

FRIENDS JOURNAL

Quaker Thought and Life Today

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IN THIS ISSUE

***B**E still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power.*

—GEORGE FOX

No Shelter in Reason

. *by Mildred Binns Young*

Divining Rod and Cornerstone

. *by Sally Wriggins*

George III, a Friend of Friends

. *by J. C. Long*

Liberty Bell—Quaker Relic

. *Letter from the Past*

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FRIENDS JOURNAL



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MILDRED A. PURNELL
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Books

THE FORBIDDEN VOYAGE. By EARLE REYNOLDS. David McKay Company, Inc., New York, 1961. 281 pages. \$4.95

Written in the form of excerpts from a logbook, *The Forbidden Voyage* is the story of how the American anthropologist Earle Reynolds, his wife, and their two teen-age children sailed the *Phoenix* in 1958 into the prohibited zone in the South Pacific as a protest against continued atomic bomb testing. The story also includes the details of Earle Reynolds' arrest, trials, and relationship with others concerned with nuclear weapons tests.

Of particular interest to Friends is the crucial importance of the *Golden Rule* voyage in the development of Earle Reynolds' concern about testing. Although a former member of the U.S. Atomic Bomb Casualty Commission in Japan, Earle Reynolds did not have an active interest in the testing issue until, when stopping over in Honolulu on a round-the-world sailing trip, entirely by accident he encountered the men of the *Golden Rule* and the events surrounding their protest. *The Forbidden Voyage* is a sequel, then, to *The Voyage of the Golden Rule* by Albert Bigelow, and the two books might well be considered companion volumes.

In a very real sense *The Forbidden Voyage* is also a Quaker journal, because it tells the story of how one man and his wife came to join the Society of Friends. It records the spiritual pilgrimage of a deeply sensitive scientist, who, until the encounter with the *Golden Rule* incidents and Honolulu Friends, was not attached to a religious fellowship. On April 3, 1960, he wrote in his logbook: "Barbara and I have taken one of the most important steps of our lives. We have applied for membership, and have been accepted into, the Society of Friends." This entry, coming as it does on almost the last page of the book, will bring a thrill to all Quaker readers.

LAWRENCE MCK. MILLER, JR.

DEAR MR. BROWN. By HARRY EMERSON FOSDICK. Harper and Brothers, New York, 1961. 190 pages. \$3.00

This easily read book is written in the form of letters to a fictitious Mr. Brown, whose varied experiences contradict the Christian faith.

Dr. Fosdick accomplishes a monumental task in clarifying an imposing array of controversial questions in the field of Christian theology. Most of these have for years created a barrier in the thinking of many earnest seekers.

Like a surgeon, sensitive but with skill, he cuts away all the cumbersome, confusing, and outmoded concepts of Christianity. Finally there emerges a clear core of Christian faith which I, for one, can accept. His explanation of a "Trinity of experience" is particularly good. He tackles the problems and fears of our scientific age and seems to prove that true Christianity is the real answer. Throughout the book the author uses many analogies to illustrate his points in a most effective manner.

Persons with doubts, or those seeking an acceptable faith, will find *Dear Mr. Brown* helpful to their needs.

ANNA K. RUCH

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Editorial Comments

An Exciting Event

EARLIER this year we received a sequence of rather unconventional advertisements for publication in our pages. They listed questions and answers like these: "Will my daughter be a better Quaker if she goes to Sandy Spring School?" Answer: "Not necessarily. But she might." "Will Sandy Spring Friends School promise to get my child into a good college?" Answer: "No. Will your child promise to work his best on the job immediately before him? If so, he may find that college isn't such a problem after all." There were one or two more like these.

The opening of a new Friends school is always an exciting event, and the other day we eagerly scanned the first catalog of Sandy Spring, Md., Friends School. (Confidentially, we predict it will become a collector's item.) Refreshingly informal in text, typography, and illustrations, it is nothing less than an invitation to a venture of no mean significance. In the vein of a seemingly light but well-controlled tone, it deals with the various phases of the future school life, brightening its pages with some casual-looking drawings. We gladly extend our congratulations to the school for achieving a new note of creative imagination in Quaker publicity. In keeping with the many desirable changes in modern publicity, this inexpensive catalog, which avoids the senatorial baritone of some of our solemn publications, appears especially congenial to a new school. Youth is a painful convalescence from childhood and also, according to Aristotle, a mixture of madness, charm, and delirium. Adolescents seem all the time to be turning some invisible psychological corner. Our noble gravity is for them the voice of the past, whereas they are privileged citizens in the realm of a somewhat unspecified future. They are of an enviable omniscience that will, however, rapidly deteriorate under the stifling influence of their teachers. Wise parents and teachers, without making concessions, know of these fluid vagaries.

Sam and Edna Legg and their faculty are charged with a great task. With the help of generous donors and their Committee, they have made a splendid beginning. The eager eyes of the public and the students are upon them. To be thus exposed is only one of the standing

temptations to which "public Friends" are subject. May they succeed in preserving that pleasant spontaneity for which they always have been known! Our best wishes to them, to the faculty and students, and to the Friends in the larger Sandy Spring community!

This Era of "Sex Affirmation"

It was known long before Dr. Kinsey aroused the American and world public with his statistical surveys on sex life that silence and the philosophy of hush, pretend, and sex denial of our grandparents were no longer adequate to deal with the new era of "sex affirmation." Evelyn M. Duvall in her book *Sex Ways—in Fact and Faith: Bases for Christian Family Policy* (Association Press, New York, 1961) gives appalling figures of the changes that are taking place. The number of illegal abortions performed each year in the United States is estimated to be at least 700,000. Approximately 16 per cent of American brides were found to be pregnant in two sampling investigations which Dr. Christensen made in Indiana and Utah. It is widely known that the percentage of illegitimacy has greatly increased since 1940, especially in "good" middle-class families. Divorce rates were at an all-time high in 1946, and have since declined.

It is true, then, as Evelyn Duvall writes, that "in few areas of modern life are there more uncertainties and confusions than in sex, marriage, and family living." Plenty of detailed statistics illustrate this confusion.

It is somewhat reassuring to read that the religiously devout are less likely to accept premarital sex relations. But this does not mean that organized religion is in general of decisive help in this area of life. There are a few exceptions among our religious leadership, but organized religion is by and large as bewildered as is society in general. Our greatest difficulty is the ideological and sociological cleavage between the generations.

Friends schools and Friends in general have not been spared the effects of some of these problems, to which the North American Conference on Church and Family at Green Lake, Wisconsin, devoted the first week in May, 1961. We believe that a good many Friends have become alerted to these questions. More needs to be done. Should we have a round table at the 1962 Friends General Conference in Cape May, N. J., that deals with the problem?

No Shelter in Reason

THE other day a schoolboy asked me: "Have Friends come to some agreement about what God is?" I am not even sure I have come to any agreement with myself, but there are a few things I find I can say. One thing is that I feel easier when we use the word "God" for that which (for that One Whom) we feel and know as present and operative in our own lives and throughout the universe, as far as we are aware of it, than when we use some more descriptive word, such as Reality, the Eternal, the Ultimate, etc. All these words limit as any description limits. Indian religion uses the sacred syllable "OM," and I do not see that our word "God" is anything else but a sacred syllable. If we think it describes and limits, that is because we have made images to ourselves, and others have made images for us. I doubt if we banish the images by using a more descriptive word, though we may change the images. But in the meantime we have lost all the increment of meaning that centuries of use have given the sacred syllable. The essential thing is not to make for ourselves images of a small, constricted, insufficient, or national, or sectarian God. The sacred syllable points to no graspable entity.

