

FRIENDS JOURNAL

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*T*HE Christian life asks not for perfection immediately realized, but for perseverance. In the warfare of the spirit we may be the losers in conflict after conflict, but we may still inch our way along. Paul, who knew the frailty of Christians, rejoiced in the endurance of the weakest. We may see ourselves "as dying, yet, behold we live; as chastened and not killed; as sorrowful, yet always rejoicing." He wrote this of himself, but it was for the encouragement of all his readers.

—HORACE B. POINTING

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Friends and Indian Affairs

THE Associated Executive Committee of Friends on Indian Affairs met July 4 to 6, 1962, for their 93rd Annual Meeting, at Council House, Okla. This is the group of representatives from Yearly Meetings of American Friends, workers and members of the four Centers in northeast Oklahoma. Roll call responses showed members present from Baltimore, Indiana (Five Years) and Indiana General Conference, Kansas, Lake Erie Association, Nebraska, New York, Ohio Conservative, Philadelphia, South Central, Western (Five Years), and Wilmington Yearly Meetings. Members of the four Centers—Council House, Hominy, Kickapoo, and Wyandotte—were present in good numbers.

The gathering was addressed on July 4 by Russell Carter of the Indian Service, National Council of Churches. He presented the condition and needs of Indians in rural and urban areas. During the meetings of July 5 and 6, active workers at the four Centers led devotional periods and gave vivid field reports on the work with the Seneca Indian School at Wyandotte, the Community Church at Council House, the Kickapoo Center, and the Hominy Friends Church.

The third Friends Seminar on American Indian Affairs met July 6 to 9 at Bacone College, Muskogee, Okla. Norman Young, Administrative Secretary of the American Friends Board of Missions, served as moderator for all sessions. Seventeen Yearly Meetings and twelve Indian tribes participated in lectures and round tables.

"Merging Cultures in a Changing World," an address by Graham Holmes, Area Director of U.S. Indian Service, Muskogee, set the tone of the deliberations. The group arranged for several panel discussions and small discussion groups. Following each of these panels, four small discussion groups were formed to pursue more thoroughly questions raised by the leaders. One Indian speaker sees in the Pan American (sic) Indian movement, Congress of American Indians, Pow Wows, and the taking on of a common language many indications of a desperate search for identity. The American Indians do not want to be absorbed.

Seminar attenders were increasingly aware of mutual need and help. With the business and evaluation sessions completed, they met Sunday evening for a devotional meeting arranged by the Reverend David Owl in which Kickapoos, Cherokees, and Senecas participated in their own cultural pattern.

The opportunity for study and appreciation of the arts and crafts came in a leisurely tour of the art gallery and the museum at Bacone. Since 1848 this college has given training to Indians across the country. The present student body numbers 300, with 40 tribal cultures represented. Many day students are non-Indian, so that there is about a 50-50 ratio and a good confrontation of cultures. A day tour of the Cherokee country in southeast Oklahoma, visiting Indian schools, craft centers, Health, Education and Welfare hospital and program, was arranged by Armin Saeger on the Monday following the Seminar.

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Editorial Comments

The Moral Radiation Effect

THE case of Major Claude Robert Eatherly, who in 1945 released the first atomic bomb over Hiroshima, has only sporadically occupied the American public and even seemed forgotten at the occasion of last month's Hiroshima commemorations. It probably will soon be more widely debated when his correspondence with Günther Anders, an Austrian philosopher, will be published in this country together with translations into several other languages. It is a human document of lasting impact on our conscience.

Eatherly's story is not yet sufficiently known. After his military discharge in 1947 he tried to live with his wife and children the normal life of a small executive in Texas. However, the hellish fire of Hiroshima and the distorted faces of its victims kept disturbing him, even invading his dreams. A few drinks or some pills seemed to help until he learned in 1950 that the United States was constructing a hydrogen bomb of even greater efficiency. He had treatment in a military hospital and then changed jobs. But his restlessness increased, and in his welter of despair he decided upon a career of minor crimes, thus subconsciously seeking punishment. There followed a depressing sequence of court cases and confinements in hospitals. The tortured officer appeared alternately insane or an amateur gangster. Several times he escaped from mental institutions and was captured or surrendered voluntarily. The people of Hiroshima wrote him that they considered him innocent of the holocaust. His wife divorced him, and he became a roving nobody until an Austrian scholar and philosopher, Professor Anders, accidentally heard of his case and started a correspondence with him. It proved more therapeutic than the earlier psychiatric treatment had been. This exchange of letters penetrates to the last recesses of man's conscience.

Tragic as Major Eatherly's case is, his sensitivity to the share he had in the first atomic bombing is a ray of light in our season of deep human winter which equates compassion with weakness and love of our neighbor with naivete. The first bomb was thrown to promote "Freedom from Fear," but it still radiates a panic of such lasting intensity that Major Eatherly has become a symbol for modern man's state of mind. The first bomb was thrown to defend democracy; yet it inaugu-

rated a period in which the exclusive power of a small group of men will decide our fate without considering or consulting public opinion, as we now can see in the continued testing of the United States and of Russia.

Why do we ignore Major Eatherly's case? We neglect it because we sense that his conscience ought also to be ours. We want to ignore his existence in the suburbs of insanity because his fate directs the floodlight of our attention upon the sleepy landscape of our own worst fears as well as our indolence in the face of the total threat hovering over us. Eatherly's photo shows a clean, open-faced American. He looks like millions of others. Will the millions be touched by his sensitive conscience before it is too late?

(As we go to press, we learn that *Burning Conscience* by Claude Eatherly and Günther Anders has just been published by the Monthly Review Press, New York City; \$4.00; 139 pages.)

What Would You Have Said?

The criticism which the TV performance of *The Gentle Persuaders* caused is still vibrating among Friends, who are likely to be more united in their opinion about this film than at an earlier windfall, when Jessamyn West's *Gentle Persuasion* was performed as a moving picture. There were a good many reasons for disagreement with the recent performance. In answer to the protest concerning the beer and cigarette advertisements the producers stated that Friends in the film were not shown supporting beer or cigarettes, with which they so uncongenially found themselves projected on the screen, but that the producers of both these commodities supported Friends by making the showing of the film possible. True as this argument is, those standing for abstinence would hardly accept such promotion if given a choice; they would in all likelihood consider the sponsorship by those ignoring or opposing their testimony suspect.

Friends speaking in the film may well have been more explicit during the actual filming before the original length of the film had to be curtailed. At the actual performance their all too brief pronouncements appeared, indeed, incomplete. What should they have said in the short time allotted to them? What kind of a brief pronouncement on Quakerism would anyone produce, apart from the cliché-ridden, standby phrase which states that we believe in "that of God in every man"? One of the

regrets of those inquiring into our beliefs is that they are likely to receive inadequate or vague answers. We are aware of the precarious borderline between a creed or a confession of faith and the expression of a personal religious conviction. We also want to heed the responsibility implied in speaking for others or for a whole group. Still, the question remains, "What would I want to say about Friends at a significant or public occasion?" A silent, written, or vocal exercise in this kind of internal dialogue with an inquirer or an anonymous group might prove helpful.

An Old Legend

An ancient Hindu legend tells of the time when all people on earth were gods. But they sinned and abused their divine qualities so that Brahma, the supreme god, took the godhead away from man. Some gods advised

him to hide it deep in the earth, but Brahma thought that men would dig deep and find it there. He equally rejected the suggestion to hide the divine attributes of man on the highest mountain where men might again climb and capture the godhead. When the minor gods gave up counseling Brahma, he decided to hide the godhead within man himself because, as he said, man would never think of looking there.

This pleasant story, contained in the August, 1962, issue of *AA Grapevine*, the Journal of Alcoholics Anonymous, carries a note especially familiar to Friends and helpful beyond the traditions of age and race. At his next incarnation the good Brahma might be surprised to find how many men, Quakers and others, have in the meantime cherished the search for the divine spark within themselves.

Belief and Action in an Age of Science

By WILLIAM D. LOTSPEICH

FRIENDS have been called "seekers" from their beginnings in the 17th Century. It therefore seems fair to ask ourselves what it is we are seeking. Are we making any progress? Hopefully a seeker wants occasionally to find. If this is so we must, as religious seekers, take stock of our findings and the techniques we are using in the search. If one does this, he may realize he has found more than he thought he had, and at the same time see new value in the process of discovery. For what they are worth, then, I would like to share with you some thoughts about the techniques of finding a belief.

