged 79, wife of Verlin L. Pemberton. She was a member of West Branch, Iowa, Meeting for fifty-two years, and more recently of Phoenix Meeting. Surviving, besides her husband, are four children and nine grandchildren.

POST—On September 24, ARTHUR WOOD POST, husband of Ethel Albertson Post. He was a member of Westbury (N.Y.) Meeting. Surviving, besides his wife, are two sons, Richard, of Whitmarsh, Pa., and A. Willis, of Westbury; seven grandchildren; and one great-grandchild.

PRICE—On September 16, after a long illness, FELICIA THOMAS PRICE of Moylan, Pa., wife of the late Walter F. Price. Known to many Westtown School alumni as "Teacher Felicia," she was a member of Central Philadelphia Meeting. She is survived by a daughter, Eleanore Price Mather, and two granddaughters.

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.

NOVEMBER

3-5—Weekend for husbands and wives at Pendle Hill, Wallingford, Pa., led by Vera and David Mace. Cost: \$30 per couple. For reservations, phone Religious Education Committee, 1515 Cherry St., Philadelphia (LO 8-4111).

4—Concord Quarterly Meeting, Concord Meeting House, Concordville, Pa. Meeting for worship and business, 10 A.M. Speaker: Maisie Birmingham, clerk of Ratcliff Meeting, London, and marriage counselor. Topic: "Frustrations and Challenges Facing Youth." Special session for young people, led by John Hicks and William Watson. Afternoon session, 1:45: conclusion of business followed by panel on morning's program led by Jack Shepherd. Child care provided.

4—Open meeting with Maurice Creasey, director of studies at Woodbrooke College, Birmingham, England, at Arch Street Meeting House, Philadelphia, 4:30 P.M., followed by supper.

4—Annual Bazaar, Rockland Meeting House, Leber Road, Blauvelt, New York. Theme: "Quakers 'Round the World."

5—Central Philadelphia Meeting Conference Class, 15th and Race Sts., 11:50 A.M. Speaker: Lawrence Scott. Topic: "Acts of Public Witness in the Book of Jeremiah."

5—Meeting for worship at Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 P.M.

5—Special joint meeting of Detroit Meeting with Friends Church of Detroit at Friends Church, 9640 Sorrento, 11 A.M. Speaker: William Lotspeich, executive secretary elect, American Friends Service Committee.

5—Tea at Pendle Hill, Wallingford, Pa., 3:30 P.M. Speaker: Maurice Creasey.

6—"The Population Question," Lecture #6 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

10—Philadelphia Quaker Women, Fourth and Arch Streets Meet-

ing House, 10:30 A.M. (Note change in hour.) Speaker: Dorothy Hutchinson, international chairman, Women's International League for Peace and Freedom. Topic: "Is Our Peace Testimony Alive?" Visitors from United Society of Friends Women. Catered hot lunch (\$1.50). All invited. Child care provided. Make lunch reservations immediately with Anne Taylor, 617 Montgomery Ave., Fox Chase Manor, Philadelphia 19111.

10-12—Pendle Hill Weekend with Maurice Friedman. Subject: "Kafka, Buber, and the 'Heavenly Bread of Self-Being.'" Friday, 6 P.M., to Sunday dinner at 1:00 P.M. (cost, \$18). For information call Pendle Hill, Wallingford, Pa. LO 6-4507.

11—Abington Quarterly Meeting, Plymouth Meeting House (Route 422 at Butler Pike, Plymouth Meeting, Pa.). Meeting for worship, 2:30 P.M.; Worship and Ministry and meeting for business, 3:15; dinner served by host Meeting, 5:45; Vietnam report by John Pixton of the American Friends Service Committee, 7:30.

12—Baltimore Quarterly Meeting at Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 A.M.; meeting for worship, 11. Lunch served by host Meeting, followed by meeting for business and conference session. [Note corrected date.]

17—Bucks Quarterly Meeting for Worship and Ministry, Falls Meeting House, Fallsington, Pa., 6:30 P.M.

18—Bucks Quarterly Meeting, Bristol (Pa.) Meeting House, 10 A.M.