Many of us, however, being perennial beginners, and perennially human beginners, need a personal God, and it is part of the grace that this need is met and yet God is not limited by it. Howard Brinton has said that the personal God is that face of God that is turned toward us. Indian religion says that the superconceptual Brahman includes a personal God. Jesus taught us to say, with him, "Our Father." The personal God, the God who can be addressed as "Thou," is not diminished by being known as a part only of that which Plotinus called "the Absolute"; that totality of which Tillich says that It is "not a being but the power that gives Being to every being"; of which the Kena Upanishad says that It is "the adorable being in all beings"; and of which it is said in the mighty words attributed to Dionysius ". . . that It is the Cause and Origin and Being and Life of all creation. And It is to them that fall away from It a Voice that doth recall them and a Power by which they rise; and to them that have stumbled into a Corruption of the Divine Image within them, It is a Power of Renewal and Reform; and a Sacred Grounding to them that feel the shock of unholy assault, and a security to them which stand: an upward Guidance to them that are being drawn unto It, and a principle of Illumination to them that are being enlightened: a Principle of Perfection to them that are being perfected; a Principle of Deity to them that are being deified; and of simplicity to them

that are being brought into simplicity, and of Unity to them that are being brought into Unity."

Gandhi in our own time has put it very simply: "He is a personal God to those who need His personal presence. He is embodied to those who need His touch. He is the purest essence. He simply *is*, to those who have faith. . . . One may banish the word 'God' . . . but one has no power to banish the Thing itself."

As for us, insignificant as we look and often feel, He has made us for Himself, as Augustine said, and there is no rest for the human heart except in seeking Him. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek" (Psalms 27:8).

I feel very sure that the beginning of prayer is praise and the beginning of worship is thanksgiving. But how hard we find it to put aside our urgent longings and give ourselves to praise without petition, or give ourselves to thanks without stipulation! Before ever they can lift the hymn of thanks, the wings of our prayer draggle in the muddy pools of self-doubt. Am I returning thanks that I am one of the favorites who have enough and to spare while others lack? Who am healthy while another is sick or in pain? Whose pet projects have flourished? Who has been by-passed by loss while others weep above ragged graves?

We long to give thanks the way the oriole sings or the flower opens into the light, simply pouring forth glorification without object or reservation. But it is the condition of our humanity that, as Rilke says:

We have never, not for a single day,

The pure space before us, into which flowers endlessly open . . . never . . .

the pure, the unwatched-over, which one breathes in and unendingly *knows*, but not desires. . . .

The Psalmist, who had learned praise beyond most mortal singers, could rarely sustain pure praise for more than a few sentences. It was always breaking over into praise *for*—thanks *for*—and from there it is only one step to petition and special pleading, even to complaint and self-justification (and the Psalmist was a rare one at that, too). A soaring exception is Psalm 100, where the note never once breaks:

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God; it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him and speak good of his Name. For the Lord is gracious, his mercy is

everlasting; and his truth endureth from generation to generation.

But if praise and thanksgiving are the beginning of prayer and worship, they are not the whole of it; for we are entitled, and we are bound, to cry for help out of (as Kelpius says) "a sensibility of our indigences." I have not been able to come, so far, to any sort of clear conviction about the principle, or the method, or policy (if one may use any of these puny terms) upon which "our indigences" are dealt with in this life. I mean the question of suffering, and of righteousness or sin, and reward. A dear friend of mine, who has had much to suffer, says, "God does not make any mistakes." But if we are to speak in these terms, we must surely be entitled to ask why then He deals so gingerly with some of us and lets blow after blow fall upon others.

Some people say that nothing is laid upon us except what we need or can bear. But am I to suppose that the small child hopelessly afflicted or the saintly elder stricken with loss and pain needs this discipline, and I do not? If this is, by some boundless intention, a training and cleansing process, why does it not come to those who need it most? From the New Testament we have the phrase "counted worthy to suffer." So are we to suppose that God looks upon some of us as not worth bothering about (beyond help, maybe) that He leaves us unscathed? But this is a contradiction in terms, for God is defined, in part, as the utmost caring we can conceive. Again, if He tempers the wind to what each one can bear, why do we see so many people broken and demoralized, or even brutalized, by suffering? Why also do even light blows that happen to ourselves often make us worse—and we know ourselves to be worse—rather than better people? And what can God's intention for us have to do with great natural catastrophes, or even less with brutal and wilful man-made catastrophes, with all the piled-up, one-by-one suffering they bring?

I simply have to leave all these questions alone; they are beyond my ability to understand. From the storm of such questions, there is no shelter in the reason. I am

grateful that we can pray. Juliana of Norwich wrote: "As the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the whole, so are we, soul and body, clad in the goodness of God and enclosed . . . and we may with grace and His help stand in ghostly beholding . . . and may ask of [Him] with reverence all that we will."

MILDRED BINNS YOUNG

Redemption

By JACK LINDEMAN

To learn is by falling, the earth's geological stones
Rising to meet my descending sight, the quick
Torrential air becoming a purifying
Rapids when crossing my tumbling brain.
I remember the moment before the final pain
Is the moment of knowing, before dying,
Before the tongues of earth begin to lick
The redness from my wounds and the crumbs of my bones
Are gathered by the Paradiso birds;
Before the loud crash and the explosive herds
Have stampeded on my flesh, I will shrink to the size
Of a pinpoint of light in order to enter
The perpetual lamps of His forgiving eyes,
Which in their burning are at the world's center.

Abel Cain

By SAM BRADLEY

When natural man
Stretched a hand
And met, unexpectedly,
Metaphysical man,
Was the name
The same?
Or did one kill the other
And claim the land?

*I*T should be borne in mind on these occasions [i.e., on Retreats] that what we encounter is no vague Principle, or Power, or Life Force, but the very presence of God our Father, speaking to us often in the accents of our Lord Jesus Christ. This is especially important in these days, when the vast and frightening universe revealed by science tends often to make the individual feel his insignificance, and our relations with one another are made more impersonal by the advance of technology. It may be that this is fundamentally what our young people are rebelling against in often crude and destructive ways. What we and they need is the assurance that at the heart of things is a God who is ready to communicate Himself to each one in personal terms, seeking first of all to awaken our love, and then to enlist our cooperation in His loving purpose for all mankind.—FREDERICK H. TRITTON, "The Challenge of Art to Religion," in the Wayfarer, London, for November, 1960

Liberty Bell—Quaker Relic

Letter from the Past—188

SINCE 1944 these Letters have from time to time mentioned and illustrated postage stamps with Quaker connection. The current ten-cent U.S. airmail stamp, green and black, may be added to this list. It shows above three words of our national anthem the familiar Liberty Bell, crack and all, which can be claimed as an early Quaker symbol. To support this claim I may refer to the opening pages of W. W. Comfort's *William Penn and Our Liberties*, which in turn draws upon J. B. Stoudt's *The Liberty Bells of Pennsylvania*.



Issue of
1961



Issue of
1926

This famous bell belongs not to the city or to the nation but to the Province and State House when Pennsylvania had a Quaker government and was honoring a Quaker founder. The bell was ordered from England in 1751 on behalf of the Assembly. Isaac Norris, II, a Friend and leader of the Quaker Party, was Speaker of the Assembly and one of the superintendents of the State House. As such he was the man who ordered the bell.

