

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

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NUMBER 2

*T*HERE is no greater gift than the gift of listening to God, and . . . there is no greater spiritual power than that which comes when a whole congregation is fused and melted in silent waiting and soul-worship before the living God, when God's presence can be felt and His voice heard so distinctly that no audible words are needed.

—RUFUS M. JONES

RUFUS JONES CENTENNIAL

Rufus Jones, Teacher

. *by Elizabeth Gray Vining*

Quakers and Social Change

. *by George Lakey*

Korea's Quakers

. *by Margaret Utterback*

A Rufus Jones Sampler

Theodore B. Hetzel on American Indians

Howard H. Brinton on the New Rufus Jones Book

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FRIENDS JOURNAL



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Editorial Comments

Rufus M. Jones, January 25, 1863-June 16, 1948

IN celebrating this month the hundredth anniversary of Rufus M. Jones's birth we are not so much honoring one who needs no further honors as we are reminding ourselves of what his life taught us. He proved that an exponent of mystical religion and an eminent teacher of philosophy can be at the same time a charming humorist, a zealous reformer, and an inspiring trailblazer in new and practical fields of Quaker service. He proved that a Quakerism which in his youth showed grave signs of ossification still was capable of resiliency and growth. He proved that religion need not be dull, that the pursuit of ideas can be exciting, and that the life of action is not incompatible with the life of the spirit.

"It is a central faith of mine," he once said, "that God needs us as man needs his own hand to execute his thought. Truth is not fulminated from the sky; wrong and evil are not crushed by thunderbolts; justice is not established by divine proclamation; peace and good will do not reign by act of angels. If these ends are ever achieved we must do it."

Rufus Jones's vigorous quality of thought can be found nowhere more vividly than in his own words. For that reason the space usually devoted to editorial comments is given over in the current issue to excerpts from the writings of this great Friend whose significance has continued undiminished since his death almost fifteen years ago.

A New Feature

The JOURNAL welcomes to this issue the first of the inserts or supplements contributed by the Religious Education Committee of Philadelphia Yearly Meeting. One of this committee's problems is that so many people tend to think of religious education as something directed primarily at children. Nothing, say the committee's spokesmen, could be further from the truth. Religious education is needed by adults as much as by children—perhaps even more. How can we pass something on to children until we possess it ourselves? How can we help children if we have only a vague notion of what we are talking about?

Therefore these inserts (scheduled to appear six times a year) will deal with religious education for Friends of all ages. They are frankly an experimental venture, and the Religious Education Committee will welcome readers' reactions and suggestions. (The Committee wishes it to be understood, incidentally, that responsibility for these contributions is its own, not the FRIENDS JOURNAL'S.)

F. W. B.

Contents

	Page
Editorial Comments	26
A Rufus Jones Sampler	27
Rufus Jones, Teacher—Elizabeth Gray Vining	29
Quakers and Means of Social Change—George Lakey.....	30
Korea's Quakers—Margaret Utterback	32
Letter from England—Joan Hewitt	33
We Can Learn from American Indians—Theodore B. Hetzel	34
Under the Red and Black Star	36
Religious Education Committee Supplement	36-A
The New Rufus Jones Book—Howard H. Brinton	37
More on the Everyman III—Horace Alexander	38
Friends and Their Friends	38
Letters to the Editor	41

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A Rufus Jones Sampler

From a Talk to AFSC Workers in France, 1918

EVER since I was a child, the building of cathedrals has made me marvel—the way those men translated their faith into these glorious structures. Nobody ever built a cathedral; you cannot put your finger on the man who did it; the man that started it was often dead before the first story went up. He dreamed a splendid dream, and died; the cathedral went on. . . . Centuries went by; styles of architecture changed. The cathedral went on and every Christian went on building his faith into it like a martyr's flame turned to stone, ever arising, ever aspiring, expressing everywhere and always the highest aspirations they had for their faith.

A great thing has come to us. Though I cannot be in a cathedral without having every fiber in me respond to the glory of the place, yet I would rather have a part in this work we are doing than to share in the building of a cathedral. This translation of Christianity is greater than any cathedral builders ever made. It has come to you to put your lives into this. Two hundred years from now they will not remember your names, they will not have a roll on which every name is listed. But this thing you are doing will never cease, for when you translate love into life, when you become organs of God for a piece of service, nothing can obliterate it.

From Haverford College Commencement Address, 1934

Carlyle was speaking in the role of a prophet when he declared that one of the deepest issues of life is discovering what you are here to do. "Find what thou canst work at," was always his thunderous call to a man. . . . No one can call life thoroughly good until he has found his peculiar task to do in the world. It will usually be discovered that the pessimist has taken his dark view of life largely because he hasn't found the piece of work for which he was made. . . .

Another test that life is good is to be found in the quality of the love and friendship that have attended it. . . . Nothing on earth brings such a mead of joy and satisfaction to a man as does this impalpable environ-

ment of affection. . . . Banks fall. Thieves break through and steal. Moth and rust corrupt our best treasures. But nothing either in this world or in any other world that can be called good can spoil the harvest of the life the wealth of which is intrinsic, in terms of love and friendship.

Are We Ready?

(from *FRIENDS INTELLIGENCER*, 11-14-1942)

The Quaker movement made its greatest gains and its most striking expansion in the face of pitiless persecution. . . . The question rises why now, in this period of extraordinary approval and of glowing appreciation, there is no notable expansion in numbers and no increase in total membership. . . .

Why is this period of popularity so unlike the period of persecution in its gathering power? The answers are various. In the first place we have made no efforts at propaganda and we have not tried to capture members. In the second place we do not feel today as Friends felt in 1660-1690 that Friends are the. . . one type of Reformation that really restores Christ's way of life for the ages. We lack that glowing passion and that narrow driving faith which our founders in the seventeenth century had. We know that there are many ways to the divine goal of life—not just one way. . . . We cannot say, as once was said, *our way, our gate* is the only way to the City of the Soul. . . .

But the trouble is deeper than *that*. Our Meetings scattered over the country are not, with a few exceptions, such centers of spiritual life and power that they would attract and satisfy the large number of present-day "seekers" who are tired of forms and creeds and rituals and who want to become "happy finders" of those inward resources by which men live. . . . The silence is too vacant and the speaking is too lacking in prophetic power and convincing quality. There is need of a *ministry of infusion*, as though reservoirs in the hills had been tapped and streams of life flowed in and changed the common levels. . . .

Before we shall attract these new "seekers" in large numbers we must rebuild our lives on greater lines and

enlarge the horizon and amplitude of our spirits. We might attract perhaps persons who have new social theories and who have heard that we are eager to rebuild the social order. But we shall not recapture the marching and expansion-power of the first great period of Quakerism by merely becoming the purveyors of social theories. Thin humanisms and horizontal social schemes, however good they may be, are passing affairs. They have their run, their day, and they are left behind . . . If we have nothing to tell about the reality of God; if we are sterile of eternal things; if we can talk only of temporalities, the serious-minded seekers will pass us by and say: "You are not they that should come. We must look for another." . . .

But I must not stop on a discouraged note. The Society of Friends has always shown a remarkable capacity for recovery and adjustment. It has been through crises and catastrophes that would have ended most movements. After each one it has sprung into fresh life and revealed an unexpected vitality. Lady Macbeth was surprised, when she remembered the killing of Duncan, that "the old man had so much blood in him." So the Society of Friends has shown a surprising vigor and spring of life, and it may yet prove to be the organ and instrument of the spirit in the critical days and years that are in front of us.

Ministry for the Whole Man

(from FRIENDS INTELLIGENCER, 6-9-1945)

Almost any kind of preaching that is intense will win converts. We now know as we never did before the almost magical power of propaganda. It is safe to say that any message presented with glowing conviction, surrounded by an atmosphere of mass-suggestion, will sweep many persons into an acceptance of it . . .

The trouble with high pressure methods is that disasters dog them. The trial of backsliding lies over them all. Disillusionment is the nemesis of extreme propaganda methods. But there may be even more unfortunate results than backsliding. Nobody ever makes a census, or can make one, of the persons who are put off, set against religion, thrown into revolt, by high pressure propaganda methods of presenting Christianity . . . We count the converts with joy but we fail to list those who quietly make up their minds that if this form of propaganda is Christianity, then it is not ever to be for them . . .