First of all, I am convinced that the search for belief must be active. We will not know what we believe just by sitting around passively hoping to be presented with a perfect recipe. To be sure quietness, openness, and receptivity are important elements, but passivity is not. We must think, read, know as much as we can. As a part of this active state it seems to me of the utmost importance to have "the will to believe." I use this phrase in the sense that William James used it in his famous essay of that same title. James did not have in mind anything Pollyanna or superficial; rather he spoke of something that grew from his own experience. His father was a mystic and placed upon his children the burden of coming to grips with the problem of religious belief. William decided as a young man, in the painful absence of belief, to proceed toward one by an act of his will on the work-

ing hypothesis that the acquisition of a belief, that would form a moral basis for his life, was worth achieving. He decided to behave as if he had a belief, and see where it would lead him. This decision was catalytic.

James oriented his research, as a psychologist and philosopher, around the nature of religious experience, and this research culminated many years later in his classical work *The Varieties of Religious Experience*. The book had by then become a part of him; his early decision to believe had actually catalyzed the acquisition of a belief in fact. Although scholars in philosophy have criticized the logic of James' essay *The Will to Believe*, I have found the basic idea on personal and perhaps illogical grounds, to be enormously useful as a technique in the development of a belief.

Having willed to believe, or decided consciously that I can discover a belief, I then found a new meaning in worship and prayer. As a research scientist I find that I do not have ideas about my problem in the laboratory unless I sit down and consciously decide that I am going to have ideas. This I usually do in the quiet of my study where all other thoughts are pushed aside and I can bring my mind to bear on the central problem at hand. Very often in such periods of concentration there springs forth in my mind a new form, a unity from ideas that were previously disparate. These are the quantum jumps that have moved me forward in my research as a scientist. They come into the prepared mind that is concentrating.

The same thing happens in meeting for worship. We consciously decide to enter worship, clear our minds of extraneous thoughts, compose our restless bodies, and

William D. Lotspeich is chairman of the Department of Physiology at the School of Medicine and Dentistry, the University of Rochester, N. Y. The present selection from his address at the Friends General Conference represents the center part of his lecture, which is likely to be published in full.

concentrate with our whole mind on the problem of discovering spiritual reality. In this process a number of important elements enter in. First we adopt an attitude of openness; we become uninhibited receivers, not passive but tuned and concentrated. Secondly, we adopt the frame of mind that sees us as a part of a larger scheme and tries to see examples of this in nature, and our relations with others. In this attitude of seeking and openness we use prayer to express feelings of adoration, of closeness to the source of creation and love we call God, and to give thanks for those moments when we have experienced His presence.

In this framework we may experience a new release of spiritual energy which often leads to new ideas for understanding and action. We see in the recent events of our lives new meaning not previously perceived, and if this reaches sufficient intensity and clarity it may lead us to vocal ministry. If worship can continue like this for sustained periods, it cannot help but lead us to a more highly defined sense of spiritual awareness, and this is the main form in which a religious belief presents itself to us. This is in essence the mystical awareness of a Divine presence, the thing that distinguishes religious belief from humanism or ethical culture.

The structure of a belief must also include belief in oneself. It is hard to say whether this element contributes to or derives from the sort of worship experience just described; probably both. Nevertheless each of us must believe first that he is capable of a productive, useful life motivated by a sense of purpose, and reasonably free of the inertia that comes from hopelessness and a sense of failure. This is the unified personality that can love himself before he can love his neighbor. Erich Fromm deals with this problem most effectively in his books *Man for Himself* and *The Art of Loving*.

Another ingredient in the discovery of belief, one that has impressed me recently, is the realization that it usually reveals itself in stages. To be sure, we may experience moments of intense mystical awareness, but for the most part, like the evolution of the earth and its living inhabitants, belief is also an evolving thing. It

unfolds within and around us. Also, according to evolutionary theory, it has mutations, follows natural selection in the environment of experience. It seems utterly right that as we see ourselves natural in the animal sense, we should also accept the natural evolving aspect of our religious belief.

To see belief in this evolutionary sense leads me to a position where I accept myself and my situation today and at the same time I am expectant, because tomorrow I may change. Yet through these tentative and evolving aspects of belief there runs the permanent fabric of faith, faith in the knowledge that I am a participant in the constant process of revelation. It is this that provides the continuity and the direction for the growth of belief. To understand belief in this evolutionary sense is completely in harmony with the way we Quakers approach our experience of the inner light. We hope to live up each day to that measure of the light we perceive and can express, while at the same time progressing toward a fuller and fuller measure of the light. To know the inner light is to know a belief.

Finally in this discussion of how to believe there is the element of commitment. Albert Schweitzer embodies this in his life and in his use of the term "ethical mysticism." We must know, he tells us, all we can by study and contemplation. We must examine the attempts to develop a life view by rational means. But when all this is done, there remains a residue of skepticism that can only be resolved by the decision to make a commitment. Such a commitment is both ethical and mystical, and in it one finds the true meaning of life. Christ said the same thing when he told us that we have to lose our life to find it.

Summer Snow

By DANIEL GORDON

Pear tree petals on the sun-drenched ground:
A delicate white tracery without the chill of winter day,
As though a kindly Artist, infinitely wise,
Designed immortal tapestry for mortal eyes.

No vice can harbor in you, no infirmity take any root, no good desire can languish, when once your heart is in this method of prayer: never beginning to pray till you first see how matters stand with you; asking your heart what it wants, and having nothing in your prayers but what the known state of your heart puts you upon demanding, saying or offering unto God. A quarter of an hour of this prayer brings you out of your closet a new man; your heart feels the good of it; and every return of such a prayer gives new life and growth to all your virtues with more certainty than the dew refreshes the herbs of the field: whereas, overlooking this true prayer of your own heart and only at certain times taking a prayer that you find in a book, you have nothing to wonder at if you are every day praying and yet every day sinking further and further under all your infirmities. . . .—WILLIAM LAW: *Selections on the Interior Life, with comments by Mary Morrison, Pendle Hill Pamphlet 120*

New England Yearly Meeting

By ELIZABETH F. BALLARD

FROM June 19 to 24, the New England Friends came together on the campus of Pembroke College of Brown University in Providence, R. I. Though large in number, we moved through the days uncrowded physically, but a little pressed for time, for it was a rich, full program.

One of my assignments was the Nominating Committee. In this situation I was more aware than some others of the far-reaching effect of a report, submitted last year, and adopted by the whole Meeting, of the committee to study committee structure in the New England Yearly Meeting. Groups of related committees were clustered into departments, much as the teaching departments of a college are put together into divisions. This involved finding Friends who were not on other committees to serve as members-at-large in a department.

One of the newest committees of the Outreach Department, the Committee on Meetings and Extension, has the concern of revitalizing dormant Meetings and encouraging the formation of new ones, with special attention to "changing circumstances and developments that are related to shifting populations." How may these circumstances bring Friends in residence together in new communities?

The Northwest Quarter had welcomed into membership the Bennington, Vt., Monthly Meeting this spring; on Wednesday, the Yearly Meeting received it into the larger circle. Marian Smith, Meeting Clerk for Bennington, spoke to us briefly of the Meeting's history and its hopes.

Of new developments in New England Yearly Meeting, the revision of the Discipline, now at the half-way mark, is one of the most important. We were urged to purchase copies of the draft version to take home to our Meetings. There was lively discussion about actually using it before its trial period was over and before the whole Discipline had been accepted by the Yearly Meeting.

The most intense give-and-take followed Ted Paullin's report on Peace and Social Concerns. There is a wide spectrum of feeling about peace demonstrations, even vigils. Therefore the suggestion that the Yearly Meeting itself officially sponsor every project of the committee brought out a great variety of comments.

No part of the week at Providence was calculated to bolster our complacency. Every one of the speakers—even Moses Bailey in his delightful Bible talks centering about mountaintops in Palestine—spoke to the times and their terrible challenges. Colin Bell, Executive Secretary of the American Friends Service Committee, in a major address on Tuesday evening, "The Spiritual Basis of our Social Concern," touched us deeply. Perhaps the best fragment to pass on to you is his quotation from Christopher Fry's *A Sleep of Prisoners*: "... so that we may 'tread where humankind has not yet trod.'" The Young Friends (admirably led in their panel discussion by Paul Lacey of Pendle Hill) showed their concern at the trend the world and their generation are taking.

Elizabeth F. Ballard, of Norwich, Vt., is a member of Hanover Monthly Meeting, N. H.