Norris also specified the text to be incised upon it: "Proclaim Liberty throughout all the land unto all the Inhabitants Thereof. Lev. xxv, vs. x." If we examine the Bible context, we see that it concerns the so-called year of jubilee. It begins: "And ye shall hallow the fiftieth year. . . ." Since 1701 was the date of Penn's final charter, the bell was apparently intended to celebrate "the freedom of spirit and liberty of conscience which Penn had bequeathed through a series of charters and privileges to his citizens in Pennsylvania." It is true that twenty-five years later than 1751 in early July, at the building in which the bell was at last installed, the

Declaration of Independence was written or signed or proclaimed, but this association was only a later chance. So in 1926 for the Sesqui-Centennial Exposition was issued a Liberty Bell stamp (2 cents rose carmine).

In spite of the inscription, the title "Liberty Bell" does not seem to have been used until 1839, during the antislavery campaign. This campaign was doubtless more congenial to Quaker principles than the war of independence from England, though it, too, came to mean war—the Civil War.

Today, when American foreign postage is used to beam cold-war propaganda abroad, one suspects the Liberty Bell has again become a symbol quite removed from the ideals of Penn and Norris. But its original meaning, before these vicissitudes, was of Quaker ideals. It had not then either the familiar name or the fortuitous connection with July 4.

NOW AND THEN

George III, a Friend of Friends

PHILADELPHIA has reason to think of George III, King of England, as a despicable tyrant. In Philadelphia on July 4, 1776, the reputation of George III was ruined before the world and future generations.

The stubborn King had, unfortunately, brought the catastrophe upon himself; yet in his private life he had some admirable qualities. In the affairs of England when his authority was not challenged, he was a broad-minded monarch. He encouraged agriculture, the arts, and handicrafts. He patronized world-wide explorations. Who could guess, indeed, from the American circumstances that George III repeatedly championed religious tolerance, had a special affection for Quakers, and was devoted to certain American Friends from the Philadelphia area?

There is a legend that in his teens, before he came to the throne, George III was in love with a Quaker girl of London named Hannah Lightfoot. Circumstantial evidence is strong that the legend is true, but it is also strong that there was nothing scandalous in the affair (the matter ultimately was thrashed out in a court trial which, for lack of space, cannot be reviewed here).

In George III's first year on the throne, he was entertained by the eminent Barclay, an ardent Quaker who subsequently founded the famous Barclay Bank. At a reception in the Barclay home, it is recorded that the young King ardently kissed the several Barclay daughters, that he gave the family permission to come to Court in Quaker garb, and that he listened to a lengthy discourse by the father on the beliefs of the Society of Friends.

The King evidently was well-impressed by this Barclay reception, for he offered a post at Court to the eldest

son of the family, but the father shrewdly, if politely, declined, opining that his son's prospects were better elsewhere. (In view of the future of Barclay's Bank, that was a prudent decision.)

The next major influence at Court was the American painter Benjamin West, born of Quaker stock at Swarthmore, Pennsylvania. West had introductions to Sir Joshua Reynolds and to the then Archbishop of York. The latter was what we would call today a "Sunday painter," who had a strong influence at Court and introduced West to George III.

The King was delighted with West's representational and anecdotal style, and made him the official historical painter to the throne at a very substantial salary. West held this post for many years and was a friend to American Quakers visiting England. He unselfishly introduced them into Court circles. A notable example was Mrs. Patience Wright, formerly of Bordentown, New Jersey, who established a sculpture studio in London. Promptly patronized by the King and Queen, the studio became an enormous success.

Court influence was so strong that persecution of Friends was virtually unknown during George III's lifetime. Parenthetically, it should be said that he also protected Methodists and other dissenting sects in their freedom of worship.

Presumably most Friends, even of the present day, have heard of Thomas Shillitoe, who forsook a business career to spread the doctrines of his belief. He obtained audiences of various monarchs, including interviews with George IV and William IV in the latter part of his life, but no one received him as gladly and wholeheartedly as did George III.

Shillitoe encountered George III one day in a royal stable yard. He started to give testimony. The attendants of the King protested, but George bade them desist, removed his hat, and listened for about twenty minutes to the presentation. Shillitoe reports being invited to the palace, and says that the King gave up his hunting for that day to discuss these doctrines with the Queen.

George III obviously could not become a Quaker and still retain his crown, for he was bound by his coronation oath to uphold the Church of England; but the beliefs of Friends seem to have guided him in various ways. He worked hard and effectively in keeping the peace in Europe for many years. He gave his influence successfully for the abolition of slavery in most of the British domains.

George III's failure to comprehend the position of the American colonies was due to a combination of circumstances in his personal life and temperament which are understandable though not defensible. He had a

mother who urged him to brook no opposition, and he was surrounded by toadies and flatterers who were ignorant of colonial affairs. The indictment of George III in the Declaration of Independence is all regrettably true. Nevertheless, as we have noted, he had redeeming qualities, and it should be emphasized in the record that he was a friend of Friends.

J. C. LONG

Divining Rod and Cornerstone

IT is hard to know which of the two or three men who use divining rods in Sandy Spring, Maryland, is the best. In the spring of 1960 one of them chose a forked stick from his orchard and took it with him to the beautiful rolling meadows on the other side of the highway. Holding the two prongs in his hands, he walked over the fields, waiting for the point to bend down, a motion which would signify the presence of water. When he came to the bottom of the ravine, the divining rod turned a little in his hands, and he said, "You'll have water here. My guess is that it will flow at the rate of ten gallons to a minute at forty feet."

One of several men and women who knew that there would be a school, although their hope was often described as visionary, he was looking for a good well site for the first building of the Sandy Spring Friends Boarding School.

Indeed, one time during meeting for worship he recalled the earlier Friends School in Sandy Spring, the Sherwood Friends School (1883 to 1906). About one hundred people still living had gone to Sherwood, and these especially could see the planned-for school as a kind of continuation of the one they had known. In a sense, then, the new school beginning in 1961 already possessed an Alumni Association, a rare accomplishment in the annals of Quaker education.

The cornerstone laying of the Sandy Spring School was held on July 10, 1960. The principal speaker was Hadassah Moore Leeds Parrot, who for many years has had a strong concern for Quaker education. She talked of cultivating what George Fox called the middle-class virtues, reverence, frugality, chastity, honesty, and industry, to which she added obligation. She reminded us that lacking an ordained ministry, we have need of an educated laity. Early Friends could not have anticipated all the complications of our lives, but they knew that ideas mold humanity and that man needs ideas imbued with the Divine Spirit. She concluded by saying, "May God grant that the abundant life may be lived here, and that all who pass this corner may come to know what the founders meant when they wrote, 'We look forward in faith.'"

Other speakers talked about the "dream and the reality" again and again, perhaps because it is so difficult to describe the leadings, the web of circumstances, the false starts, the dryness and the fullness of seven hundred days. Was it really only three years ago in the summer of 1958 that S. Brook Moore first presented the idea of a school to a few Friends and later to the Baltimore Yearly Meetings? Perhaps the whole idea was generated years earlier when he was still a student at George School, but it began to pique the imagination of a wide circle only after Brook's explorations and the usual pause of Friends for a leading before taking up a new concern.

Brook Moore knew that George School had too many applicants. Like an earlier Friend who felt that he should have as his students "only such a number that the manifestation of Divine Strength in him is superior to the instability in them," he saw the dangers of an institution that was too large. He therefore favored a new school. Esther Scott saw her way to willing her land to the school and to an unknown future which she hoped would include the school, a Friends Center, and a Friends Retirement Home. At the cornerstone laying she said that "land was a springboard for much that is worth while." It was an understatement that all could appreciate. Sam Legg decided that the chance of making a new beginning was so thrilling that he would resign as Vice Principal of Oakwood School long before there were any signs of a new school in Sandy Spring.