There are always persons present in any respectable audience who reverence the truth and who feel outraged by any flagrant disloyalty to it . . . One of the most important tasks the minister has to do today is to convince trained minds and to transmit the truth of the gospel to them . . .

The one fatal course is to take refuge in *obscurantism*, to endeavor to build a sacred fence, bull-strong, pig-tight and sheep-high, round the ancient deposit of faith, and to keep it uncontaminated with the streams of research on which our youth nourish their minds. Sooner or later, and it will be sooner rather than later, it will be discovered that this Christianity of retreat has been left behind on a forgotten loop while the great currents of life have gone on. But the grave danger is that they will go on with only secular interests . . .

There can be no church of the future . . . unless the youth of the present time can be helped to find their way to a living faith in eternal realities and in life as a significant thing. That certainly cannot be done by using conventional phrases. The moment a glowing religious faith is turned into congealed phrases without the religious experience which gave birth to the phrases, the sense of reality vanishes, the prophetic fire dies out . . .

The first step toward recovery of power to convert and convince is to get the *note of eternal reality* into our lives, into all our work, into our speech, and into our message. We must be done forever with shilly-shally, bunkum, smooth and easy solutions of great issues, evasive dodges, secular substitutes for spiritual realities, or the hope that men will be satisfied with entertainment instead of an experience of God . . . The only glowing refutation of all arguments in our time is a personal life that demonstrates the fact that one has tapped a source of spiritual power . . .

We Must Help Answer Our Prayers

(from FRIENDS INTELLIGENCER, 4-6-1946)

The great and thrilling discovery our founders made was the fact that there is a never-ending divine operation taking place inwardly and directly in the souls of men. They called this divine operation by various names . . . The important point is that God is not a far-off sky God in the remote heavens, and He did not cease to inspire, to guide, and to transform lives by direct action in man when the canon of Scripture came to an end. But He is still forming His Kingdom in the only place where it can come—in the souls of men and women. That direct operation of God in man, the fact that Christ is a living, imparting spirit, and not just a person reported in a book or in a creed, is the key-faith of this movement of ours . . .

If there is a direct approach from the soul of man to the eternal God of the universe, then the individual person becomes extraordinarily precious. To a worm-eyed point of view man is a mass of corruption, hopelessly sterile of spiritual quality. To a heaven-eyed point

(Continued on page 35)

Rufus Jones, Teacher

By ELIZABETH GRAY VINING

AS we approach Rufus Jones's hundredth birthday, with a perspective of fifteen years in which he has not been among us, we see a man of extraordinary breadth and variety: a philosopher, an educator, a writer, a Quaker leader, an authority on mysticism, a historian, a great humanitarian, and (everybody who ever knew him would add) a great personality.

In all of his facets he has something to say to us still. In one especially—and that one permeates all the others, that of teacher—what he has to say is pertinent today. In this time when education in America is undergoing a crisis, when it is criticized for not keeping up with the Russians, when teachers in some schools go in actual physical fear of their pupils, when the wealth of new knowledge lays heavy burdens on teachers and students alike, it would be well for us to consider, with Rufus Jones, the purpose of education.

There was never any doubt in his mind that the chief end of education was the creation of what he called spiritual personality. Over and over again, in book after book, he declared that the task of institutions of learning is not primarily "the conquest of the outer world of fact and law and system, but the making of moral and spiritual persons." When he criticized education in America, as he sometimes did, it was for being too little concerned with "the meaning and value and significance of life," for making youth "eaters of the tree of knowledge" but not sufficiently "partakers of the tree of life."

Personality was to him "the consummate crown of life, the goal of the whole cosmic process." "The major business we are here for in this world," he said more than once, "is to be a rightly fashioned person as an organ of the divine purpose." It is significant that he said organ, not instrument. An instrument is picked up and laid

down; it has no life of its own. An organ is part of the living whole. His use of the word reflects that sentence in the *Theologia Germanica* which he was fond of quoting: "I would fain be to the Eternal Goodness as his own hand is to a man."

Throughout his forty-one years of teaching at Haverford College Rufus Jones labored to bring his students to their full stature, spiritually as well as intellectually.

Through the courses that he taught, he sought to interpret the deeper issues of life and to cultivate the imagination of his students. "Education which rightly fashions imagination is real education," he said at a Haverford commencement; "that which does not is seriously defective." He pointed out in *New Studies in Mystical Religion* that two of the most religious races in history, the Hebrews and the Greeks, were highly skilled in the cultivation of the imagination of their young people. Though he at no time desired to impose any particular pattern of religious thought, he

left no student unaware of the fact that to Rufus Jones "the soul was eternally important and its testimony the ground of all truth."

He was to an unusual degree available to students who wanted to talk. The precious free hours for writing were much less important to him than was a young man with a problem. A rocking chair on the front porch or an easy chair in the study was ready for anyone who sought light on a thorny question or who came to share a joy.

More effective than anything he taught in words was the contact with Rufus Jones himself. Warm, vigorous, humorous, simple, direct, magnetic, he was without pettiness, without vanity or unctuousness. He had no trace of that unfortunate tendency, sometimes seen in the elderly good, to holy boasting. He was, as John Hoyland said, "filled to his finger tips with the Holy Spirit."

There is more that should be said of him in relation to his task as a teacher, two aspects that were of particular significance for young people. He had, as William Butler Yeats said of the Fenian, John O'Leary, "the moral genius that moves all young people and moves them the



Elizabeth Gray Vining, widely known for her *Windows for the Crown Prince* and numerous other books, is the author of *Friend of Life*, a biography of Rufus M. Jones published in 1958. She is a member of Germantown Meeting, Philadelphia; her home is at Wallingford, Pa. Photograph by Alfred Eisenstaedt, courtesy of Haverford College *Horizons*.

more if they are repelled by those who have strict opinions and yet have lived commonplace lives." The boy who rebels against a narrow and dogmatic religious background is not so much with us now as he used to be, but there are forms of dogmatism that are not religious, and commonplace lives are perennial. To Rufus Jones Christianity was not a set of dogmas to be intellectually accepted; it was a relationship with God and a way of living. Mystical experience resulted in enhanced personality and in heightened energy that carried him over the world to places as far apart in space and thought as the German Gestapo and Gandhi's ashram. He made goodness vivid—and intellectually respectable.

He had, finally, that feeling about people that is, I submit, the deepest secret of gifted teachers, the pearl of great price: "a genuine concern for the moral and spiritual effect of their work upon the making of the lives which pass under their hands," a profound desire to help them develop to the full their innate potentialities. It might be said of Rufus Jones, as Edith Hamilton has said of Socrates: "He never thought, or at any rate he never spoke, about mankind or humanity or society or the public. What he was interested in was each individual he met. He felt an intense overwhelming desire for the good of that particular person." This kind of love which, like sunshine, warms and promotes growth, cannot be assumed or fabricated—but it can be learned.

"Eminent in the Lord"

One might almost imagine that when the apostle Paul wrote to his friends in Rome asking them to "Greet Rufus, eminent in the Lord," he was saluting down through the ages our own Rufus Jones.

Perhaps Rufus Jones's prophetic Aunt Peace (who moves like an almost symbolic figure through his *Finding the Trail of Life*) had her nephew's Biblical namesake in mind when she said, "This child will one day bear the message of the Gospel to distant lands and to people across the sea."

Certainly in fulfilling her prophecy Rufus Jones also fulfilled Paul's exhortation on the use of gifts: to do "acts of mercy with cheerfulness." His indomitable cheerfulness was one of his most endearing legacies to a world made a little less ruthlessly inhumane by his acts of mercy.

E. A. N.

Men are bound to make justifiable ventures, bound to live by eager surmises, bound to go forth on uncertain enterprises. . . . This tendency of ours to see beyond what is given and known, the power to live in the assurance and dominion of what ought to be true and real in order to make life significant, is what we mean by faith.