18—Caln Quarterly Meeting, Sadsbury Meeting House, Pine Street, Christiana, Pa., 10:30 A.M. Lunch served by host Meeting.

18—Potomac Quarterly Meeting, Friends Meeting of Washington, 2111 Florida Ave., N.W. Ministry and Counsel, followed by meeting for worship at 11 A.M.; lunch served by host Meeting; meeting for business; conference session.

23-26—South Central Yearly Meeting, Camp Argyle. (Cost: \$5 per day for adults, \$4 for children.) For information write Jane T. Lemann, 7703 Burthe St., New Orleans, La. 70118.

26—Warrington Quarterly Meeting, Menallen Meeting House, Flora Dale, Biglerville, Pa. Ministry and Counsel followed by meeting for worship at 11 A.M. Bring box lunch. Afternoon meeting for business; conference session.

MEETING ADVERTISEMENTS

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

Arizona

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting). 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfbandt, 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, 10:30 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—Marioma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

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., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. 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, 11 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. Discussion group following. Phone 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: 235-9782.

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

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

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

Michigan

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

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

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

Minnesota

MINNEAPOLIS — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S., phone 926-8675.

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.; PA 1-0915.

Nebraska

LINCOLN — 3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

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

New Hampshire

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

MONADNOCK — 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.

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. Duaneburg, 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 Vail Avenue; call 525-2501.

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

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.

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 — Lansdowne & Stewart Aves. Meeting for worship 10 a.m., First-day School 10:30. Adult Forum, 11 a.m.

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

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 MEIrose 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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1. Date of filing: October 1, 1967.
2. Title of publication: FRIENDS JOURNAL.
3. Frequency of issue: Semimonthly.
4. Location of known office of publication: 152-A North 15th Street, Philadelphia, Pa. 19102.
5. Location of the headquarters or general business offices of the publishers: 152-A North 15th Street, Philadelphia, Pa. 19102.
6. Names and addresses of the publisher, editor, and managing editor: Publisher, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102; Editor, Frances Williams Brown, 152-A North 15th Street, Philadelphia, Pa. 19102; Managing Editor, none.
7. Owner: Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102. Nonprofit corporation—no stock.
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
9. Non-applicable.
- 10.

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed..	6,800	6,600
B. Paid circulation:		
1. Sales through dealers and carriers, street vendors and counter sales	10	10
2. Mail subscriptions....	6,600	6,500
C. Total paid circulation...	6,610	6,510
D. Free distribution (including samples) by mail, carrier or other means..	140	90
E. Total distribution	6,750	6,600
F. Office use, left-over, unaccounted, spoiled after printing	200	100
G. Total	6,950	6,700

I certify that the statements made by me above are correct and complete.

FRANCES WILLIAMS BROWN,
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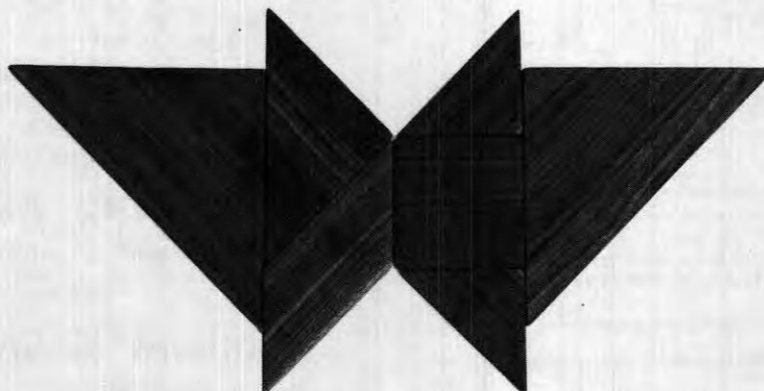
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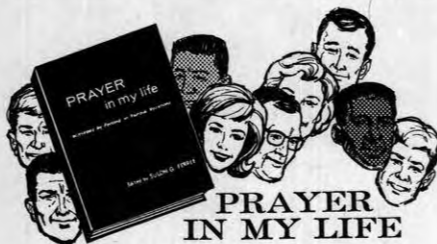


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