A few Friends formed a school committee. They were Friends of all trades and occupations—an orchardist, a cabinetmaker, a building engineer, a construction supervisor, teachers and housewives, a doctor, an architect, a research director, a public relations specialist, an insurance man. There was a time when it was clear that the project had grown to such an extent that a hiving off of subcommittees and the formation of a corporation were necessary, and these were uncomfortable times for Friends who prefer individual and not corporate relationships.

There was a bleak evening when the founders decided to have a road cleared on the property; at least it would show a "beginning," and a rise in the land would hide the fact that they could not yet finance a building. There was a testing of conviction later on. All members of the school committee agreed to sign a note sharing financial responsibility for the new venture. As it worked out, however, this was not necessary, for there were moments of high hope as well as discouragement. One large gift and many small ones have helped, and there is still a substantial pledge which could go for a second building if it can be matched in kind.

The reality we were thankful for on the 10th of July last year was a sturdy brick building which will serve as the headmaster's house and also provide space for classrooms and other facilities. Sam and Edna Legg and their family have been in residence since the fall of 1960. A full year of planning and preparation will have preceded the opening of the school in 1961 with two grades, the 10th and 11th. We can look forward to a school in which our religious and human values will be manifest. Thus far we have a building and land for Sandy Spring Friends School, but it is the headmaster who provides "the life of significant soil."

SALLY WRIGGINS

For Our Children Space Pilgrim's First Visit

Little Elizabeth James of Pritchard Friends Meeting asked her Grandfather James one First-day morning after meeting for worship, "What is meeting for worship all about, Grandfather? What is it like to you?"

"I'll tell you a story, Betsy," he said. I'll tell you a spacemyth to show you what worship is about."

In a matter of minutes Elizabeth and her friends had settled into a circle around Grandfather James in the children's First-day school room. "This story is about flights into space. But it really tells how we feel in meeting for worship. The chief character in the story is the Pilot, spelled with a capital 'P.' That is God. We never see Him, but without Him nothing would happen in the story. Then there is Space Pilgrim. He is a young man who finds out about worship just by accident." (And the following story is the first which Grandfather James told little Elizabeth and her friends.)

SPACE PILGRIM was no ordinary airman. In his dark green uniform he stood in front of the day's list of flights at the New Jerusalem airport. One name caught his attention: "Flight Light, Gate 1." He immediately strode over to Gate 1. There she was, a beautiful passenger jet. "In Quaker gray," he thought, trying to find a name for the color.

Several persons were going aboard. "Have the pilots come yet?" he said to himself, half aloud.

"The Pilot is there," replied a little woman, turning back to answer his question. "He's always there." (She was thinking of God, but Space Pilgrim didn't know that yet.)

"When does the plane leave?" asked Space Pilgrim.

"That depends on the group," she said.

"Where is it going?"

"To Light!" she replied happily.

An ordinary airman, even when off duty, would have walked away puzzled at this point. But not Space Pilgrim. After watching the last of the passengers go up the steps into the plane, he moved forward to join them himself. He was bursting with curiosity. None of the passengers had taken baggage. There was no scurrying around of service men, baggage agents, uniformed staff. Not even a hostess was visible. The sign had not told when the plane would leave, nor where it was going. There was just "Flight Light, Gate 1."

He found the inside of the plane softly lighted. The seats were arranged in a line against the walls, not across in short rows. This plane was certainly different. Men and women and several children were seated in a calm manner. No cigarettes, no magazines, no gum, no conversation! He slipped into an empty seat near the door. No one stirred. It did not seem to be proper to speak up. He pulled a magazine from his pocket and began to read silently. When would the pilots come? He would probably get off the plane when they did. He had no ticket. He wasn't going anywhere. He did not really belong.

When he had scarcely read through a few short articles, the passengers shook hands all around and began to talk eagerly.

"I am Robert Evans. Welcome to our ship," said an elderly man sitting next to him. Robert Evans was shaking Space Pilgrim's hand.

"My name is Space Pilgrim. I am an airman. I live in New Jerusalem. When does this plane leave?" he asked.

"Leave?" Robert Evans replied. "Why, we just landed."

"When?" Space Pilgrim wanted to know.

"When we shook hands. That was the landing. But the flight was not of the best today. Perhaps you did not feel the plane take off and land at all."

"No, I did not," confessed Space Pilgrim. "As far as I know, the plane has not moved an inch. How could it, with no pilots, no staff?"

"Well," replied Robert Evans, "first of all, you were reading. That kept you busy. It also slowed down the ship's speed. Second, our Pilot is always at the controls, ready and willing to go. But He can go only as fast and as far as the fuel supply allows."

"Who supplies the fuel for the plane?"

"We all do—the Pilot and the group together. The fuel for this plane comes through quiet waiting and praying, not only during flights but also between flights."

"I don't understand," said Space Pilgrim.

The people had moved out of the plane and were

standing around on the ground, talking about all sorts of projects before next flight time.

"You don't have to understand," the old man assured him, as they passed through Gate 1 into the terminal. "It is something rather to be felt than understood. Do come again."

"I will indeed!" Space Pilgrim concluded, without knowing just why he said it and, what is more, why he meant it.

FRANCIS D. HOLE

Cambridge Friends School

THE Friends Meeting at Cambridge, Mass., will start its fourth century in New England with the founding of the Cambridge Friends School. The announcement came from Thomas Waring, the New Headmaster, of 102 Fresh Pond Parkway, Cambridge. Thomas Waring leaves a teaching post at Shady Hill School to take on the assignment.

The Cambridge Friends School will enroll 60 students, both boys and girls, of all races and religions when it opens this fall in the new school building of St. James's Episcopal Church at Massachusetts Avenue and Beech Street, in the Porter Square area of Cambridge. The grades taught initially will be kindergarten through fourth grade. The school will be conducted under the guidance of a committee appointed by Cambridge Monthly Meeting, with David and Mary McClelland of 81 Washington Avenue, Cambridge, as cochairmen.

Headmaster Waring was born in 1921 in Germantown, Philadelphia. He attended Germantown Friends School and Wesleyan University, from which he graduated in 1948, having taken time out to do wartime work in Civilian Public Service. His wife is Theodora Elkinton Waring. The Warings are members of Wellesley Meeting, Mass.

Thomas Waring's teaching career includes experiences at Shady Hill School, the Graland Country Day School, Denver, Colo., and Buckingham Friends School in Bucks County, Pa.

Images of Man

THE New York City office of the American Friends Service Committee presented on March 18, 1961, at the 15th Street Meeting House, New York, a day of films and discussion under the title "Images of Man." Similar programs under the same name have been held in New York in previous years; no set pattern is followed, and each event is complete in itself.

The program this year ran from 10 a.m. to 10 p.m. A surprising number of people participated during the entire day; altogether 90 were present. Group discussions following the morning and afternoon film showings were full of life.

Sheldon Weeks, who acted as dean, introduced the program. The morning session included two short films and one long one, Robert Bresson's "Diary of a Country Priest." After a break for lunch three more short films were shown, followed by the second feature film, Carl Dreyer's "Ordet." In the very lively discussion that followed many said they wished they had more opportunity to talk about the issues

raised by the films. "Ordet," a modern rendering of the story of the dead woman brought back to life by faith, led participants into much soul-searching on the subject of miracles and of how much can actually be achieved by a person with perfect faith.