—RUFUS M. JONES

Quakers and Means of Social Change

By GEORGE LAKEY

IT may be, as is often said, that the only thing we learn from history is that nations hardly ever learn anything from history. Nevertheless, while reading Dr. Harvey Seifert's *The Use by American Quakers of Nonviolent Resistance as a Means of Social Change* I was struck with its relevance to the issues facing Friends today. In this Ph.D. dissertation (Boston University, 1950), Harvey Seifert examines three cases of nonviolent action by American Friends: resistance to Puritan persecution in New England, militant action for woman suffrage, and conscientious objection to the First World War. Since this dissertation is unpublished and difficult to obtain, I shall here review its contents with Dr. Seifert's permission, asking the questions which the work seems to suggest.

It was in July, 1656, that the first Quakers came to Massachusetts. Their arrival, according to one Friend, was as if "a formidable army had invaded." Mary Fisher and Ann Austin, the two "invaders," were quarantined and deported on the next ship by the anxious Puritans, for, according to Dr. Seifert, "admitting groups like the Quakers would have meant for the Puritans the end of the theocracy and the surrender of their political ideal."

Two days after the two ladies sailed out of Boston harbor, eight more Quakers sailed in, and the following year eleven more came, in spite of the severe persecution the eight had endured. Harsh penalties were levied by the angry Puritans, for "the Quakers were aggressive in promoting their cause and in resisting those wrongs which their intense moral passion condemned. Non-resistance was entirely foreign to them, and even the term 'passive resistance' may not always connote the active quality of their opposition. The Quakers carried the battle to the Puritans, discarding devious or diplomatic gestures in favor of a direct frontal attack."

Elizabeth Hooton, about sixty years old, came to Boston at least six times, being expelled each time; she was whipped four times through several towns out of the jurisdiction. The authorities, angrier still, passed a law forbidding re-entry to the colony on pain of death. Even that did not deter the tenacious Friends. "While William Leddra was being tried for his life, Wenlock Christison, who had already been banished upon pain of death, walked calmly into the courtroom. Then while Christison was being tried for his life, Edward Wharton, who had also been ordered to leave the colony or forfeit

George Lakey, a graduate student in sociology at the University of Pennsylvania, is a member of Powelton Preparative Meeting of Central Philadelphia Monthly Meeting and serves on the Philadelphia Yearly Meeting Peace Committee.

his life, wrote from his home in Salem that he was still there."

Four Quakers were martyred, including a woman, Mary Dyer, before the effects of Quaker suffering had touched the conscience of Massachusetts. With each repressive measure some Puritans were alienated from the magistrates. A number of them became Friends. Finally the same public became so sympathetic that persecution dropped off and Friends were allowed to worship unmolested.

In Seifert's second case, that of the militant movement for women suffrage, Quakers played a leading role. The militant Woman's Party began picketing the White House as a focal activity. For some months this did not attract much public attention, but when the picketing continued with ever more uncompromising slogans, asserting that the United States was no democracy if it kept its women in bondage, the crowds protested that the signs were unpatriotic, and there were riots and demands for the women's repression.

Those who were picketing were taken to jail, and prison sentences became longer and longer, but with each measure of repression the picket line grew. Women of high prestige, including White House dinner guests, were sentenced to foul prison conditions, but when they were released many immediately went back to the picket line. One woman was arrested dozen of times.

Suffering Begets Support

There was increased sympathy for these women who were suffering for their beliefs. "Dudley Field Malone, who said that at first he had been irritated by the picketing, resigned as Collector of Customs for the Port of New York because of the treatment of the pickets." One congressman is reported to have said, "While I have always been opposed to suffrage I have been so aroused over the treatment of the women at Occoquan [a prison] that I have decided to vote for the Federal Amendment." As Seifert puts it, "When a choice had to be made between supporting the cause of the militants and cruelly suppressing them, many people preferred the former."

Meanwhile many people thought about woman suffrage for the first time and often supported it. Even President Wilson embraced it, after having opposed it earlier, and the cause was soon won. By no means does the whole credit for this achievement lie with the Woman's Party, but there can be no doubt that its action hastened the amendment's passing by many years.

The third case Seifert considers is that of Quaker opposition to the draft during the First World War. He notes that the vast majority of Quaker conscientious objectors either were noncombatant soldiers or else par-

ticipated in alternative service programs. Only a small group were sent to prison for refusing to cooperate with the military in any way. There was fairly widespread hostility to C.O.'s among the public, including the church, and there is no evidence of the conscientious objector's gaining much sympathy for his cause.

Dr. Seifert calls this case an example of abortive non-violence, for the pattern of the preceding two cases was not followed by conscientious objectors as a whole. Although by refusing to conform to the majority's behavior they drew upon themselves a good deal of hostility, they did not act in such a way as to provoke the government to use repressive measures as a policy; the violence used against them was unauthorized and principally confined to the few absolutists. There was little dramatic suffering, and at no time during the war did the question of pacifism become a public issue.

What can we learn from these historical accounts? First, where Friends were successful in winning acceptance of their cause in the face of determined opposition, they were willing to engage in militant, aggressive action. There was no room in New England for a timid, accommodating Quaker; Friends won toleration because they were willing to achieve it through suffering.

Second, by their militancy these Quakers aroused considerable resentment, hostility, and even hatred. Like Jesus many centuries before, they knew what a shallow thing is popularity in the eyes of man; "standing in the community" was as nothing compared with living the implications of their faith.

Third, the hostility stirred by their nonconforming behavior was undermined by sympathy for the suffering inflicted on them. This has been the experience of Quakers again and again when they have "nonconformed" enough to bring harsh repression upon their heads.

What does this mean for us today? It means that, if we are genuinely opposed to war and to preparation for it, we must examine again the *means* of our opposition. Young men must ask again if it is really war we are opposed to, or only our own participation in it. The Society of Friends must corporately ask itself if it wants to be relevant to the greatest evil of our day, and if it can be relevant and respectable, too.

Each person of whatever age or status must finally ask himself: "Am I willing to live out the implications of my faith in a way that is relevant to the awful threat of nuclear war?"

We are now trying to understand people who are different, instead of shooting people who are different.

—DANILO DOLCI

Korea's Quakers

By MARGARET UTTERBACK

I HAD not intended going to Korea, but several Friends had urged me to visit the Seoul Meeting, so I went, and from the moment I saw Lee Yoon Gu's welcoming smile at the airport I was glad I had come. Having just moved from Inchon into Seoul, where he is a professor at Seoul Theological Seminary, this tall, handsome Friend whom I had met at a Cape May Conference told me with many apologies that he had reserved a room for me at a hotel because his home was only temporary.

When I entered the Metro Hotel, the proprietor arose, bowed, and said, "Welcome, Mrs. Utterback." The elevator boy bowed me in and bowed me out on the seventh floor. The floor man bowed me into my room, and the two porters bowed beneath bags, typewriter, baskets, and coats, then bowed out the door after hanging up and putting away many of my things. I found myself bowing like a puppet and thinking this ought to reduce my waistline.

That evening Lee, his wife, Shin Ai, and her sister came to my hotel for dinner. Shin Ai was shy and quiet, as befits a woman in the Orient. When she spoke English she was giggly and apologetic, although she spoke it perfectly.

We dined on the glassed-in roof, the colored signs of Korean characters twinkling at us like Christmas-tree ornaments from all over the city. Later in the week I had dinner in the Lees' apartment, sitting on the warm floor and eating rice, fish, and many delicious sweets. The Lees' beautiful two-year-old son ran in and out. He kept pointing and asking for something on the low table, so Lee dexterously extracted the eye from the fish and gave it to him.

On Sunday I attended meeting in an optometrist's shop, where about twenty Friends were gathered. Previously they had met in each other's homes, but the optometrist was more centrally located. While we sat in silence he carried on his business of testing eyes and grinding lenses. After meeting, we read and discussed John Woolman, whose eager searching spirit is typified in these Friends. Among the members whom I met that morning were two men employed by the U. S. Embassy, an aviation student, and Charlotte Oh, who then was working among the underprivileged and in the hospitals, but is now in America studying at Pendle Hill.

Oh Churl, a high school mathematics teacher, and Lee Hang Woo, a high school English teacher, spent long evenings with me. Over coffee cups they talked with

me about their teaching, telling me that sometimes there were eighty students in a class. (How desperately the Peace Corps is needed here!) So much time has to be spent in keeping order that little is left for teaching—a complaint I have heard in America about classes of forty-five. Some children have to drop out because they can not afford books. For the most deserving the teachers often buy books with whatever money they can spare from their own budgets.