Reports on Algeria and its refugees had several spokesmen. Esther B. Rhoads of Philadelphia, recently returned from the refugee groups in Morocco and Tunisia, gave us a most vivid description. Herbert Huffman, in his AFSC report, also rendered a moving account of his visit to them. The AFSC spread the word about many little supplies that would mean much to the refugees, and eager Friends sprang into action to provide such things as cast-off soap, ruined nylons to stuff toys for the children suffering in hospitals, and yarn to be knit into afghans.

Several New England members of the Friends World Committee and Fellowship Council journeyed to Kaimosi, Kenya, to that world body's great meeting, on which Juliana Perry reported to us. Dr. Frank A. Lepreau, Jr., was on hand to answer questions about his two months' practice of medicine at Friends Hospital there. Willard Ware gave us a good account of his visit to Kenya last January at the behest of the Five Years Meeting, to arrange for the transfer of the Friends Mission to the East Africa Yearly Meeting.

New England Friends love to sing, and they had two opportunities daily, the hymns in the morning and the songs after supper while sitting on the steps of Alumnae Hall. The young people's orchestra played beautifully for us on Saturday night, and a junior group entertained us with charades made from proverbs. There were visits together at the college snack bar and mass expeditions down the street late at night to the ice cream parlor.

George Bliss, our clerk of several years, and Tom Bodine, our clerk-to-be, closed the worship meeting by rising together from the facing seats, offering a word of prayer and farewell, and shaking hands. May we all meet again in 1963!

The Dark and the Light

By EMERSON LAMB

THOSE who are seeking a religion, a union with the divine, that can give meaning to life and be a source of strength, a "refuge from the stormy blast," must perforce listen to the counsel of saints, mystics, and spiritual directors. Yet often these counsels present problems, even contradictions, that puzzle and discourage the modern seeker. We are told, for instance, that only in the "dark night of the soul," only through the agony of a Gethsemane, can one know the presence of the living God. But we are likewise told that our religion must not be a medicine, not a mere "refuge from the stormy blast," to be resorted to in time of trouble and despair.

Too often, indeed, do we Americans use the pragmatic test. We ask, "Does it work?" We demand results, and confuse true worth with apparent success. What, then, are we to do? Are we, through the sorrow and despair

Emerson Lamb, a member of Stony Run Monthly Meeting, Baltimore, has retired from her position as a teacher of French in a girls' preparatory school. She writes that she is "now busy in the maelstrom of those activities that we, perhaps vainly, hope constitute a short step on the long road to peace."

that life affords, to find ourselves finally in "the dark night of the soul," only to realize that we must mistrust whatever spiritual union and strength may thus be granted us? There lies here, I believe, a problem for many present-day seekers. The solution is, of course, logically obvious, but practically how difficult!

Whatever spiritual insight and strength may come in the dark night of the soul, in order to be of value, must be tested by time, and by the blinding light of happiness and prosperity. For some it is more difficult to be "fair-weather Christians" than the reverse. In other words, if the medicine is not a mere palliative, is truly curative and has a lasting effect that bears the test of both joy and sorrow, darkness and light, and the even more grilling test of boredom, then, and then only, dare we give it our trust, our faith, our loyalty. And many such tests will surely be necessary before that union with the Eternal can become lasting, and we be blessed with the Divine Presence.

Progress Report on the Caleb Pusey House

By MARY SULLIVAN PATTERSON

AN article in the FRIENDS JOURNAL of April 1, 1961, "Rescuing the Caleb Pusey House," was the springboard for widespread efforts to raise funds to preserve and restore this primitive Quaker home. Situated at Upland, near Chester, it is the earliest surviving, English-built house still intact in Pennsylvania. Within a week after publication of the article checks and encouraging letters had arrived from Virginia, New York, Ohio, California, Indiana, and the District of Columbia, as well as nearby Pennsylvania, Delaware, and New Jersey. During the year almost 200 Friends contributed about half of the \$16,500 so far raised. There have been close to 450 contributors from 22 states, including nine foundations. The State of Pennsylvania granted \$4,000 in 1961, but there will be no more money from that source before July, 1963. The whole project will cost about \$70,000, half of which will come from the State.

The Caleb Pusey House has been unoccupied for a year. It has been boarded up this past winter. Since it is fragile as well as old, it was decided that the restoration must start this spring. The architect, W. Nelson Anderson, has taken up the rotten floor boards directly above the ground. In so doing he has determined that the left part, as one looks at the house from the front, rather than the right, was the original half. Mr. Anderson says the left part had a clay floor, but when the addition was made, no later than 1696 (when Chester

Meeting met here), a niche was built in the stone wall to keep the wood floor from touching the earth.

Mr. Anderson has noted other features which show that the house was hastily constructed within a few months after William Penn arrived in Pennsylvania. The builder was Richard Townsend, who came out with Penn, later lived in Germantown, and belonged to Abington Monthly Meeting, Pa. He was to build a mill where the colonists could have their grain ground, and then erect a home for the miller. He did not dig a cellar but collected nearby fieldstone, leaving the inside rough and unplastered, as John F. Watson, the annalist, noted in 1827. He called it "a very lowly stone building." The nogging (construction of the walls) is similar to that of many a house in medieval England. The high pitch of the original roof and the small windows all show that this was the home of an early settler, fortunately confirmed in deeds and in contemporary writings.

This is the only house left in Pennsylvania with important connections with William Penn, who was in business with Caleb Pusey in the mill on Chester Creek. We imagine that he visited this house on several occasions, and we now know from Thomas Story's long *Journal* that Penn had dinner here on Christmas Day, 1699. This house, so close to the King's Highway, was a natural stopping place for Friends traveling from Philadelphia to Maryland. One night in 1700, Aaron Atkinson, Edward Shippen and his wife Rebecca, Samuel Carpenter, Isaac Norris, Griffith Owen, and Thomas Story slept within these walls. The family consisted then of Caleb Pusey and his wife Ann; their two daughters, Ann and Lydia; the two stepsons, Henry and Francis Worley, plus the bound boy (later good Friend Alexander Ross). So the accommodations may have been crowded. Caleb's nephews, Caleb Pusey and William Pusey, did not arrive from England until a few years later. It is from these young men that those with the Pusey name in America are descended.

Caleb Pusey was a miller only until 1706, when he sold his share to Penn. During all these years Caleb had been serving the government of Pennsylvania in many ways. When George Keith, the schoolmaster in Philadelphia, sought to divide Friends with theology in the early 1690's, it was Caleb Pusey who took up his pen to preserve the recognized form of Friends worship and to defend Penn. The booklets Pusey wrote are "rare book items." Because he kept accounts of the early colonists and where they had come from, and the setting up of the Meetings, he is now recognized as Pennsylvania's first historian.

In 1717 Caleb and Ann Pusey left Chester and retired to London Grove, Pennsylvania, where most of the younger members of their family were living. A beautiful walnut cupboard was built for them that year with the raised letters of Caleb's name, their initials, and the date. This piece belongs to the Philadelphia Museum of Art, which will lend it to the house. The authentic furnishings will be undertaken by Bart Anderson, Director of the Chester County Historical Society. Maxfield Parrish, 91-year-old artist, has sent the wedding certificate of Caleb's younger daughter, Lydia, who was his ancestor. She married the Welsh Friend, George Painter, in 1707 at Chester

Mary Sullivan Patterson, a member of Swarthmore Meeting, Pa., is Secretary of the Meeting House Fund Committee, Friends General Conference, and Cochairman of The Friends of the Caleb Pusey House, Inc. A sketch of the Caleb Pusey House appears on page 138 of her earlier article, "Rescuing the Caleb Pusey House," FRIENDS JOURNAL, April 1, 1961.

Meeting. Several prominent Friends signed the certificate.

While a local group has been working hard for a year and a half to raise the money and to establish a Caleb Pusey Park in this area, much credit must be given to the real interest which Friends have shown in this project. Sixty Friends are listed among the spousors, as are four Meetings and the Friends Historical Association. When the house is properly restored and furnished, it will be a wonderful American history lesson for school children and tourists, the only early Quaker pioneer home.

When the restoration begins this spring, it will be well if there is enough money to keep the work progressing. The local group still has \$18,500 to raise, but believes that another \$7,000 is in sight from the Delaware County Commissioners, the Borough of Upland (which is having a Caleb Pusey Day), and members of the Welcome Society. If hopes are realized, only \$11,500 will be needed, about a third of the project. Those who wish to give to the restoration will become Charter Members. Checks should be made out to The Friends of the Caleb Pusey House, Inc., and mailed to Box 256, Swarthmore, Pennsylvania. Additional information can be secured from the same source.