In the evening, after three more short films (one of them John Korty's new film, "The Language of Faces"), the final full-length film was Carl Dreyer's "The Passion of Joan of Arc." This silent film, made in 1928, has a powerful emotional impact and made a fitting climax to a day in which people had been challenged to re-examine many of their most deeply held beliefs about the nature of man and his relationship to God. The theme of the whole day could be described as religious, although no attempt was made to put forward any particular doctrine or point of view.

The films made by Carl Dreyer, a Danish Lutheran, have been regarded as classics for more than three decades; all have a theme based on religious or moral concepts. He is now working on his greatest project, a film about the life of Christ. This will not, he says, be "a huge spectacle with battles," but an intimate account of the ministry of Jesus, bringing out parallels between the Roman invasion of the Holy Land and the Nazi tyranny in twentieth-century Europe. His aim, he says, is to fight anti-Semitism with truth.

GENE ANGSTADT

Olivia Pound

THE Lincoln Monthly Meeting of Friends, Lincoln, Nebraska, feels a deep loss since the death of Olivia Pound on April 6, 1961, in her 87th year.

For 46 years Olivia taught in Lincoln High School. The last 25 years before her retirement in 1943, she was Assistant Principal and Dean of Girls. Her technique in handling individual problems which were brought to her was as effective as it was unique.

A girl who came into her office was told to "have a seat." There was a "Quaker silence," during which the girl had a chance to think over her difficulty; then she was handed a piece of paper and a pencil. "Write your problem down and let's look at it," she was told.

Sometimes a girl could not put her emotions into written words, but when she could, her complaint often seemed so trivial on paper that they were able to laugh it off together. "Now throw it in the wastebasket and forget it," Olivia would tell her.

Olivia never talked about herself, but she related a store of humorous stories about her distinguished father, Judge Stephen Pound, and her mother, who were pioneers in Lincoln. She was justly proud of her sister, Louise Pound, and her brother, Roscoe, Dean Emeritus of Harvard Law School, always praising them and willingly and lovingly giving of herself to further their careers.

Olivia's ashes were laid to rest beside those of her sister Louise on April 10, 1961, in Wyuka Cemetery, Lincoln. A memorial service was held after the manner of Friends, and at her request Edgar Palmer spoke the same words he had given at the services for Louise almost three years before.

Olivia was instrumental in starting our present Friends Meeting in Lincoln. From her sickbed, during the illness which lasted for a year, she fostered our first First-day school. She made it possible for Friends to have a meeting house after her death, with a bequest of \$10,000. We are grateful. Our deepest desire is that we continue in the spirit of the inner light which guided her life.

LINCOLN MONTHLY MEETING OF FRIENDS

About Our Authors

"No Shelter in Reason" is taken from *The Candle, the Lantern, the Daylight* by Mildred Binns Young, Pendle Hill Pamphlet 116, which was originally given as a talk during the 1961 Midwinter Institute at Pendle Hill. (The complete pamphlet is available from Pendle Hill, Wallingford, Pa., for 35 cents a copy.) Mildred Binns Young is the author of five other Pendle Hill Pamphlets. Recently Wilmer and Mildred Young have been in residence at Pendle Hill; previously, for 19 years they lived in the South, where they were working for the American Friends Service Committee. Mildred Young is a member of the Board of Managers of the FRIENDS JOURNAL.

The signature "Now and Then" is the pen name of the well-known historian and Bible scholar, Henry J. Cadbury, who writes the "Letter from the Past."

J. C. Long is author of the biography *George III—The Story of a Complex Man*, recently published by Little, Brown and Company of Boston.

Sally Wriggins of Chevy Chase, Md., is the wife of W. Howard Wriggins, the mother of three children, and a member of Sandy Spring Meeting, Md.

Francis D. Hole, a member of Madison Monthly Meeting, Wis., is Chairman of the Advancement Committee of Friends General Conference. "Space Pilgrim's First Visit" is taken from "a spiritual spacemyth," *The Heroic Story of Space Pilgrim*, a manuscript in eleven sections which employs scientific imagery for the purpose of religious instruction. The FRIENDS JOURNAL in the issue of August 1 will carry one other section from the adventures of Space Pilgrim.

Gene Angstadt is Projects Assistant at the New York City office of the American Friends Service Committee.

Friends and Their Friends

The Baltimore Yearly Meetings will be held from August 4 to 9 at Western Maryland College, Westminster, Md. Millicent Carey McIntosh, donor of the annual Carey Memorial Lecture, will herself give the lecture this year on Monday, August 7. Her subject will be "What Young People Believe Today."

Jerome Steffens, Associate Professor of Mechanical Engineering, Catholic University, Washington, D. C., has been selected as outstanding faculty member of the year by the

Catholic University Inter-Engineering Council. The award was presented at the university's Fourth Annual Slide-Rule Banquet, when representatives of the 600 engineering students announced that the selection of Jerome Steffens was based on his exceptional teaching ability, his enthusiastic sponsorship of student projects, and his manifest concern for the welfare of the school and student body. He has been a member of the Engineering faculty since 1957. Jerome Steffens, a member of Newtown Meeting, Pa., is presently attending Adelphi Meeting near Silver Spring, Md. He is a member of the Council of the Society of Social Responsibility in Science and of the Fellowship of Reconciliation.

"The United States Tax Court ruled in March that the First Amendment to the Constitution, which assures religious freedom, does not give the conscientious objector immunity from paying taxes which are to be used in part for war or preparation for war," says the March-April issue of *News Notes*, published by the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pa. "Judge Craig S. Atkins handed down the court's decision in the case of A. J. Muste, who earlier had brought a civil suit against the Internal Revenue to establish a legal right to his position."

Amos J. Peaslee, former United States Ambassador to Australia, and Dorothy Q. Peaslee have made a gift to Bryn Mawr College of the cottage in Mickleton, N. J., in which Elizabeth Gray Vining, formerly tutor to Crown Prince Akihito of Japan, wrote the book entitled *Windows for the Crown Prince*. Elizabeth Vining spent much of her girlhood on a farm near Mullica Hill, N. J., and has maintained a close connection with Mickleton Friends Meeting. She now resides in Wallingford, Pa., and she is Vice Chairman of the Board of Trustees of Bryn Mawr College.

A new pamphlet *The Kinzua Dam Controversy, A Practical Solution without Shame* is being distributed by the Indian Committee of Philadelphia Yearly Meeting. Copies are available on request from Walter Taylor, Coordinator for the Kinzua Project of the Indian Committee, 160 North 15th Street, Philadelphia 2, Pa.

In spite of the late hour, says a release of the Indian Committee, "there is still time to reprieve a condemned U.S. treaty and a condemned American Indian nation." Citizens are urged to write or wire President John F. Kennedy in support of an impartial review by a competent board of engineers and economists to determine the relative merits of the Kinzua plan and the Conewango-Cattaraugus alternative, and to write their Senators and Representatives. Personal talks with legislators or others may help. Share the pamphlet with others and bring your concern to the attention of newspaper, TV, and radio editors. Both national honor and the crucial question of planning our great river basins for maximum public benefit are involved.

"Helen Means, who is finishing work on her M.A. at Harvard School of Education," says the June *Newsletter* of Summit Meeting, N. J., "will be off to Israel in the summer. There she will observe and assist Dr. Christine Gibson of the Language Research Institute in setting up a program of teaching English to people from sixth grade up." Teachers will be taught to teach English by the use of technological devices which facilitate language instruction even though the instructor does not speak it fluently.