The story of how Lee Yoon Gu became a Friend is of interest. When he was a student in the theological seminary he ran across some books about the Society of Friends. Upon inquiry he learned of an American Friends Service Committee project in another part of South Korea, and by saving his money stringently he managed to pay a visit to that project. The visit was a shock and a disappointment. The AFSC workers could not or would not answer Lee's questions. He returned to Seoul and wrote them a scorching letter about their being too busy doing good works to bother with him. The letter's recipients did some humble soul-searching, then sent him a ticket to return so that they could try to tell him about Friends. After the AFSC withdrew from Korea in 1956 Lee helped to establish the Friends Meeting in Seoul, of which he is clerk.

Dr. Sok Han Ham, called "the Gandhi of Korea," came with Lee to my hotel for lunch just before he flew to America, where he visited Washington and the United Nations as a guest of the U. S. State Department. Looking like the classical picture of a Chinese scholar, with sparse beard, tall black hat, and long black cloak, he has worked all his life as a pacifist, having been jailed for his views. His oldest son and daughter are in North Korea. Birds and insects may fly back and forth between North and South, he says, but letters can not.

I rode to the airport with Mrs. Ham to see her husband's plane fly away in the rain to America. A hundred others waved him off. Mrs. Ham was worried about how he was to launder the white piping around the neck of his long black cloak. She need not have been concerned. I spent an afternoon with Dr. Ham recently at Pendle Hill, where, as we washed dishes together, I wished his wife could see him as he tied an apron over his soft blue satin pantaloons and tucked his snowy beard into his shiny white satin tunic.

Members of the Seoul Meeting invited me to dinner in a restaurant where we took off our shoes and sat on the floor around a low table. After dinner they sang Korean songs and then asked me for advice for their Meeting. What could I tell these scholars, writers, teachers, scientists, theologians? The only advice I could give them was to have potluck dinners together!

Margaret Utterback, a retired public school teacher, is a member of Oberlin (Ohio) Meeting, which has formed a committee to work on establishing a Friends Center in Seoul, Korea.

Beautiful, ancient Seoul, though one of the five largest cities of the world, is today a shack town. Most of the homes and shops are small, wooden, temporary buildings. The streets are narrow, crooked, and very dark. On the evening I went to Dr. Ham's house I had to be led by the hand by a Friend with a flashlight.

On the hour and twenty minute jet ride from Seoul to Tokyo I could not help remembering that America had backed Japan for more than fifty years in her occupation of Korea. During that time the Koreans had not been allowed to speak their own poetic language, but secretly in their homes they had taught it to their children. After World War II we gave half the nation to Russia.

"If only America had not divided my tragic land!" one of the Seoul Friends said to me as I was leaving.

"But you certainly would not have wanted the Communists to take over, would you?" I asked him.

"We could have managed," he replied.

"Is your present government any better than Syngman Rhee's was?" I inquired.

"Yes, a little," he told me. "My mail is opened. All meetings, even religious ones, must have permits. We have no freedom of assembly. Foreigners may buy coffee, but we can not because it is imported."

Observing Korea's plight, I could not help thinking of how the United States has rebuilt Germany into the most prosperous nation of Europe, and of how Japan is the most prosperous nation of the East. Korea has no Peace Corps, no AFSC. It needs them.

Letter from England

21st December, 1962

REGENT Street, with its sweeping curve and rather uniform buildings, lends itself to Christmas decorations, and this year the theme is the Three Kings—not, as far as I could judge, the Three Wise Men, in spite of the star which tops the glittering arch above their heads. Why, I wondered, was this subject chosen? The answer seemed to be: "Give gifts as they did, and opulent ones. Choose from the goods so richly displayed in the shop windows on either side of the street." Opulence and affluence are the keynotes to Christmas in London this year, and yet Friends and other thinking people have a sense of unease, or can it be "disease"? For we realise that all this splendour can, on the pressing of a button, turn to radioactive dust. Even if the international stalemate continues and we escape dramatic disaster, millions go hungry while we live in plenty.

After my trip through the shopping centre I landed at Friends House, Euston Road, the headquarters of London Yearly Meeting. The posters displayed outside

summarised our present position. The first was a peace poster, advocating disarmament. The second was an appeal for help for Algerian refugees. The third was a quotation from William Penn: "True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavours to mend it." To live better in our present world and to try to mend it is a formidable task.

I might have chosen to write about other subjects which are exercising the minds of British Friends, such as: "What are the tasks of elders and overseers, and should their titles be changed?" "How can we suitably give greater publicity to Quakerism?" "Do Friends' schools fulfil a vital function, or are they the vestiges of privilege?" My theme, sombre though it is, seems more basic, but the impact of my new work in Cambridge has probably suggested it. As warden of a hostel for rich overseas students I am surrounded by an atmosphere of affluence. And yet I rejoice that in Cambridge the bicycle is a means of transport not only for undergraduates, their gowns flying like the black wings of fallen angels, but also for middle-aged and elderly ladies; and ideas, literature, and art still count for more with many people than the latest model in television sets. Even so, all of us, Friends included, live pretty comfortably nowadays, and Vigils for Peace and Freedom-from-Hunger Campaigns occupy only a fraction of the time and energies of most of us.

It is well that Christmas reminds us that the King of Creation was born among a lack of home comforts. When his parents fled with him into Egypt his circumstances were nearer to those of Arab refugees than to ours. Splendour, for him, was not in kings' palaces but in the flowers of the field, and for grandeur he had the silent hills of Galilee. Our material wealth can separate us from him, but at least we are close to him in our insecurity. He found a way of living creatively, though his nation was threatened and he faced destruction. As we go into the New Year we sorely need his spirit so that we may "live better" in the world and try "to mend it" for his sake.

Cambridge, England

JOAN HEWITT

God's work, the doing of His will, is extraordinarily inclusive—raising food on the land, ordering a nurturing home, taking care of a child with loving insight, speaking simple truth, spreading love abroad in any spot of the world, praying and working for the Kingdom of God, being a cup of strength in some great agony, being heroic in quiet ways, saying the right word when others do not dare, walking straight forward in the path of duty—these are some of the ways of doing God's will.

—RUFUS M. JONES

We Can Learn from American Indians

By THEODORE B. HETZEL

A COMMON practice of many American Indians was the quest of a vision. As a prerequisite to status and power, a young man would fast and pray for several days to achieve a mystical experience that would put him in touch with sources of spiritual power. The nature of the vision that filled the needs of a young warrior of the past would not satisfy either us or a young Indian of today, but the intention and the exercise of seeking to atune our lives to harmony with the universe could have value for us. Indians did live in a remarkably harmonious relationship with nature, so it may be worth our while to consider what they may be able to teach us. We may help them to a higher standard of living and to a longer life expectancy, while they may help us to "learn at last to shape a civilization in harmony with the earth."

Indians have learned a respect for nature—a sense of awe, wonder, joy and reverence that we should emulate. Nancy Newhall writes in *This is the American Earth*:

We descend into the seas, scale the last dread peaks,
cross icecaps, dare outer space, seeking somewhere,
in some last place, our birthright: the wild majesty,
beauty, freedom through which for a million years
Man grew—

Too few of us aware that to any beauty we must
come as lovers, not destroyers, come humbly, softly,
to look, listen, learn, to cherish and to shield.

Shall we not learn from life its laws, dynamics,
balances?

Learn to base our needs not on death, destruction,
waste, but on renewal?

In wisdom and in gentleness learn to walk again
with Eden's angels?

Learn at last to shape a civilization in harmony with
the earth?

In *The Ecology of Man*, Fraser Darling says, "The Christian religion as it has developed seems to hold quite firmly the view that man and the rest of creation are in different relations to God. I believe that this dualism has been disastrous in its effects on the planet through the medium of human behavior. How strange it is that, of all the races on the earth, only one tiny culture, the Hopi Indians of Arizona, should not only have behaved in such a manner as to have achieved conservation of

habitat (for a few other cultures have also done that) but have raised this behavior to a vigorous intellectual and socio-religious principle."