The Arthur Morgan School

By ERNEST MORGAN

THE Arthur Morgan School, to be operated along the lines of Quaker educational philosophy, will open in September, 1962, under the leadership of Elizabeth Morgan and Robert Barrus, of Celo Meeting. It will be under the auspices of the Celo Health Education Corporation, a nonprofit organization, and will be associated with Celo Community, near Burnsville, North Carolina, founded in 1934 by Clarence Pickett, Arthur Morgan, and William Regnery.

The choice of the name, which was suggested by friends, reflects the educational and social program of the school. It will be a small boarding and day school, initially for the 7th, 8th, and 9th grades, with an active program of work and study. Much of our inspiration has been drawn from the educational writings and experiments of Arthur E. Morgan and Mahatma Gandhi (on "basic education"). Much was drawn also, through Lucy Griscom Morgan, from the teachings and example of Henry Russell, one of the organizers of George School.

To prepare ourselves for this undertaking (and to prepare the site, too), we have for the past four years conducted a summer work camp with boys and girls 12 through 15. Our work-camp experience with these teen-agers supports our conviction that they desire and need to take part in genuine productive work, as well as to acquire book learning and recreation.

The location was chosen for (1) an environment in which

Ernest Morgan, active in Yellow Springs Meeting, Ohio, served with the American Friends Service Committee in Gaza. He is President and cofounder of the Antioch Bookplate Company. "Most important," he whimsically adds, "I am the husband of Elizabeth Morgan." Elizabeth Morgan, a trained pianist, singer, and successful schoolteacher, will be on the staff of the Arthur Morgan School.

a simple way of living would not involve unpleasant contrasts with neighbors; (2) the highly desirable human setting provided by Celo Community, and the land which the community has generously furnished; and (3) a setting of rare natural beauty in the Black Mountains of western North Carolina.

Both before and after junior work camp this summer we had a series of one-week cooperative family work camps. Each was limited to six or seven families and involved work, recreation, and discussion centered around topics such as "Community Relations," "Problems Families Live With," "Community Values and Leadership," and "Family Music." Appropriate resource people took part in each session.

We are located 50 miles east of Asheville, just off Route 80, seven miles north of the Blue Ridge Parkway. Visitors are invited. Sunday morning meeting for worship is at 10:30. Literature on both school and camps is now available from Elizabeth Morgan, Box 79, Route 5, Burnsville, North Carolina.

Book Survey

A Study of History. By Arnold J. Toynbee. Volumes 1 and 2, *The Genesis of Civilizations*. 484 and 452 pages. \$2.45 and \$2.35. Volume 3, *The Growth of Civilizations*. 551 pages. \$2.75 (all three in paperback). Oxford University Press, New York, N. Y., 1962.

The publication of Toynbee's ten-volume work in unabridged paperbacks is one of the most ambitious publishing projects in the American book market. The total of this monumental work evolved over a period of forty years, and the recently published volume, *Reconsiderations*, contains a good many of Toynbee's self-corrections which unavoidably have accumulated over the years.

Toynbee's work is usually considered as representative of the cyclic theory in history writing—the idea that the laws of historic sequence make definite events recur, albeit under different circumstances. This much-debated theory accounts for the fact that in these first volumes, which record the history of early civilizations, the reader also encounters modern events or personalities set within the sweep of antiquity. We can study them with Toynbee's law of "withdrawal and return" in mind. These are far-ranging vistas, and the scope of the three volumes is as rich as is their colorful treatment.

Ancient Israel: Its Life and Institutions. By Roland de Vaux. McGraw-Hill Book Company, New York, N. Y., 1961. 592 pages. \$10.95

This erudite collection of information covers all areas of personal and public life in ancient Israel. The details of family life and law, the person and power of the ruler, economics, civil law, military and religious institutions, the temple and priesthood—for all these and related areas will the reader find rich and well-documented information. The book logically connects the Old Testament with the period of Jesus' life and the material is well organized and easy to locate. We strongly recommend the book to the general reader and to teachers.

The Displaced Person's Almanac. By John Pairman Brown. Beacon Press, Boston, Mass., 1962. 134 pages. \$3.50

This book is the tentative balance sheet of one man's search

for truth within, away from the clutter of our TV and radio verbiage and high-powered church activities. Steeped in Bible and antiquity, Mr. Brown is equally at home in modern life. Here is one writer who can speak the sophisticated lingo of our time and not only preserve but sharpen his humor into satire when examining our public and private dishonesties or foibles. It is refreshing to see a brilliant mind like his renew our Christian vision in the midst of our cultural chaos and nihilism. The sad state of much of our religious literature seems redeemed by this truly new voice. His message will be eagerly heard by many and his method should be emulated by young Quakers—whether pastoral or nonpastoral, angry, “beat,” prematurely settled, or unsettled—if they have the ambition to write.

Tsar and People. Studies in Russian Myths. By Michael Cherniavsky. Yale University Press, New Haven and London, 1961. 258 pages. \$6.00

The author has collected and evaluated the myths of the “Holy Ruler” circulated in Russia for over a thousand years. The saintly or semidivine attributes of the rulers were said to have predestined them for their role as mediators between God and their people. An inseparable part of the paternalism exerted by the tsars, such indigenous beliefs explain the nation’s submissiveness under communism. We recommend this excellent study to the serious student of history who is not satisfied with the slogan that Marxism is the explanation for all Russian problems.

When Trouble Comes. By James E. Sellers. Abingdon Press, Nashville, Tenn., 1960. 128 pages. \$2.00

When I seek help in trouble, I need an old saint who has felt deep pain and has learned to practice compassion. Here we have instead a young man, whose picture shows a cherubic, unlined face. His training has been toward electrical engineering and journalism. Sellers does have a bright idea about how God can be thought both just and loving in the midst of hurricanes and Hiroshimas.

The World’s Last Night. By C. S. Lewis. Harcourt, Brace and Company, New York, 1960. 113 pages. \$3.00

If C. S. Lewis wrote a book about “ships and shoes and sealing wax,” it would still be a delight to read, if only for his style. When he turns his brilliant skill to the “Ethics of Prayer,” “Obstinacy in Belief,” “Good Work and Good Works,” and, finally, “The World’s Last Night,” the combination guarantees a memorable intellectual experience. There is even a new Screwtape paper included, but it seems designed to be the last, more’s the pity.

Gandhi on World Affairs. By Paul F. Power. Public Affairs Press, Washington, D. C., 1960. 128 pages. \$3.25

Gandhi’s ideas on nonviolence have a more than historical interest for us at a moment when the American Negro is successfully testing Gandhi’s advice to practice his teachings in the United States. The great Indian’s views on totalitarian politics, especially communism, are as instructive as was his critical stand on Christian missions. We recommend this thorough and informative study.

Stories from the Ukraine. By Mykola Khrylovy. Philosophical Library, New York, 1960. 234 pages. \$3.50

Krylovy’s stories reflect the true life of Ukrainians. The gifted author’s disillusionment with communism and his final suicide lend the sketches an even greater interest and authenticity.

The Moulding of Communists. By Frank S. Meyer. Harcourt, Brace and Company, New York, 1961. 214 pages. \$5.00

Among the many anti-Communist books the present one stands out with its convincing description of the formation of Soviet man and his psychology. The author, a former member of the Communist Party, is in the position of illustrating from personal experience the strategy of Communist education in America.

Christian Yoga. By J. M. Déchanet. Harper and Brothers, New York, 1960. 196 pages. \$3.75

Yoga is a specific form of physical discipline leading to a desired spiritual state. Its advocates guarantee both euphoria and peace of mind as sure rewards of its practice. It imposes nonviolence, truth-telling, chastity, poverty, and consideration for others. The Hindus used it to achieve “the extinction of all functions of the mind,” “to disabuse itself of the belief that it has something to accomplish in this world and something to expect from it.” Christian yoga accepts this discipline in order to achieve a more intense perception of Father, Son, and Holy Ghost, leading to certifiable salvation.

Friends are not wholly strangers to an awareness of the possible influence of the body upon worship, as frequent concern for posture in Meeting will testify. Yoga, however, will hardly be adapted to the corpus of Quaker testimonies unless it changes completely. For this reviewer, at least, personal preferment, whether material or spiritual, is a purpose for religious effort that cannot be commended.

The Invitation to Learning Reader on War and Peace, as Broadcast on the CBS Radio Network. Edited by George Crothers. The Carnegie Endowment for International Peace, 345 East 46th Street, New York 17, N. Y., 1960. 102 pages. Free on request.

In a series of panel discussions of great books, the problem of war and the possibilities of peace are discussed.