"After six weeks in Israel the two will go to Kaimosi, Kenya, one of Africa's principal Quaker mission centers, where they will set up a similar program in Kaimosi and in Chavakali, ten miles away. In Chavakali the program will be introduced in the new coeducational high school, the first in Kenya. Cooperating on the African program will be the Quaker mission, the Colonial Government, ICA, and Earlham College. After the program has been put into operation, Helen Means will remain in charge for at least a year."

Beginning July 9 and continuing through Labor Day, meetings for worship will be held Sundays, 11 a.m., except July 30, at George Nicklin's cottage on Heron Lane, Shelter Island, New York (telephone Shelter Island 9-0464).

The fourth Friends Secondary Summer School, Modesto, Calif., will be held in August. Ken Stevens will be Director, and Rosemary Goodenough, cook-housemother. Details may be secured from Ken Stevens, Route 8, Box 820, Modesto, Calif.

Daytona Beach Meeting, Florida, has been discontinued until September 3, when it expects to meet at an address other than 300 North Halifax Drive. For information telephone CLinton 2-2333 or ORange 7-5769.

The George School Summer Day Camp, for boys 7 through 14, began on June 26 and will continue through August 4. The camp is under the direction of Robert W. Geissinger, assistant director of physical education; Russell Weimar, mathematics teacher and coach of wrestling; and William Craighead, biology teacher and coach of soccer and baseball. Included in the program are boating and canoeing, fishing, nature study, camp crafts, sports instruction, conservation projects, organized baseball, and daily swimming under qualified Red Cross instructors.

Myrtle M. Wallen, who is in charge of advertisements and bookkeeping at the FRIENDS JOURNAL office, was again the recipient of several awards at the Festival of Roses staged by the Metropolitan Rose Federation of the Delaware River Valley. About a hundred members of the Federation participated in the festival, held on June 7 and 8 at Gimbels Auditorium, Philadelphia. Myrtle Wallen won first, second, and third awards in each of two classes, regular and climbing roses, and an honorable mention in arrangement. She is a member of Central Philadelphia Monthly Meeting.

Tremendous activity has characterized the settling in of the new Peace Action Center at 2023 Kalorama Road, N.W., Washington 9, D. C., formerly located at Frederick, Md. Lawrence Scott is serving as Executive Director. An intensive program of peace action is outlined in the Center's *Newsletter*. Those interested in details should get in touch with the Center (telephone ADams 2-3148). The Center is in need of house furnishings, special equipment, volunteer help in the office, and assistance in house repairing and painting jobs.

Writing by or about Friends

Elfrida Vipont's book *Colin Writes to Friends House*, which has gone through three English editions, has now been translated into French by Henry Van Etten and Madeleine Proust. It is available from the following address: Société des Amis, 12, rue Guy-de-la-Brosse, Paris-5, France. The French price is 10 NF.

Robert W. Tucker, a Friend from New York City, has published a 36-page booklet entitled *The Case for Socialized Medicine* (The Call Association, 303 Park Avenue South, New York 10, N. Y.; 35 cents). He is "a Virginian, a Harvard graduate, and a journalist," as the booklet states, and serves as Chairman of the Committee on Medical Economics of the Socialist Party-Social Democratic Federation.

Harvard University Press published several months ago a book summarizing the results of a six-year study around the world made under the auspices of the Ford Foundation, *Industrialism and Industrial Man: Problems of Labor and Management in Economic Growth*. The authors are Clark Kerr, Frederick Harbison, John T. Dunlop, and Charles A. Myers. Clark Kerr, President of the University of California, is a member of Swarthmore Meeting, Pa., and Charles A. Myers is a member of Wellesley Meeting, Mass., and Professor of Industrial Relations at the Massachusetts Institute of Technology.

Clark Kerr is a public member of President Kennedy's Labor-Management Committee, and Charles A. Myers is serving as one of the five public members of the Presidential Railroad Commission, appointed to consider work rules and wage-structure problems in the railroads of the United States.

A novel for teen-agers by Frances Williams Browin, *Looking for Orlando*, was published in May by Criterion Books, New York. The book deals with fugitive slaves and the workings of the Underground Railroad among the Friends of Southeastern Pennsylvania in 1851. Many of the factual accounts on which the story is based are drawn from an 80-year-old book by a Chester County Quaker physician, Dr. R. C. Smedley. His *History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania* is probably familiar to many Friendly historians. Later in the year *Looking for Orlando* will be released in England by Oxford University Press. Frances Browin is a member of Central Philadelphia Monthly Meeting.

Ken Wilder in *The Friend*, London, for March 3, 1961, reviews a recent book by Sir Russell Brain, a Friend who is a distinguished neurologist. *Some Reflections on Genius and Other Essays* (Pitman Medical Publishing Company; 30s.), described as "fascinating reading," tries to explain genius (chiefly in physiological terms), outlines its attributes, and gives examples.

"It seems," says the reviewer, "that Charles Dickens, Goethe, and George Fox were all cyclothymes, a common symptom of which is hyperactivity broken by short recurrent periods of depression. John Woolman was obsessive in some of his attitudes, especially over the liberation of slaves. Sir Russell Brain points out that our culture is often richer for such men, and that modern psychology cannot fit genius into its pattern of definitions."

Pitman Medical Publishing Co., Ltd., is located at 39 Parker Street, London, W. C. 2, England.

The recently published book *The Birth of the Erie Canal* by Harvey Chalmers, II (Bookman Associates, New York City, 1960; 195 pages; \$3.50) calls Thomas Eddy a Friend from New York City, the chief initiator (together with Governor DeWitt Clinton) of the building of the Erie Canal.

Thomas Eddy, originally from Philadelphia, became in his later years a prosperous businessman in New York. His philanthropic interests centered upon the lot of former convicts and assistance to the Indians. He died in 1827.

Notice of the publication of a first volume of poetry by David Lyttle (*No Other Time*; Golden Quill Press, Francetown, N. H., 1960; \$2.75) is carried in the December, 1960, *Newsletter* of 57th Street Meeting, Chicago. Henry Birnbaum in the November, 1960, issue of *Poetry* speaks of David Lyttle as "an interesting Quaker poet with a flair for the whimsical. Lyttle is much more in the traditional mold and not to be confused with the experimentors. . . ."

Quaker House Established in Deep South

Stimulated by the imagination and vision of individuals closely associated with the American Friends Service Committee, including Jean Fairfax, Margaret Jones, and the late Paul Furnas, the Atlanta Meeting, Ga., under the strong leadership of Phern and John Stanley, has seen a long-cherished dream come to fulfillment. With the aid of Friends all over the country, a fine old residence was secured in an attractive part of the city in the fall of 1959. John Yungblut, who had previously undertaken for the Service Committee a Community Relations field work project in Louisiana and Mississippi, was called to Quaker House in 1960 as its first Director.

The program, now under way for some six months, aims to reflect in a balanced way the two most characteristic emphases of the Society, the cultivation of inwardness in religious experience and the implementation of concerns involving social reform. To this end three ten-week seminars have been offered the community on "Classics of Devotional Literature," led by Dr. Richard Hocking and Dr. Claude Thompson of Emory University; "School Desegregation," led by Paul Rilling

of Southern Regional Council; and "The Philosophy and Practice of Nonviolence," led by the Rev. Martin Luther King of Southern Christian Leadership Conference. Attendance has been both excellent and sustained.