Joseph Wood Krutch, who gave up teaching at Columbia University in order to listen to the voice of the desert which has been teaching Indians for thousands of years, writes that civilized man, "By trying to establish . . . exclusive possession of a soul, . . . actually succeeded in depriving himself of it. What we refuse to share with others we ultimately deny to ourselves. . . . Even if we should learn just in the nick of time not to destroy what is necessary for our own preservation, the mere determination to survive is not sufficient to save very much of the variety and beauty of the natural world." We need to learn the lesson of conservation, but even in conservation "The thing which is missing is love, some feeling for, as well as an understanding of, the inclusive community of rocks and soils, plants and animals, of which we are a part."

Let us heed the Tah Doh Dah Ho, the Onondaga chief, Keeper of the Council Fire of the Iroquois, who once said to me, quoting Deganawidah, founder of the Iroquois Confederacy, "Think not forever of yourselves, O chiefs, nor of your own generation. Think of the continuing generations of our families, think of grandchildren and of those yet unborn, whose faces are coming from beneath the ground." Only an Indian could have said that. Land is their mother, land is holy. It is not a merchantable commodity to exploit and discard. The land does not belong to them. They belong to it.

In *The Man Who Killed the Deer*, Frank Waters says, "Perhaps there would still be time to learn from these people, before they pass from this earth which was theirs and is now all men's, the one truth that is theirs and shall be all men's—the simple and monstrous truth of mankind's solidarity with all that breathes and does not breathe, all that has lived and shall live again upon the unfathomed breast of the earth we trod so lightly, beneath the stars that glimmer less brightly but more enduringly than our own brief lives."

When it was said, some twenty centuries ago, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" it apparently was not obvious what "all" was implicit in that commandment. We should now realize that we cannot love God and desecrate the earth. Soil erosion and water-table depletion due to get-rich-quick methods of land exploitation, the extermination of so-called predator animals, wasteful consumption of petroleum and other nonrenewable resources, nuclear explosions with radioactive debris, are all absolutely incompatible with love of God. We belong to the earth, not the earth to

Theodore Hetzel, associate professor of engineering at Haverford College, Haverford, Pa., is a member of the board of directors of the Indian Rights Association and is on the Indian committees of Philadelphia Yearly Meeting and the American Friends Service Committee. This article is a condensation of a talk given at the Main Line Unitarian Fellowship.

us. We must learn at last to shape a civilization in harmony with the earth.

In the political realm, also, we are indebted to Indians. The idea of the "noble savage" introduced to Europe the concept of government by the consent of the governed, which returned to our shores to undergird our revolution. The government of the Six Nations Confederacy of the Iroquois inspired Benjamin Franklin to believe in the feasibility of a federation of American states. An editorial in the *Harvard Law Review* states, "The distinctive political ideals of young America owed much to a rich Indian democratic tradition, a debt often recognized by statements of our leading colonists. The pattern of a state within a state that we call federalism, the habit of treating chiefs as servants of the people instead of masters, the insistence that the community must respect the diversity of men and their dreams—all these were part of the American way of life before 1492."

Indians typically had no privileged groups. Responsibility and authority were thrust on the most able individuals. It would have been shameful to seek leadership or eminence. Old people were revered; "no matter what your age may be, you will always continue to do whatever you are able to do." Children were treated with great gentleness and permissiveness. Perhaps it is this love and acceptance of each other that is the reason for the low incidence of mental illness among Indians. It may also be the reason for the therapeutic effectiveness of "sings" by medicine men. The sick person is made to feel important and much beloved by all his family and neighbors.

Other Lessons to Be Learned

In our desire to help Indians and in our services to them we need to learn patience, cooperation, respect. Some other peoples, more powerful and outspoken, have taught us that if we wish to intervene in their affairs we may do so only on their terms. And this is what we do in Point Four and Peace Corps projects. There is room for improvement in this regard in our domestic operations. For instance, Indian parents are rarely given any responsibility or power to establish policy or curriculum in the schools their children attend. Many self-appointed representatives of Christianity, with conflicting interpretations and claims to unique truth, have done more to harm than to help Indian individuals and communities.

One of the most prominent American Indians, Ben Reifel, a Harvard Doctor of Public Administration who is now a member of Congress, has long been lecturing Indians on the values of time, saving, and work. These concepts have been alien to Indians, but they are essential

for advancement in the white man's world. The Sioux do not even have words for *time*, *late*, *wait*. Indians are conscious of time in matters that are of importance to them, such as their religious ceremonies, but they consider present reality to be more important than future possibility. We ourselves are willing to forego present benefits for future greater ones. But after a while that future becomes this present. Do we save only to hoard? What fiends torment us that we study, work, and save, leaving too little time for our own true selves, for our fellow man, for the marvelous world around us?

Are you earning more money and enjoying it less? Then you should reduce your requirements, simplify your lives, find joy in the present, live in harmony with your surroundings, and respect the other man's vision—like an Indian.

There are many things we should do to help Indians, and one of them is to say thanks for benefits conferred, for inspirations that may give balance to our lives in troubled times, and for insights that may increase the chance of survival of our culture that seems determined to burn itself out. As D. H. Lawrence has said, even though the Indian will never again possess America, "his ghost will."

A Rufus Jones Sampler

(Continued from page 28)

of view man is made for an eternal destiny and the child belongs to the Kingdom of God . . .

Nowhere was the genius of George Fox more in evidence than in the creation of a Society of Friends of the fellowship type rather than an ecclesiastical-sect type. There were no ordained officials in his plan, no authoritative overlords, no outward sacraments, no credal statements . . . The people themselves, open-windowed above, were the ultimate authority in all spiritual matters. Every member had a voice, every person counted . . .

As an actual fact of history it soon became a very conservative body. What was planned to be a vital, growing body, expanding to meet the needs and aspirations of each new generation, very soon congealed into a fairly rigid form which persisted for long periods . . . But the point which we must not and cannot forget is that this Society of ours is precious and worth preserving at all costs only if we maintain unbroken the essential feature of it, which is the direct, personal, vital sense of fellowship . . . with the living God . . .

In our fellowship there can be no delegation of responsibility for the great human business of worship and divine service. No person can do it for the group. Nobody can relieve the rest of the group of making their own approach to the Source of life and light and love.

You do it yourself or it is not done . . . And that means a new consecration, a fresh dedication, a resolve to help answer our prayers. Our fathers suffered imprisonment and death for their faith. We do not face these dangers. Our sacrifice is a sacrifice of time, of energy, of thought, of the pursuit of wealth and the expansion of business, not of our lives.

The Philosophy of Quaker Service

(from FRIENDS INTELLIGENCER, 6-17-1939)

It is a significant fact that among all the books and pamphlets that have been written about the Quaker work during and since the World War there is almost nothing that interprets the philosophy of it or the impelling motives behind it. The main reason of course for this silence is the fact that the motives have been and are so deeply intimate and inward, so much a part of the life itself, that they have quite fittingly remained submerged and unanalyzed . . . One might as well ask the centipede the famous question about how it managed its legs in running:

Which leg comes after which?
This worked her mind to such a pitch,
She lay distracted in a ditch,
Considering how to run!

From Rufus Jones's Last Article

(written just before his death; published in
FRIENDS INTELLIGENCER 7-17-1948)

I have a feeling that nothing is more important in our Quaker world today than a recovery of that heroic spirit which was a striking feature of early Quakerism . . . I must confess that valiance, bravery, courage were not the traits which stood out most strikingly in the Quakerism of my youth . . . It took no courage, no heroism to go through the religious forms and practices we went through each week . . . I never dreamed that I belonged to a religious group that at its birth had been one of the most heroic in the entire history of Christianity . . .

Quakerism in its early period made a break with all existing forms of established Christianity, especially, of course, with the prevailing form of Christianity known as Puritan Calvinism . . . George Fox was at the early period especially confronted with a Calvinized Church. The essential emphasis was that the human race, as a result of Adam's fall, was in a state of entire moral ruin. In this evil plight there was absolutely nothing man could do to help himself. Man is totally depraved—utterly devoid of good—a shapeless ruin. There is a seed of sin in the newborn child which will soon become

positive sin. The church is founded on the truths of the infallible Bible. This is God's one communication to the human race. It contains all revealed truth for all ages. And revelation is at a complete end.