Stammerer’s Tongue—A Book of Prayers. By David Head. The Macmillan Company, New York, 1960. 106 pages. \$2.50

An eye-catching title is this, especially for a little volume of prayers. But these pages show us the attempts of a newly convinced Christian to put his faith (questions and all) into words (spoken and unspoken). Many of these efforts can bless the quiet minds of Friends engaged in silent worship. Take this one, for instance: “Give us power, not only to launch a sputnik, but to follow a star.”

The Borderland. By Roger Lloyd. The Macmillan Company, New York, 1960. 111 pages. \$2.50

Writing from the viewpoint of the true lover of literature, Canon Lloyd of Winchester Cathedral, England, explores the area in which theology and literature overlap, taking as his boundaries all between Ezekiel’s Man with the Inkhorn and

Charles Williams. Dante, Milton, Browning, G. K. Chesterton, Dorothy Sayers are residents of this country. Robinson Crusoe, Bunyan, Shakespeare, C. S. Lewis, Dickens, Emily Brontë, and a host of others illuminate creed and doctrine, the worth of character, and the mystical vision. Canon Lloyd's historical allusions, poetic quotations, and psychological references spill out with gratifying urbanity, but he knows a true from a secondary mystical vision. Closely akin, he feels, are the coming of the muse of inspiration to the artist and the coming of the Spirit of God to some child of His choice.

Friends and Their Friends

During the August 6 anniversary of the Hiroshima atomic bombing a number of peace demonstrations took place in various cities abroad and in the United States. Radio reports from Hiroshima and Nagasaki mentioned tens of thousands of worshipers publicly pleading for peace and the cessation of atomic tests. *The New York Times* of August 7 describes in great detail a peace march of 2,000 participants terminating in a vigil on United Nations Plaza, New York. Norman Thomas, A. J. Muste, and Homer A. Jack were among the leaders of the demonstration, which divided into three groups marching to various places for other vigils. Among the sponsoring groups were SANE (Committee for a Sane Nuclear Policy), the FOR, AFSC, ADA, Women Strike for Peace, Jewish Peace Fellowship, and several smaller groups. One of the speakers was Dr. H. Stuart Hughes, Harvard University, who is an independent candidate for the United States Senate in Massachusetts.

Record of Philadelphia's mourning for Hiroshima, nay-saying to cold war attitudes and practices, and yea-saying to world organization for peace was not to be found in the public press, which on Monday was featuring on every page the death of Marilyn Monroe. Nevertheless, on Sunday morning, some hundred and twenty stood from 10:30 to noon in quiet vigil around the triangle in the base of which stands the City's Hospitality Center. Perhaps twenty-five more came for the subsequent hour of unprogramed worship. The four-page leaflet (cartoons and brief text) prepared by Friends Peace Committee, sponsor of the vigil, was distributed also on Monday in Center City and West Philadelphia; Robin's Book Store (6 North 13th Street) took two thousand; a mailing of five hundred has gone to Indiana; estimated total distribution, about seven thousand.

Other peace groups in action in the city were the FOR handing out its literature outside churches on Sunday; Women Strike for Peace distributing its leaflet widely on Monday and Tuesday; and the Student Peace Union leafleting at the Zoo on Sunday afternoon. Wallace Nelson distributed in Powelton Village (West Philadelphia) a flyer prepared by Peacemakers and bearing his own name and address; six hundred of the FPC leaflets distributed in the area similarly carried the names of two local residents—indicating a desire to speak as neighbor to neighbor in personal conviction.

The president and general secretary of the National Council of Churches have issued a joint statement commenting on

the Supreme Court's decision of June 25 which, in effect, declared the use of prayer in public schools unconstitutional.

J. Irwin Miller, Council president, and the Rev. Roy G. Ross, general secretary, said:

"No one can speak officially for the National Council of Churches regarding the recent Supreme Court decision, since the Council has neither had opportunity to consider this decision nor has it adopted any policy covering some of the issues involved in the decision.

"The Council has recorded its conviction that 'the school has a responsibility with respect to the religious foundations of our culture. . . . No impairment of the separation of church and state is involved in the assumption of such responsibility.'

"The Supreme Court bears the responsibility for interpreting the laws of our country. However, this does not relieve the churches, the schools, and individual citizens from the imperative for finding, within the letter and spirit of the laws of the land, ways to recognize the importance of religion to a healthful culture and to emphasize the strong religious convictions which have been the foundation of our nation.

"The principle of separation of church and state must be observed and the rights of minorities respected. But, this principle and these rights need not and must not prevent forms of public school recognition of the role of religion as viewed by the vast majority of parents and other American citizens."

The fifth annual Bucks County World Peace Fair will be held on September 8, starting at 12 noon, at the Hugh Carcella Community Center, Fairless Hills, Pa. More than 40 groups will participate in the Fair, and leaders will include Leo Szilard, President of the Council to Abolish War, Ruth Gage Colby, International Coordinator of the Women Strike for Peace, and Taylor Grant, news commentator for radio station WFLN.

A family occasion, the Fair will offer discussions, a forum on war and peace, entertainment, and special programs and facilities for children.

Admission will be based on a 25 cent contribution for each adult; 10 cents for each child. Dinner platters (4 to 7 p.m.) will be \$1.25 for adults and 75 cents for children.

Additional information can be obtained from World Peace Fair, 970 Woods Road, Southampton, Pa.

The Unitarian Universalist Association, 25 Beacon Street, Boston 8, Mass., began publication of a news magazine on May 16. Some 40,000 copies of *Challenge*, printed in Boston, were distributed nationally to Unitarian Universalist churches and societies. With liberal use of illustrations, the publication deals primarily with activities of members. Noted educator Sophia Lyon Fahs, author or coauthor of 15 books for liberal religious education, is the subject of the cover story in the first issue. The magazine will be issued on request, without charge; five issues are planned during the next church year.

Gilbert F. White will spend the next academic year as Visiting Professor of Geography at Oxford University, England, where he will be accompanied by Anne White and their two daughters, Mary and Frances. Son Will is to remain in the United States for his senior year and graduation at Scattergood School, West Branch, Iowa. Gilbert and Anne White made a spring trip to Japan, where he reported to a U.N. Technical Assistance Committee on his aerial survey last fall of the Lower Mekong River basin in southeast Asia developing a conservation program. While in Tokyo the Whites observed the Quaker diplomat project and attended the Friends Meeting there.

As a tool in helping First-day Schools plan their curriculums, a revised curriculum chart has been prepared by the Religious Education Committee of Philadelphia Yearly Meeting. At present it is in tentative mimeographed form, available upon request from the office at 1515 Cherry Street, Philadelphia 2, Pa. It lists courses of study and resource books for five age groups (nursery through young people) for such areas of study as Bible, Quakerism, peace, worship, wonder and order of the universe, world religions, and application of Christian principles. After further revision the chart will become the center spread of a *Curriculum Handbook*, which will include detailed information about all of the materials, plus a more complete listing of resources. This *Curriculum Handbook* will be available in September at a nominal cost.

Robert A. Lyon, executive secretary of the American Friends Service Committee's New England Regional Office, at Cambridge, Mass., has left for Europe, where he takes up a two-year appointment in Geneva as director of the Friends International Center and assistant Quaker International Affairs Representative. He is accompanied by his wife, Patricia, and their four young sons. Robert Lyon will return to his former post at Cambridge in 1964.

John A. Sullivan, prominent news director of WCAX Radio and Television, Burlington, Vt., has accepted appointment as executive secretary of the American Friends Service Committee for New England effective September 1, and will resign his present position on that date.

Sullivan has attained considerable prominence in Vermont public affairs. He is State chairman of the Vermont Advisory Committee to the U. S. Civil Rights Commission, a member of the Board of School Directors of South Burlington and a member of the Town Government Committee of South Burlington.

His religious activities in the Society of Friends have included committee responsibilities in the New England Yearly Meeting, the Northwest Quarterly Meeting, and the Burlington Monthly Meeting, where he has been clerk since its establishment in 1959.

Solebury, Pa., Monthly Meeting reports that Marguerite Karaczan has been writing a series of articles on the Meetings of Bucks Quarter for the magazine *Bucks County Life*. Eight articles have been published.

The response of Friends everywhere to the American Friends Service Committee's appeal for help in launching the new Algerian program has been heart-warming. Throughout the summer, when a lag is usually expected, the warehouse at 23rd and Arch Streets in Philadelphia has filled up rapidly with bundles of warm clothing and blankets from Monthly Meetings and sewing groups. Colin Bell has received many contributions from individual Friends in response to his letter describing the new program. Several Monthly Meetings have already conducted community-wide drives to raise money and solicit material aids for the new program. One has even arranged a midsummer television program. From across the country, clippings reveal that Friends are apprising their local papers of the situation.