In addition there have been meetings offering opportunity for communication between Negro and white students involved in the sit-in movement; a play-reading group for high school students on an interracial basis; meetings of theological students on an interseminary basis; two large dinners held by invitation to interpret the work to leaders in the community; and numerous small gatherings in relation to one or another of the areas of concern of the American Friends Service Committee. The Meeting meantime is confronted with the urgent need to raise an additional \$50,000 to pay off the mortgage, furnish the house, and assure the continuance of the program for an additional 18 months.

Southern Appalachian Association of Friends

Representatives from four states and ten towns came to the "Crossville Meeting" of Friends on May 13 and 14. One hundred and twenty-two people of all ages were present from the Southern Appalachian Association of Friends, which draws attendance from a diamond-shaped area extending from Nashville to Celo and from Berea to Atlanta.

The weather was benign. The grounds of Cumberland Methodist Campground were spacious, green, and friendly. The children soon found a hayloft in which to play.

Two adult discussion groups met on Saturday afternoon (while the children held meetings of their own), and many came together again in the evening to discuss, with Hibbard Thatcher of Nashville moderating and Will Hartzler of the AFSC standing by, "Living Friends Testimony in the South."

In the course of an evening of vigorous interchange these concerns were formulated: that children be helped to find ways to express their friendly concerns; that Friends in the South learn to identify themselves with the South, its problems and its people; that we, as unaffiliated or remote groups, retain awareness of our responsibility to the Society of Friends as a whole; that Friends accept as a challenge the turbulence of our time and that we reach out in the determination to be of service to our fellow man; that we seek, both as groups and as individuals, to explain and to defend as workable the pacifist position; and that we earnestly ponder the state of our meetings for worship.

Through informal reports we learned that Atlanta Friends have established a center called Quaker House; Celo teenagers held a peace conference late last fall and have followed it up with letters to attenders; West Knoxville Friends have bought land for a meeting house and possibly, in time, a school; Nashville Friends have held interracial weekend work camps for college students and were also represented at the Friends peace witness in Washington, D. C.

On Sunday Friends met for worship and held a business meeting. Hibbard Thatcher was continued as Clerk.

Most rewarding to many of us is that special sense of belonging which comes of sharing roof and kitchen, work

and pleasantries, and of exchanging ideas. We may, if we are sensitive, find in response that combination of sympathy, understanding, and stimulus to be defined by the one word "kinship."

MARY ELIZABETH WITHERSPOON, *Editor,*
Southern Appalachian Friend

Associated Executive Committee of Friends on Indian Affairs

Attendees of the annual sessions of the Associated Executive Committee of Friends on Indian Affairs were delightfully entertained by Spring Garden Friends Meeting and other Friends in Greensboro, N. C., on May 12, 13, and 14, 1961.

The group included representatives from six or more Yearly Meetings and had the advantage of the presence of three women from the Hominy, Okla., Meeting of the Osage tribe.

Larry and Lucille Pickard reported on the work at Council House and brought with them a large display of handwoven rugs of original patterns and fascinating colors.

"New Approaches to Indian Interests" was the title given to comments made by Walter Taylor, National Representative, American Indian Program, AFSC, presently on loan to the Indian Committee of Philadelphia Yearly Meeting for special work in connection with the proposed flooding of the Allegheny Reservation by the Kinzua Dam. Walter Taylor said that we should be listening to the American Indian instead of his having always to listen to us, and that an Associated Executive Committee of American Indians on Quaker Affairs would be a proper and helpful organization.

One worker reported that he was apprehensive about service among small Indian children but soon found it easy, and added, "All that is necessary is to love them. We have 300 little arms wrapped around our hearts."

Financial support of this important Quaker outreach comes from Yearly Meetings, the American Friends Board of Missions, the United Society of Friends Women, Monthly Meetings, individuals, and special projects.

HOWARD G. TAYLOR, JR.,
Representative of Indian Committee,
Philadelphia Yearly Meeting

Letters to the Editor

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

Those who would like the latest well-documented and extremely effective presentation of the harmful effects of tobacco smoking and its startling relationship not only to deaths from cancer and heart disease but to the general health of the smoker as well should get Pamphlet No. 220A, entitled "Cigarettes and Health," published by the Public Affairs Pamphlets, 22 East 38th Street, New York 16, N. Y. It is 20 pages, and the cost is 25 cents. No better or more complete information has come to my attention.

New York, N. Y.

HOWARD E. KERSHNER

At least twice it has been my lot to descend the stairway in Jerusalem to the Wailing Wall. Here were men and women sobbing, moaning, and lamenting as they stood before foundation stones of their ruined temple, praying for its restoration.

Since about the year 1890 I have frequently attended mid-week meeting for worship at Fourth and Arch Streets, Philadelphia. At the date mentioned there would be about half a dozen ministers and as many elders, with families of Philadelphia Friends and businessmen who found time to attend that meeting.

Today the gathering consists of Frederick Freedman, a Jew, and I, or one of us, with the occasional addition of another Friend. We live in hope. It does little good to weep and wail. We are thankful that there is still a spot where those who will can meet to worship God in spirit and in truth.

Philadelphia, Pa.

WILLIAM BACON EVANS

War used to be a private enterprise. No one could be sure of his life or property without being well armed, as the castles of the old world show. Education used to be a private matter, but now I think we are better off with the state looking after the poor in that respect. There are several areas in which the state has displaced private enterprise, such as in coinage, roads, police, and fire prevention. It might also be a good thing if the state would step in to prevent private enterprise in land use from turning this country into a desert by uncontrolled erosion.

If the good people owned everything, private enterprise would be fine, but free private enterprise encourages the bad people. Our crime syndicate, which the government has not yet learned to control, is building a new aristocracy, as it did in medieval Italy and England. The state under democracy is US.

Oxford, Pa.

A. CRAIG

After the sheriff and the judge arrived on the old frontier, the neighbors hung up their guns. Disarmament by the Western democracies after both World Wars did not prevent armed aggression. How many of us are willing to rear our children in communities that do not provide police protection?

Oxford, N. Y.

H. S. CRUMB

Thoreau said, "They hesitate, and they regret, and sometimes they petition; but they do nothing in earnest and with effect." As individual citizens of the United States, we must do something in earnest and with effect. We have taken upon ourselves, at least in part, a leadership in world affairs, and this is no time to shirk our duty. Does the individual desire war? I think not! But it is the individual who must decide, and decide now! Remember the words of William Penn, who said, "Nothing is small, which God makes matter of conscience to do, or leave undone." The world has seen far too much of the effects of war, and far too little of the effects of peace.

*Berwick Academy
South Berwick, Maine*

BRUCE KELLOGG

For about 2,000 years since the Prince of Peace promulgated his precepts, millions of people have striven to implement them, but billions of people have resorted to force, exploitation being one form of force, the most prevalent one. From the record, implementing the preaching of the Prince of Peace is not going to be quick, easy, complete, or even satisfactory to us in our lifetime. But we can, as others have done, get the joyous tranquility that comes from having tried to do the right thing. One of these is tithing.

Metairie, La.

D. SAVERY

One of the most fundamental ways to peace and better understanding is overcoming the speech barrier, and that has been pushed aside and ignored by most of us. If we surmount it, there is no limit to its helpfulness.

What traveler in a foreign land does not recall the relief, the gratification experienced when he finds someone who can speak his language? Immediately there is a common bond. The same thing can happen to newcomers to our shores. Russia and China, with their vast populations, and South America, whose countries should be our close coworkers and friends, have voices that should be easily understood by some of us.