It was into this world of thought and into this atmosphere of theology that Fox came with his fresh and creative discovery that Christ was still alive, still an inward creative presence, leading men, as he had promised to do, into larger and fuller truth, so that man was not limited to a Book but had within himself inward guidance, and that key that opened new doors of life and truth within his reach. The source of inward revelation was not at an end, and the God Who once spoke was still speaking.



UNDER THE RED AND BLACK STAR
AMERICAN FRIENDS SERVICE COMMITTEE

"I've Found the Key"

THE visitor from Berlin was spending that day in the kindergarten room at Moorestown Friends School while on a trip to Philadelphia to see the American Friends Service Committee's School Affiliation program at the American end. She was Ursula Becker, a volunteer for the program in her native city.

One thing that had interested Frau Becker was the way American boys and girls take responsibility. She had seen these responsible qualities in American students in Berlin—the way they picked up group activities and carried them through, their sense of duty in doing something about human needs and political problems. When she came to the United States she was anxious to find out how this quality of responsibility was nurtured.

That day in the Moorestown kindergarten she discovered the answer. "Now I've found the key!" she exclaimed joyfully. She saw that the best American schools do more than teach the three R's—they also teach their pupils how to act in the social life of their American world. What was the "key" Frau Becker had found?

"There were seventeen children in that kindergarten," said Frau Becker, "and there were seventeen jobs to be done. Each child was responsible for one job of importance to the class. Now I know why American boys and girls are so responsible: it begins in kindergarten."

In the School Affiliation program teachers and youth from other lands learn about American ways, and American teachers and young people learn how things are done overseas. Such understanding is one of the foundations of peace.



A PUBLICATION OF THE RELIGIOUS EDUCATION
COMMITTEE OF PHILADELPHIA YEARLY MEETING

have always said, men are alone. The greatest thing we can do for our young people is to tell them that they *will* be alone. There will be others, alone with them. But silence here means what it always means: that we cannot talk.

Community

H.L. writes:

"The close-knit community [of early Friends provided] a sheltered environment [which] was an ideal medium for the development of Quaker personality."

We ask:

Today, living in such a community of like-minded people is unusual. How can this continuing need be met?

H. L. replies:

We can no longer live in an exclusive, sheltered community, but we must still live in community if we are to grow. It is a law of our nature that we shape our personality from our experiences of the human beings around us: parents, parents' friends, and finally our own friends. If these people are so varied in their beliefs and actions and "life styles" that we have no one to identify ourselves with, no guidance in the making of our personal choices, we shall grow up like jellyfish, washed about by the tide, with a sting but no backbone. Friends' children need to meet Friends, to be welcomed by them, and to be *warmed* by them. They will meet other social groupings and other kinds of people, and they will learn from them, too. But if the Quaker community is not a real one, with purpose, life, and mutual care, Quaker education cannot be carried on.

Home

H.L. writes:

"Friends would say [it is] of first importance . . . to make your home a place for children to grow up in. Let your furniture and your dress be simple and beautiful; let your conduct be worthy of a child's imitation. A home is not a place made by parents for their own pleasure, but a place given them for them to shape towards their children's growth."

We ask:

Cannot "children's growth" include learning to understand their parents as individuals, thereby producing mutually satisfying family life?

H.L. replies:

We all know families in which the children are really extensions of the parents' personalities: the children must "get on" because Dad and Mum will be proud of them; the children must tag around with Dad and Mum on their holidays; the home is furnished for the parents' prestige, and the children must fit in as best they can. But in a home that is "for" the children, the timetable, the holidays and recreations, the hospitality, the planning of the budget, all bend toward the growing child and have his well-being in mind.

This does not mean the parents become slaves to the whims, or even the needs, of the children; they are persons, too, and

"And Gently Lead"

On January 25th Harold Loukes, who has come from England for the celebration of the 100th anniversary of the birth of Rufus Jones, will give the annual Rufus Jones Lecture under the auspices of the Religious Education Committee of Friends General Conference. Harold Loukes is Reader in Education at the University of Oxford and the author of *Friends and Their Children* (Harrap, London, 1958). In order to acquaint American Friends with some of his ideas, we have prepared some questions based (with the exception of the last one) on direct quotations from his book. His answers, together with the quotations and our questions, make up the following written interview.

Building a Faith

H.L. writes:

"Friends [have] . . . no creeds to use as teaching aids. . . . Instead of instructing their children in the formulas of faith, Friends offer them the opportunity of experience for meeting the facts on which a creed is based. . . . [Thus] children should . . . arrive at the religion of their judgment, and not stay content with what they have received at second hand. . . . [For] there is Truth to be found, indescribable and incommunicable, but waiting to be discovered in the mystery of personal encounter."

We ask:

What then should we emphasize in religious education? How can children be guided to develop, from the experiences offered them, their own beliefs and concepts which never need be abandoned?

H.L. replies:

The essence of the Quaker experience is first-handedness, immediacy, authenticity. There is no fundamental difference here from the central Christian affirmations; the difference lies merely in the fact that Quakers take this so seriously that they deny themselves liturgies, sacraments, symbols, and the comfort of a guiding ministry, so that every member of the Society should be faced by the challenge to explore his own religious experience.

The First-day School must make this plain in all it does: in providing the youngest members with simple challenges to think for themselves, to retell stories in their own way, to

reflect on their own lives; in facing adolescents with the terrible responsibility of responsibility.

"Formulas of faith" are always under revision. At no in our lives have we "settled" the matter; and even if we ourselves with a rough sketch of a formula, we go on revising it or seeing new meaning in it all our lives.

Certainly for the first ten years a child needs no than secure trust in his parents and their friends and sense that they do not do "just what they like," but ha point of reference beyond themselves. What matters n more than concepts is the continuing experience of resp bility and choice and compassion within a framework of o On these experiences we build our doctrine of God, with justice and infinity and compassion.

Somewhere in the years we call adolescence when yo people begin to "see" themselves as beings with rights duties independent of parents and parent-figures, in some f or other they will ask questions, "What is life for?" "W is the right thing to do?" If we can refrain from the tem tion to "tell them" and can convey to them that we ourse are still struggling and that we find the struggle of absorb interest and high significance, we shall find them with us the effort to talk things over. But until they have felt so degree of moral responsibility, some kind of tension in ch ing between good and evil, or (more agonizing) between grees of evil, we do them no service by slipping them che statements about the power of God.

Silent Worship

H.L. writes:

"(Because) it seems acutely difficult to offer children a experience of silent worship, it is tempting to give them hymn . . . prayers, and addresses to tide them over until they a mature enough for the full rigour of a silent meeting. . . The worst that can happen in silence is boredom and mea inglessness, while the dangers of grappling with adult religio experience in ritual and hymn may be disturbing and b wildering. In the silence the child is at least safely left t himself, and if religious ideas begin to stir, they arise fro his inward life."

We ask:

How can we help a child to use silent worship creatively

H.L. replies:

There is plainly a good deal we can tell children that wil help them to use a period of silence: to "hold" in the mind a lovely image, scene, or person; to face in the mind some thing in life which is not lovely, and to say "Our Father" over it; to imagine oneself present at an episode in the life of Christ and to try to feel its impact; to recall some element in Christ's teaching and to ponder it.

There is no difficulty about this. The difficulty—nay, the impossibility—is to help someone far along the road to real worship. Here what one does with the silence is but an aspect of what one does with the whole of one's life. Worship is not an isolated activity in which one learns a special skill. It is the digging below the roots of personality. And here, Friends

36-B

children need to live with persons, not slaves. But it does mean that there will often come times when parents must, quite ruthlessly, give way to the needs of the growing child, because *they* are persons, too. If this is done freely and gladly, it brings its own reward in the spontaneous response the children make.

Study of Quakerism

We ask a general question:

What emphasis should be given in religious education to the teaching of the Christian heritage, including Quakerism?

H.L. replies:

Young Quakers must obviously learn something of the Quaker story, for there is no other way of *describing* Quakerism. The story will be told as stories always are: with people as the heroes, and with the principles emerging afterwards. A little nostalgia, a little hero worship, will do no harm; they are lovable, these Penns and Peningtons and Woolmans, and our children will gladly love them.