It is hoped that in the autumn many additional Monthly Meetings will want to add their support to the Algerian program. To aid Meetings in obtaining local publicity, a kit has been prepared containing samples of a news release, a letter to the editor, radio spots, and also posters. These kits are available to any Meeting, on request, from nearest AFSC regional office.

Field staff reports from Algeria continue to be very exciting. Working out of Tlemcen, the western AFSC team has established milk distribution stations in twelve villages in the Khemis Valley, and clinics in nine. In the village of Khemis itself, the first Quaker workshop is about to open its doors. Here, villagers will make benches for the local school while they begin their training in carpentry. In several villages, the AFSC has begun its program of lending tools to the Algerians to help rebuild their shattered homes and replant their fields.

In addition, the AFSC team has arranged for the distribution, through Algerian channels, of a shipload of surplus grain, oil, and powdered milk, and have turned over directly to Algerian doctors a cargo of drugs and medical supplies donated, in many cases, by private drug companies. A shipment of warm clothes and blankets for fall distribution is being readied now in Philadelphia.

A gift of \$28,000 from a philanthropic group in England was received by the AFSC as the latest contribution to its Algerian Resettlement Program.

The Oxford Committee for Famine Relief (OxFam) made its contribution in answer to the appeal launched by the AFSC for \$1,000,000—half in cash and half in material aids—to operate a resettlement program in rural areas of Algeria. A similar gift was recently received from an American foundation. Other cash gifts have come from individuals, and a number of firms have donated drugs, tools, baby food, and textiles as "gifts in kind."

An opinion of the legal department of the United Nations has made clear that gifts to the U.N. or to its specialized agencies are *not* tax-deductible.

Any checks sent directly to the controller of the United Nations should be marked for a specific program to avoid having them go to the general fund of the U.N. and thereby merely reduce the assessments of member governments.

According to the May 27, 1962, issue of the German *Allgemeine Sonntagszeitung*, Würzburg, the Russian authorities are persecuting a Protestant group in Moscow and Novosibirsk, called "tremblers." *Trud*, the Russian labor publication, mentions that a number of these people are popularly known by that name. The German report calls them Quakers, adding that *Trud* was especially indignant about the refusal of the "tremblers" to serve in the armed forces or to take an oath.

We have no further information about the extent of the movement or its authentic character as Friends. In the past, news about Russian "Quakers" repeatedly has proved erroneous or unsubstantiated.

A 110-acre ranch property six miles northwest of Grass Valley, Calif., has been chosen for the site of the John Woolman boarding school, to be opened in the fall of 1963. The transaction is now in escrow, and final purchase is contingent upon the raising of \$30,000 from a lending institution.

The Association is incorporated under California law as a nonprofit educational organization. Address of the Association is 2151 Vine Street, Berkeley, Calif.

According to a report of *The Friend* of London, England, the Friends Home Service Committee has accepted the resignation of Horace B. Pointing from his editorship of *The Wayfarer*, the Quaker Monthly. Redford C. Harris reminded Friends that Horace Pointing had edited the paper since 1945. Fortunately, Horace Pointing has agreed to contribute occasional articles to the paper in future.

Charles Hadfield has accepted the editorship as of January 1, 1963. He has extensive experience in the field of book publication and publicity.

Dr. Mulford Sibley of St. Paul, Minn., Professor of Political Theory at the University of Minnesota, proposes a unilateral disarmament policy for the United States which would end the arms race and release billions of dollars for useful national and world development. In a pamphlet published by the Peace Education Division of the American Friends Service Committee, the Quaker theoretician suggests that inasmuch as the present arms race is "the fruit of a series of unilateral acts," it can be destroyed when one "great power decides that defense through modern military methods is impossible." The price of the pamphlet is 35 cents.

"Earlham Hall, Norwich [England], former home of the Gurney family and of Elizabeth Fry, has been leased for seven years by Norwich City Council to the new University of East Anglia," announces the London *Friend* for November 17, 1961. While the university buildings are being constructed, the rooms of Earlham Hall will be used by the university staff as lecture rooms and a library. A picture of Earlham Hall appears on the cover of the November 17 *Friend*, and an enlarged photo decorates the first page of the *Manchester Guardian Weekly*, air edition, for November 30, 1961.

The Friends Committee on National Legislation has prepared *How to Visit Your Congressman*. The four-page flyer includes suggestions for interviewing your Congressman in Washington and in the home district. FCNL gives suggestions for planning the interview. "Be prepared with background information and know something of the member's voting record." The FCNL staff will help Friends be informed on the issues and the member's voting record.

Friends are reminded, "Don't be afraid to take a stand based on religion and morality, and state it forcefully. Often the depth of conviction behind the words can be more persuasive than the words themselves."

How to Visit Your Congressman is the third in FCNL's *How to* series. *How to Work in Politics* and *How to Write a Letter to the Editor* are also available. The price is 5¢ each; quantity rates are available. Write to the Friends Committee on National Legislation, 245 Second Street, N. E., Washington 2, D. C.

Several members of the West Cincinnati, Ohio, St. Barnabas Church, where Maurice McCrackin has been pastor for seventeen years, have spoken out against the action taken by the United Presbyterian General Assembly in May which laid the groundwork for the separation of the pastor from the church. Following his ouster, they with other members withdrew their membership from St. Barnabas Church. Twenty-eight people have formed the nucleus of a Community Church, leaving the charter membership open for several weeks. Maurice McCrackin, pacifist minister who conscientiously objects to paying income tax for military spending, has been called to be minister to the new congregation.

The other day we received from the Hemlock Press in Alburton, Pa., a humorously worded Guide for Young People to the Religious Society of Friends. It had these five sentences:

"There are two main types of Friends: Pasteurized and homogenized. Pasteurized Friends are carefully protected against impurities. Homogenized Friends are all shook up together. Both types are safely bottled up. Neither affords as much nourishment as the average goat."

If FRIENDS JOURNAL could afford to establish a special department for naughty remarks, we might consider inviting the author of this so-called "Guide" to be its regular contributor. For the moment no such department is under consideration.

According to the *Neue Züricher Zeitung*, a French film dealing with conscientious objection to military service is now permitted to be shown in France and Italy, where it had been censored for some time. The title of the film is *Thou Shalt Not Kill*. Its author is Claude Autant-Lara; Laurent Terzieff plays the main part. Swiss authorities have "recommended" not to show the film because of its "detrimental" effect, but the liberal *Neue Züricher Zeitung* expresses the hope that it soon can be shown in Switzerland, adding that "problems should be discussed but not covered up."

Roberta G. Selleck of Cambridge Meeting, Mass., who has been doing research this past year in Finland, has agreed to stay on in Helsinki this coming year to serve as coordinator and lecturer for a group of 25 students from Earlham College who will be studying there. Roberta Selleck will oversee their academic work. She has also been asked to arrange a presentation ceremony and to accept on behalf of Harvard University a large 7,000-item library which is to go to Widener Library.

One of the posters of the Friends Peace Committee, London, as noted in *The Friend*, London, for February 21, reads: "We have a freedom which Khrushchev cannot take away and Kennedy cannot defend." In England copies of the poster are available at one shilling each from Friends House, Euston Road, London N.W. 1. The note concludes: "British Transport has declined to allow the display of this poster on railway hoardings." (The British term "hoardings" signifies, according to Webster, a wooden inclosure or billboard.)

New Experimental College, a private, nonprofit institution conceived by Danish educator Aage Rosendal Nielsen, will open in Copenhagen in the fall of 1962. The purpose of this English-speaking college, according to the group of Nielsen's students who are developing his ideas, is to concentrate on new and untried teaching methods in an attempted "integration of thought and being" through book learning combined with practical experience. Emphasis will be on social and cultural concerns, with extensive attention to creative arts, and faculty and students together will orient the classes. Pierce Chandler Hazelton, for two years a work-camp associate of David Richie, is a member of the staff.

Helen Campbell, an Irish Friend, studied the encounter between Quakerism and Catholicism during her year as a Fellow at Pendle Hill. Over 300 Friends responded to a questionnaire she sent out on the subject, a far greater response than she had anticipated. Pendle Hill has mimeographed a 15-page report on her study. It tells of her own experiences in Ireland with Catholics and the Roman Catholic Church and reports on the experiences of many Friends. The report is available to those interested at 25 cents a copy.