Some say that the school curriculum is already overloaded, but our psychologists assure us that we use barely half of our brains. Is not the prevention of war a worth-while subject?

Books in all languages should be available for guests to our country and to students of languages, and, as a matter of courtesy, men of learning should be given the recognition to which their learning and experience entitle them.

Camden, Del.

EMMA PAYNE

When I was a child, I often heard the expression "the unforgivable sin." It is plainly stated that if we forgive not, we cannot be forgiven. So it would seem that holding a grudge is the unforgivable sin. It is just that simple.

As long as we do not forgive, we leave the door open for harm to come to us. When that happens, we should realize that it is the inevitable result of something we have done or left undone (the "whatsoever a man soweth," etc.); or, in the case of "the man who was born blind," something we needed to make us develop "the glory of the Father" within ourselves. Thus when we forgive another, we really forgive ourselves and so justify "that of God" which resides in each of us.

Jordan, N. Y.

CORNELIA H. VAN HORN

As a follow-up of my 1951 booklet *The Life and Work of Edward Hicks*, I am now working on and seeking material for a much larger edition. Any letters, manuscripts, or paintings for illustration will be greatly appreciated. Anyone furnishing such will receive free now one of my 1951 booklets, as well as one of the new edition when it is published. My telephone number is Export 2-7733.

*654 Stuyvesant Avenue
Trenton, N. J.*

L. L. BEANS

A friend wrote in a letter to me the following: "I have been haunted by an old Pennsylvania (Quaker?) song, 'Simple Gift,' that I have been unable to trace. The music has been used by Copland in his 'Appalachian Spring.' The song has been sung on radio and TV by fine vocalists, but I'd like to see the entire lyric in print. It begins something like this:

'Tis a gift to be simple,

'Tis a gift to be free,

To be able to come down

Right where you ought to be.

The last words of the refrain are 'The City of True Delight.' Perhaps among your Quaker friends you could locate this."

Does any FRIENDS JOURNAL subscriber know where I could get the entire poem, or, better still, words and music? Any information will be greatly appreciated.

R. F. D. 1, Ferry Road,
Doylestown, Pa.

LAYLE LANE

After 23½ years residing in Chicago, where I am a member of 57th Street Meeting, I am returning to Vienna, Austria, where I shall settle permanently. My forwarding address is c/o Willenz, 33-26 82nd Street, Jackson Heights 72, N. Y. I shall spend the next few months in Italy and Austria, and after September 1 I shall be receiving mail c/o American Express, Vienna. I shall be happy to meet any Friend passing through Vienna, where I can be located through Quaker House or the American Consulate.

Chicago, Illinois

ERNA LOWENBERG

BIRTHS

COLLINS—On May 21, to Peter J. and Elizabeth M. Collins, their third child, a daughter, LAURA ELIZABETH COLLINS. She is a birthright member of London Grove Monthly Meeting, Pa.

HANNUM—On June 3, to Wilmer Marshall, Jr., and Mary Ferlanie Hannum of Stafford Springs, Conn., a daughter, JILL LOUISE HANNUM.

WHITE—On February 16, to William H. and Lois W. White, their sixth child, a son, THOMAS FOX WHITE. All are members of London Grove Monthly Meeting, Pa.

MARRIAGES

CAUDELL—MOORE—On March 18, at the Church of the Brethren, Jennersville, Pa., NANCY JEAN MOORE and HOBART HALE CAUDELL. The bride is a member of London Grove Monthly Meeting, Pa.

McCOWN—CALVERT—On April 19, at Carversville, Pa., ELEANORE E. CALVERT and JOHN DAVIS McCOWN of Doylestown, Pa. The bride is a member of Doylestown Monthly Meeting, Pa.

VAN ORNUM—WOOD—On May 28, under the care of Fall Creek Monthly Meeting, Pendleton, Ind., MARJORIE A. WOOD and CHARLES W. VAN ORNUM. The bride is a member of Fall Creek Meeting.

YERKES—CALVERT—On April 22, at Doylestown Monthly Meeting, Pa., JUDITH ELLEN CALVERT and GEORGE MERTON YERKES. The bride is a member of Doylestown Monthly Meeting. The couple are living at Coronado, Calif.

DEATHS

HIGHLEY—On May 31, at Chester County Hospital, Pa., AIDA EVANS HIGHLEY of 229 North High Street, West Chester, Pa., widow of Charles Corson Highley, at the age of 85 years, a member of Willistown Monthly Meeting, Pa.

WALTON—On January 24, ANNA W. P. WALTON, widow of Edward B. Walton, a member of London Grove Monthly Meeting, Pa.

WOERZ—On February 1, at Denver, Colo., LOUISE KAROLINE WOERZ, a member of London Grove Monthly Meeting, Pa.

YEATMAN—On March 11, at the Friends Boarding Home, Kennett Square, Pa., PENNOCK J. YEATMAN, SR., a member of London Grove Monthly Meeting, Pa.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

JULY

June 30 to July 3—Family Institute at Haverford College, Haverford, Pa., sponsored by the Religious Education Committee, Friends General Conference. Theme, "The Art of Loving." Main speakers, Dr. Robert Murphy, Jean Fairfax, and Norma Whitney.

9 to 14—Friends Laboratory School at Guilford College and First Friends Church, Greensboro, N. C., sponsored by the Christian Education Committees of New England, New York, Baltimore (Stony Run and Homewood), and North Carolina Yearly Meetings in cooperation with the Board of Christian Education, Five Years. Leadership classes, kindergarten through junior high, and administration; laboratory teaching experience, special interest groups, audio-visual materials. Faculty, Russell E. Rees, Mrs. John C. Thompson, Mrs. Eugene Few, Mary Esther McWhirter, and Mrs. Harry E. Williams.

15—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Lunch served. Afternoon in charge of Youth Activities Committee; speaker, Walter N. South, 2nd, "Youth Peace Corps and Peace."

16—Meeting for worship at the Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about 30 miles south of Boston at the junction with Route 139. Other meetings will be held here at the same hour on August 20 and September 10.

19—Millville-Muncy Quarterly Meeting at Elklands, Pa., 10:30 a.m.

28 to August 1—Germany Yearly Meeting at Eisenach, Falkhof, Germany.

28 to August 4—New York Yearly Meeting at Silver Bay, N. Y. Participating, Barrett Hollister, Miriam Levering, Samuel Levering, E. Raymond Wilson, Nicholas Paster, Glenn A. Reece.

29—Chester Quarterly Meeting at Providence, Pa., 3 p.m.

29 to August 5—Young Friends International Conference at Reckitt House, Leighton Park, Reading, Berkshire, England. Theme, "Fundamentals of Quakerism."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hilfinger, Clerk. 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific

Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

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—Friends meeting, First-days

at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

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

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call Gladstone 1-1581.

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

BOULDER—Meeting for worship at 10 a.m., 1825 Upland; Clerk; HI 2-8647.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

DISTRICT OF COLUMBIA

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

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

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

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 8. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

DES MOINES—South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each

Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

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

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday, 9:30 a.m., June 18 through August 27, Milham House, St. Thomas Episcopal Church, Henry B. Williams, Clerk.

NEW JERSEY

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

DOVER—First-day school 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, 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.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALPine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NF 4-3214.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

22 Washington Sq. N.
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137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popdam Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 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.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 609 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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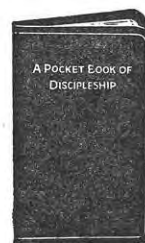
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