How much there should be of the history of the church at large it is difficult to say, except in some such terms as "As much as you are excited about." A mere time chart of events is useless. A great deal of detail is impossible. But selected material from the great shaping periods of church history will be educative: the tremendous energy and sweep of the medieval church and the survival of much of its work into the modern world; the questioning mind of the Renaissance and the Reformation; the outthrust into the eastern world; the present slow move toward reunion—it would be difficult to be an articulate Christian at all without some knowledge of all this.

But the shadow must not be sought at the expense of the reality; God is in the Here and Now. When we study the history of religion, we see how men behaved who believed they had heard His voice, and we may be stirred a little to listen for the voice ourselves. But the voice is a present voice, and we hear it in our present condition.

The purpose of these pages is to share with you spiritual experiences that can help build the life of our meetings and our members. We cherish the atmosphere that makes Friends want to share their talents and accept the responsibility of membership in the Society of Friends. We especially want two-way channels of communication.

Will you write and tell us your views on the subjects discussed here?

Religious Education Committee
Philadelphia Yearly Meeting
1515 Cherry St., Philadelphia

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36-D

The New Rufus Jones Book

QUAKERISM, A SPIRITUAL MOVEMENT.

Six Essays by Rufus M. Jones, with a sketch of his life by Mary Hoxie Jones. Philadelphia Yearly Meeting Book and Publications Committee, 1963. \$2.00

Nothing could be more welcome to Rufus Jones himself as a commemoration of the centenary of his birth than the publication of this volume. Rufus Jones was many things, but in the coming years he will be known principally as a writer of books. This book contains not only a vivid and informing account of his life by his daughter, but also a series of six essays which portray, more completely and eloquently than any other of his writings, his own thought regarding his two most beloved subjects, mysticism and its unique, though partial, expression in Quakerism. He was at his best, not so much as a philosopher or a historian but as an interpreter of religion. In this area lies his most original contribution.

Mary Hoxie Jones's brief biography was first printed as a pamphlet in 1955 by the Home Service Committee of London Yearly Meeting. Its present reprinting in America is overdue. The six essays which follow it first appeared as introductions to the volumes in the Rowntree Series of Quaker history (published between 1909 and 1921) which Rufus Jones edited and to which he made the largest contribution. Two of them deal with mysticism, the others with Quakerism. The series constitutes the most complete history of the Society of Friends and its background to date.

In these essays Rufus Jones wrestles with the primary problems perennial in the history of mysticism and of Quakerism. Some critics have treated him as one who accepted only one side of several either-or problems. These essays portray him as one who accepted a both-and position, though from time to time favoring one side or the other. Is God transcendent or immanent? He is both, though quietistic Friends have overstressed the divine transcendence.

Should we depend on mystical first-hand experience or should we depend on faith in a historical deposit of truth from the past? Both have their places, but the first is more vital and important.

Can a religious society dependent on inward guidance submit to outward rules and organization? Yes, this is a necessary compromise, but organization must not be authoritarian in matters either of faith or of practice. Creative periods occur in religion when "the crust of custom, the mechanism of habit have been broken by the impact of persons who are capable of fresh original experiences," but the present must be organically related to the past, especially that past which contains the unique revelation of God in Jesus Christ as a guide to action.

Is Quakerism mystical or evangelical? It is both in the best sense of these two words. However, the evangelical revival in the latter part of the nineteenth century, though it exhibited much first-hand religious experience, threw Quakerism off its base by making salvation dependent on the acceptance of a certain creed, rather than recognizing union with the living Christ within as essential. The evangelicals regressed

to the very position which early Quakerism had opposed.

Rufus Jones condemns severely the so-called "quietism" of the eighteenth century, though he admits that it produced real saints and strong moral earnestness. There is, however, no more sympathetic exposition of quietism than that which appears in his introduction to *Studies in Mystical Religion*. In the great mystics he discovers "a power not themselves working through them." They went beyond reason to find religious truth. In mysticism life overflows thinking, reality overflows all categories of description. This is quietism, the quieting of the human in order that the divine may be found. All pure mysticism is fundamentally quietistic.

Is Quakerism, then, mystical or prophetic? It is both, and here Rufus Jones does not take sides. Whether he recognizes it or not, the mystic cannot depend wholly on what is within and beyond, nor can the prophet depend entirely on his moral sense and his concern for social reform. He must rely upon an inner divine source to generate the power he needs.

In these essays we have at its best the liberal theology which prevailed in the early nineteenth century, with its optimism and its belief that religion, like science, is based on experience. There is no better exposition of Rufus Jones's whole philosophy than is to be found in the introduction to *Spiritual Reformers*. Here also we find a convincing analysis of the limitations of scientific knowledge. By "spiritual" Rufus Jones does not mean mysticism alone, but also reason and a nonmystical faith which affords an objective ethical direction.

Rufus Jones has been criticised by some recent scholars because he gave Quakerism a background in mystical movements on the continent of Europe and in England rather than in Puritanism. This was the main reason why these introductions were omitted from the new editions of the Rowntree series. But the theory that Quakerism was simply "radical Puritanism" would have astonished the Puritans and Quakers of the seventeenth century. Each repudiated the other as anti-Christian. One emphasized authority and history, the other immediate awareness of God. The Quakers thought of themselves as creating a new Reformation, or rather a reformation which the previous one started out to be before it dropped back into the same kind of forms and methods out of which it had attempted to emerge.

When I worked with Rufus Jones for a year examining his remarkable collection of sixteenth and seventeenth century books produced by pre-Quaker mystical movements and sects, a mystical background became quite thoroughly apparent. Since most of the early Quakers had once been Puritans there were, to be sure, elements of Puritanism retained in their thought. In general Rufus Jones make the earlier "spiritual reformers" on the European continent forerunners rather than ancestors of Quakerism, while the small pre-Quaker mystical sects in England were clearly ancestors. The belief that Quakerism is a form of Protestantism has completely changed the character of Quakerism in many parts of America, resulting in imitation of Protestant theory and practice.

This book will clarify our ideas regarding the movements and doctrines which have created and influenced the Society of Friends throughout its history. HOWARD H. BRINTON

More on the *Everyman III*

By HORACE ALEXANDER

THE voyage of the *Everyman III* was primarily a project of the World Peace Brigade, formed rather more than a year ago, which today has sections in North America, in India (for East Asia), and in Europe, with world headquarters at the moment in London. The Council meeting last July in London was advised of the plan to buy a ship and sail to Leningrad, and hopefully thereafter by canal to Moscow. I think a young Englishman, Barnaby Martin, who participated in the latter stages of the San Francisco-to-Moscow march two years ago, was the prime mover. The World Peace Brigade gave its official blessing to the enterprise, which was also sponsored by the Committee for Nonviolent Action of New York and approved by the Friends Peace Committee in London.

Money had to be raised very quickly, and the CNVA most generously provided the essential funds for buying the ketch and outfitting her to start in time to avoid the early freezing of the Baltic Sea. Moreover, we could not find a reliable pacifist skipper in Europe, so it was wonderful to get the service of Earle Reynolds, who already had undertaken protest voyages in the Pacific. So our debt to America is great. However, once the Friends Peace Committee in London had given its official blessing, the response of individual Friends to special appeals here in England was amazingly quick and generous.

Besides the two American Friends, Earle Reynolds and Neil Haworth, there was included in the twelve-man crew an English Friend, Alan White, whose full and vivid reports appeared week by week in the *London Friend*. Until I heard Earle Reynolds give his report in London I knew him only by name. His presentation, quiet, humorous, self-critical, utterly modest, made the deepest impression. He disarmingly commented that a man may easily get a bad name. "For example," he said, "some people think I am an inveterate protest voyager. It is true that I have been on three protest voyages. But I hope I shall not have to go on another, so please do not spread this rumor about me."

It was clear that, as a yachtsman, he was horrified at the thought of scuttling his good ship, which had brought them safely through a perilous voyage. But the crew all agreed that, as they had been refused their visas, they must register the strongest possible protest, so they drew out the safety hatches, and the water came bubbling up. Earle Reynolds, I think, never expected the soldiers to let the boat sink. He was still hopeful that the Russian authorities might change their minds and issue the visas after all.