Lloyd W. Lewis has accepted the position of Business Manager at Pendle Hill. Recently a secretary for Interpretation and Finance of the American Friends Service Committee, he was formerly sales manager of the Vanadium Corporation of America. Lloyd and Betty Larsh Lewis are both 1949 graduates of Swarthmore College. They joined the Society of Friends in 1958 at Purchase Meeting in New York, where they and their two children, Paul, 8, and Laurie, 5, still hold membership. Both are active in race relations and peace work. Lloyd is a member of the Committee on Interfaith Relations of New York Yearly Meeting, the Friends General Conference Committee on Christian Unity, and the Pendle Hill Board.

Gurdial Mallik, a Quaker with membership through London Yearly Meeting, has recently arrived in the United States where he will remain for a year, taking part in Quaker conferences and institutes, meeting with college groups and classes interested in religion, attending meetings for worship, and being in residence at Pendle Hill.

Gurdial Mallik, who devotes his life to service, holds no post, draws no salary, and has no permanent home. He travels throughout India wherever he is called, often speaking at colleges, or to groups of Seekers, or giving personal counsel. He receives and answers more than 500 letters a month from those who seek his services or advice.

Gurdial, attracted by the work of Rabindranath Tagore, went to Santiniketan (Tagore's school) as a young teacher, and stayed there twenty-three years. He was often called out by Gandhi on various missions, especially those related to village education, returning to Santiniketan after accomplishing the task Gandhi had set him. His intimate knowledge of the life and work of Tagore and Gandhi places him in an unusual position; during their lifetimes each of these men regarded him as the bridge between them.

Until the end of August Gurdial was present at Quaker institutes from New England to Colorado. During September he will be in New England, and from then until Christmas at Pendle Hill. It is expected that he will also visit California before returning to New England. Those who have met Gurdial have felt it a real privilege to know this man of God, who combines in his own deep understanding the insights of Indian and Christian faiths.

BRADFORD SMITH

In May, 1962, a group of four Friends from West Berlin were able to go to Poland and visit Warsaw, Cracow and Auschwitz. One Friend was able to go to Danzig, now Gdansk. All these Friends were deeply impressed by experiencing much kindness and generous hospitality as well as a surprising willingness of Polish people to outgrow the past and to look for a new beginning in their relations with Germany. Friends learned to look deeper into the problems of this country and to understand Polish people better also in their deep distrust of all West German rearmament. They returned home wishing to spread their own personal impressions among wider groups in Germany in order to make their fellow citizens know more of the sufferings and troubles of their eastern neighbors.

Germany Yearly Meeting supports the concern warmly, hoping that other Friends will continue these first small beginnings toward a better understanding with Poland and that we may succeed also in bringing more Polish people to Germany.

MARGARETHE LACHMUND

On June 24, 1962, East Side Meeting, Bellevue, Wash., held a dedication program in its new house in the woods. We were pleased to have a number of visiting Friends and neighbors present for the program and for the open house.

Gilbert Kilpack spoke to us on "The Meaning of a Friends Meeting House in the Community." Discussing his message

later, the group felt that the occasion was a dedication of the people involved, rather than of the building, and that this emphasis was particularly appropriate in view of our having already had the building in use for some time.

Our meeting house is located in a wooded area, and though not quite finished it is a far more satisfactory place to meet than our previous cramped and noisy quarters. Gilbert Kilpack's closing question about the value of leaving the building open at all times for the use of any who might care to come there received considerable attention at Monthly Meeting.

We hope that many visiting Friends will be able to meet with us and help us to nurture the seeking spirit we are finding in our new home. Meeting for worship is on Sundays at 10 a.m. The building is located at 158th, S.E., and Newport Way, Bellevue, Wash., and we look forward to making many new friends there.

JACKIE DUNHAM

Swiss Yearly Meeting

Swiss Yearly Meeting was again held this year in Schloss Hünigen, at Stalden, near Berne, where it has been held now for twenty-odd years. It was a great joy for me to be present. It has been seven years since I have been able to attend.

The Swiss Yearly Meeting inspires much hope. Its membership is just over one hundred, but there are a good many "people of quality," such as George Fox noted in his meetings in America. They are not afraid to speak with authority to people in positions of power or in government. The Yearly Meetings are held over the weekend of Whitsuntide, the state-church holidays, which now with a five-day week allows for three full days of association, and are really meetings where joyous disciples speak in tongues, as at the first Pentecost. French and German are the official languages, but there were at this meeting, aside from the Swiss, French, and German speaking members, Friends from Japan, Australia, Germany, France, Holland, England, Italy, and the United States. At mealtime, when all were together in the dining room, the babble of tongues was most Pentecostal.

There is in the Yearly Meeting a handsome mixture of old, middle-aged, and younger members and children, a composition that promises well for the future. The Meeting is financially independent. It was so from the beginning and grows more so from year to year. It has no special projects of its own, but contributes to World Committee work and the work of other Swiss movements for peace and of peace movements in other countries. Two sessions of this Yearly Meeting were given over to longer lectures. Edmond Privat spoke on the life of Ralph Waldo Emerson as one who inspired Pierre Ceresole. Konrad Braun, formerly of Woodbrooke, spoke on "Quakers and World Politics." The meeting for worship on Sunday was a moving one, bringing helpful contributions from many of the participants.

In the closing session the two language groups met separately, and later joined for the final report on the Yearly Meeting as a whole and for the closing devotional meeting.

GILBERT MACMASTER

Canadian Yearly Meeting, 1962

The 129th Yearly Meeting of Canadian Friends was held at Pickering College, Newmarket, Ontario, June 22-26, 1962. An estimated attendance of approximately 150 nearly filled this former Friends School. It was gratifying to see so many families in attendance and there were programs for nearly all ages. The youngest attender was three weeks of age; no one seems to have discovered the oldest.

Visitors were welcomed from the United States, Great Britain, Kenya. In addition we were glad of the presence of members from British Columbia and Alberta, Canada. Special mention should be made of the presence of Gwen Catchpool, who was on her way back from a trip that had taken her around the globe. Her matchless enthusiasm and vitality captivated everyone.

The duplication of committee and other reports ahead of time reduced the amount of purely routine business in our sessions. As a result, the formal sessions, the evening talks, informal discussion, and the vocal ministry of meetings for worship blended into a genuine unity of thought and concern.

Beginning with the inspiring presentation by Colin Bell on the first evening of the philosophy of Friends service work, we were constantly brought to face the needs and opportunities of Friends work abroad and at home. We are helping in various programs for displaced persons, and were especially impressed with the needs and opportunities in Algeria. Our own workers, the Abbots, continue their service at Rasulia, India. At home we are distressed by the problems of our Indian citizens and the continuing troubles among some of the Doukhobors.

Two aspects of Friends education were presented to us. Erastus Waliula, a Kenyan teacher and Friend, is now attending university in Canada with the help of Canadian Friends. He told us of the problems and trials of the early Christian leaders in Kenya and of the responsibilities and rewards of teaching in that country where so many want an education and so few can get it. John Stevenson and his family presented the philosophy and aspirations of the Friends School which has recently been opened at Argenta, B.C. Esther Rhoads and Gwen Catchpool enlightened us on world centers.

Truly, in the words of Colin Bell, the world has shrunk into one neighborhood and we live in a revolution as at the beginning of Quakerism. Our responsibility is to look for values in living—to see God's will.

In our discussions it was brought out that we are constantly limited by a lack of leaders for our various projects, such as work camps. Our committees are concerned to provide aid to local Meetings in the help of visits from Friends, printed material, and encouraging members to attend such study centers as Pendle Hill.

In all, we are encouraged and humbled by our sessions. As we departed to our homes, we carried in our hearts the messages we heard at the Sunday Meetings for Worship. We were warned not to be satisfied with the better than average, but to search for the best. We must trust in the Divine Power and remember that God's hands are on ours to direct our work.

Letters to the Editor

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

Many of us who waited for the July 30 evening program on TV were disappointed. The producers of the show failed to portray Quakerism and its relation to outreach activities.

Friends on the screen kept repeating, "I am a Quaker"; it sounded hollow and unconvincing. Would it not be a good suggestion that the Friends General Conference take it upon itself to produce a real Quaker film?

Bronx, N. Y.

DAVID BERKINGOFF

By far the most serious criticism of the TV performance of *The Gentle Persuaders* lies in the program's downgrading of the peace testimony, one which today is a life and death matter to the human race and in which many besides Friends join. At every point indicating support for peaceful methods, this was nullified by a longer time given to a military man or official to negate the peace idea by explaining the need for some type of war machinery. For example, the witness shown at Fort Detrick (where death-dealing chemicals and spreaders of killing diseases are daily perfected) was followed by an officer reciting in effect the doctrine that these lethal doses are developed so that these sincere, simple, and misguided people can be free to make such a demonstration.

The whole tenor of the picture was directed toward the ineffectiveness of this earnest, pleasant, harmless minority. This becomes another effort to downgrade in the public mind the very real surge in America toward peaceful methods.

Washington, D. C.

MARY ELIZABETH PIDGEON

I am very disappointed that it is necessary for me to make a separate payment for FRIENDS JOURNAL subscription. The assessment which each Friend pays to his Monthly Meeting should include the subscription price, which should thus be forwarded to the Yearly Meeting and then to FRIENDS JOURNAL. I hope that many other subscribers will join in this demand for automatic subscription.

Southampton, Pa.

JOHN R. EWBANKS

The Musselman Library, Bluffton College, Bluffton, Ohio, will appreciate receiving from a reader of FRIENDS JOURNAL a copy of the issue of April 7, 1956. It is missing in our set which we are getting ready for binding.

Bluffton, Ohio

DELBERT GRATZ, Librarian

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.)

SEPTEMBER

2—Annual Meeting for worship at Adams, Mass., 3 p.m., conducted by the Adams Society of Friends Descendants. Guest speaker: Gurdial Mallik, India.

8—Haddonfield Quarterly Meeting, at Medford, N. J., 3 p.m.

8—Nottingham Quarterly Meeting at Brick Meeting House, Cal-

vert, Md. Ministry and Counsel, 10 a.m., followed by meeting for worship and business meeting. Box lunch, followed by Conference session at which Clarence S. Platt will speak on *John Woolman*.

8—Salem Quarterly Meeting, at Mullica Hill, N. J., 10:30 a.m.

8—Bucks County World Peace Fair, at the Hugh Carcella Community Center, Fairless Hills, Pa., starting at 12 noon. Adults 25 cents, children 10 cents; dinner, 4 to 7 p.m., adults \$1.25, children 75 cents.

9—Easton Day, at Easton, N. Y., Monthly Meeting. Easton-Saratoga and Quaker Street Half Yearly and Glens Falls Quarterly Meetings. Hudson-Mohawk junior and high school groups. Meeting for worship, 11 a.m. Picnic lunch. Afternoon program: Panel Discussion on *African Independence: How Friends Can Help*.

10 to 29—*For More than Bread*, a photographic exhibit of the work of the AFSC, IBM Gallery, 16 East 57th Street, N.Y.C., Mondays through Fridays: 9:30 a.m. to 5 p.m. Saturdays: 10 a.m. to 4 p.m.

15—Haverford Quarterly Meeting, at Valley Meeting House, Old Eagle School Road, north of Rt. 202, west of King of Prussia. (Detour through Devon and over Rt. 363 may be necessary.) Discussion of Friends testimonies, 3 p.m. Meeting for worship, 4:15 p.m. Business meeting, 5 p.m. Supper, 6 p.m. Talk by Dorothy Cooper, consultant to ad hoc committee on care of the aging.

16—Baltimore Quarterly Meetings (Stony Run and Homewood) in joint session at Sandy Spring Meeting House, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served. Conference, 1:30 p.m., Raymond Wilson. Business meeting will follow.

16—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served. Meeting for business and conference session in the afternoon.

21 to 23—Meeting Workers Institute at Pendle Hill. Friday dinner 6 p.m. through midday dinner Sunday. \$15 per person. Registration (\$5.00) should be made early.

22—Shrewsbury and Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House, at 10:30 a.m.

22—Fellowship program sponsored by Baltimore Yearly Meeting, Stony Run, at Oxford Meeting House, Oxford, Pa., 11:30 a.m., box lunch. 1-3 p.m., period for reading and meditation. 3-4 p.m., discussion period. All Friends are invited.

22 and 23—Fellowship weekend, sponsored by Haddonfield, N. J., Monthly Meeting, at Camp Darkwater.

23—John Woolman Lecture, Friends Meeting House, Mt. Holly, N. J., 3 p.m. Lecturer: Dr. Leon H. Sullivan, Pastor of the Zion Baptist Church, Philadelphia, Pa.

25—Philadelphia Quarterly Meeting, 5 p.m., at Fourth and Arch Streets.

29—Workshop for teachers of junior high and senior high First-day School classes. 9:30 a.m. to 3 p.m., 1515 Cherry Street, Philadelphia, Pa. Theme: *Creative Learning*.

OCTOBER

6—Workshop for teachers of pre-school through sixth grade First-day School classes. 9:30 a.m. to 3 p.m., 1515 Cherry Street, Philadelphia, Pa. Theme: *What and How to Teach*.

BIRTH

CHERIM—On August 8, to Stanley and Solveig Cherim, members of Merion Monthly Meeting, Pa., a daughter, LISE MAYNARD CHERIM.

MARRIAGES

COLEMAN-TIMBRES—On August 13, in San Rafael, Calif., REBECCA ("Nadya") SINCLAIR TIMBRES, a member of Providence Monthly Meeting, Media, Pa., and GEORGE CALDERWOOD COLEMAN, of Fresno, Calif.

PLUNKETT-McKEAN—On July 28, at Bethlehem, Pa., SARA JANE McKEAN, a member of Wrightstown Monthly Meeting, Pa.,

and MICHAEL PLUNKETT, a member of Woodstown Monthly Meeting, N. J.

DEATHS

BENNETT—On August 4, ELIZA HOLMES BENNETT in her 92nd year, at the Hickman Home, West Chester, Pa. She was the wife of the late R. Grant Bennett.

BROWIN—On August 9, suddenly, BEVERLY MILTON BROWIN, of Philadelphia and Lumberville, Pa., husband of Frances Williams Brown. He was a member of Central Philadelphia Monthly Meeting.

WALDEN—On July 31, suddenly, EMILY MARIS WALDEN, a member of Orange Grove Monthly Meeting in Pasadena, Calif. She was the wife of David C. Walden.

MEETING ADVERTISEMENTS

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), 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.

CARMEL—Worship, 10:30 a.m., Lincoln between Ocean Avenue and 7th.

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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 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—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1780.

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.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Regular Meetings for Worship discontinued until Sept. Info. on Intermittent Meetings—call OR 7-0457.

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

JACKSONVILLE—344 West 17th St. 10:30. Meeting & Sunday School. Phone 389-4345.

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

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. BU 8-3066 or 667-5729.

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 8-8108; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0388.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

SOUTH YARMOUTH, CAPE COD—Worship and First-day school every Sunday 10 a.m.

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

WESTPORT—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

MICHIGAN

ANN ARBOR—Meetings Sundays 10 a.m. Meetinghouse, 1420 Hill St. Call NO 2-3735.

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.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

DOVER—Meeting for worship 11 a.m., Sundays Old Dover Meeting House, Central Avenue opposite Trayek Street. Eleanor Dryer, Durham, 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, 10 a.m. from June 10th to Sept. 23rd inclusive. No First-day school until Sept. 30th.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 85 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

MOORESTOWN—Meeting for Worship, First day, 9:30 a.m. and 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. 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 8-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX2-8645.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 8-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE — Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

OHIO

E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1823 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

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

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

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, 1 1/4 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 E. Mermaid La., 10 a.m.
Coulter Street—and Germantown Avenue.
Fair Hill, Germantown & Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford—Meetings jointly—Penn and Orthodox Sts., 11 a.m. (for Sept. 2nd).
Green Street, 45 W. School House Lane.
Powelton, 36th and Pearl Streets, 11 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 at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-74615.

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., 3014 Washington Square. 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 2-1848.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

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

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.

MCLEAN—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

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

BELLEVUE — Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

SEATTLE — University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-7006.

WANTED

FRIENDS ORGANIZATION requires Receptionist-Typist with PBX experience or aptitude and willingness to learn PBX switchboard operation. Friend preferred. Salary \$3,000-\$3,400. Reply to Box A 241, Friends Journal.

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With Lovett Dewees, M.D., 307 N. Princeton Ave., Swarthmore, Pa., call KI 4-3877.

With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

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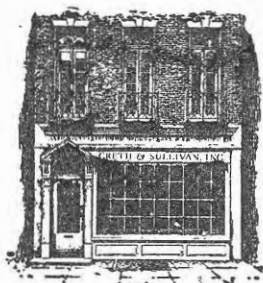
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