An incident told by Barnaby Martin is perhaps the climax of this venture in nonviolence. When the Russian soldiers saw what determined men they were dealing with, and decided to bind their hands behind their backs, they ran out of rope. So they appealed to the crew for rope, which was duly pro-

Horace Alexander of 26, Bon Accord Road, Swanage, Dorset, England, is treasurer of the recent *Everyman III* expedition to Leningrad. He has sent this report to augment and, in some respects, to correct the brief summary published in the *Friends Journal* of November 15, 1962, under the heading "Saga of *Everyman III*."

duced. Does not this incident remind us of some of the best stories of early Quakerism?

The results of such a voyage, like the results of Quaker vigils and other forms of direct witness, cannot be judged by any outward results. Who knows what is happening in the hearts of some of those Russian soldiers, or in the minds of the members of the Moscow and Leningrad peace committees who sat through the night discussing the philosophy of radical personal pacifism?

But the expenses of the venture are still not wholly covered, and the funds of the World Peace Brigade are too low to make other ventures possible, especially those involving long journeys into trouble spots in Africa and Asia. The treasurer is still happy to receive gifts.

Friends and Their Friends

The Friends Service Association at Fallsington, Pa., has been given the direction and administration of the Mercer Street Friends' Center in Trenton, N. J., an old meeting house which has been adapted for community use to serve young people in an area of changing values near the center of the city. With the aim of providing something more than a play program, the new administration is planning to introduce work projects and job training courses. The project has the active support of the Trenton Junior Chamber of Commerce and will be aided by an appropriation made by the Delaware Valley Fund.

During the last year and a half English Friends, with considerable concern if not with agitation, have been discussing sexual problems. Their Book of Discipline, *Christian Faith and Practice*, contains some pronouncements on this subject, expressed with a remarkable degree of candor. Now Harold Loukes, in his *Christians and Sex, A Quaker Comment*, speaks about the same topic with realism and rare spiritual acumen that should make his pamphlet welcome both to young people and to older Friends. (Obtainable from Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, England, at one shilling ninepence.)

A questionnaire recently sent to every clergyman in Philadelphia has now been tabulated by its sponsor, the local Fellowship of Reconciliation. Omitting the 13 clerks of Friends Meetings, "whose answers were rather predictable," the report covered replies from 252 clergymen out of a mailing of 1,200.

To the question, "Do you believe that war is inevitable?" 59 (with Baptists, independents, and Mennonites leading) said Yes, and 174 said No.

"Are there any conscientious objectors in your congregations?" brought 77 Yes answers. "Surprisingly," says the report, "Episcopalians led, though the peace churches were well represented." No, said 54 clergymen, and 124 didn't know.

Asked if their church had an established group actively concerned with the problem of peace, 36 ministers (almost all Methodists and Unitarians) said Yes; 186 replied No.

The annual midwinter conference of the Young Friends Movement will be held at the Haddonfield, New Jersey, Meeting House on February 2 and 3. All young Friends who are at least 15 years old or in the 10th, 11th, or 12th grades are invited to attend. The conference's theme will be "Censorship," with James Higgins, assistant editor of the *York Gazette and Daily*, giving the opening address and George Hee of the Legion of Decency and Charles Engelke of the United Press International leading an afternoon symposium.

The cost of the weekend will be \$4.00. Registrations must be in before January 29th. Those wishing further information are requested to write Young Friends Movement, 1515 Cherry Street, Philadelphia 2.

There are no age limits for members participating in the Yellow Springs (Ohio) Meeting's experiment in religious education, "Meeting for Everyone." On the first Sunday of each month the whole Meeting considers the life of a historic Friend in a program of singing, silence, stories or playlets, and group discussion. During the month between meetings books on the subject-of-the-month are circulated for family reading.

Appended to a postcard follow-up to the Friends Education Fund's annual appeal for funds, addressed to members of Philadelphia Yearly Meeting, is the following printed postscript: "If you mailed your check and you still receive this card it just proves our system isn't perfect." (The Fund's objective is the raising of money to assist Friends' schools; its headquarters are in the Philadelphia National Bank Building, Philadelphia 7.)

"Penn was not the man that too many school books make him out to be, somewhat stuffy and goody-goody," according to James B. Stevenson, chairman of the Pennsylvania Historical and Museum Commission. "He was a very human sort of fellow. Far from being the gloomy martyr sort, he was a person who had an endearing air of eagerness about him. He disliked dry, long-winded talkers; he loved wit and was fond of jest . . . He was just bald enough of pate to purchase four 'hair borders' a year. . . . He spoke Greek and Latin fluently and mastered Indian tongues. Learned, to be sure, but he was also a very tough man, accustomed to being hounded and heckled."

This commentary on William Penn's character appears in *Breaking Ground for the William Penn Memorial*, a pamphlet issued recently by the Pennsylvania Historical and Museum Commission as a record of the ceremonies early in 1962 when work was started on the William Penn Memorial Museum and Archives Building in Pennsylvania's capital city of Harrisburg. Among a number of Friends present at these ceremonies were Richmond P. Miller, associate secretary of Philadelphia Yearly Meeting, who delivered the invocation, and State Representative Norman Wood of Peach Bottom, Pa., a member of Little Britain (Pa.) Meeting, who participated in the groundbreaking.

The Providence Meeting House grounds in Media, Pa., were once used for drilling Civil War troops, according to an article in the December 12 *Philadelphia Inquirer*. What is more, the troops were drilled by a woman. Elizabeth Vernon, who lived across the street from the meeting house, had learned this unfeminine and un-Quakerly art from her father, a Mexican War veteran. In 1862 she became a "volunteer recruiter," and did not exempt even her own husband from the "numerous men" whom she drafted into service and drilled on the meeting house grounds.

Abram Coan of Solebury (Pa.) Meeting is in the Dominican Republic engaged in what is known as "the heifer project." This is an operation sponsored by the Church of the Brethren, working with underdeveloped countries in cooperation with the U. S. Department of State. The purpose of the project, which is new for Latin America, is to upgrade native agriculture and animal husbandry. It is receiving full support from young liberals active in the Dominican government. Abe Coan's interest is focused on chicken production.

In André Maurios' *Adrienne: the Life of the Marquise de LaFayette*, is this disparaging comment on Philadelphia in 1777: "It is full of a scurvy kind of persons, doltish Quakers, who are good for nothing but to go into a room with great hats on their heads, no matter what the weather, and to wait there in silence for the Holy Spirit to descend until one of them, grown tired of waiting, gets to his feet and talks a great deal of nonsense, with the tears pouring from his eyes."

Olcutt Sanders, who served for over twenty years on the staff of the American Friends Service Committee and more recently has been director of development at Wilmington College, Ohio, on April 1 will become director of Karamu House, a center in a mixed neighborhood of foreign-born and Negro residents on Cleveland's East Side devoted to encouraging friendly intergroup relations through the arts. Olcott Sanders and his family are members of Campus Monthly Meeting of Wilmington Yearly Meeting.

A statement expressing concern over the rapid increase in world population has been adopted by Western Quarterly Meeting of Philadelphia Yearly Meeting. It suggests that the United States undertake a "crash program" of research to develop simpler, cheaper, and more effective birth-control methods which can be shared with nations requesting assistance in regulating their population growth. It also expresses support of the "statement of conviction" presented in November to the Secretary-General of the United Nations by "two hundred of the world's most distinguished citizens," who urged that the U.N. "take the lead in establishing and implementing a policy designed to limit population growth." Other meetings and individuals sharing this concern or wishing further infor-

mation should write to Helen H. Corson, chairman Western Quarterly Meeting Social Concerns Committee, 212 Marshall Street, Kennett Square, Pa.

Rufus Jones and the Mona Lisa

The presence in the United States of one of the world's most famous paintings, now on exhibition at the National Gallery of Art in Washington, calls to mind something that happened to Rufus Jones in 1911. He tells about it in his *The Trail of Life in the Middle Years*:

"I had the interesting experience of being suspected as the person who stole Leonardo da Vinci's 'Mona Lisa' from the Louvre. The afternoon of the day on which the loss of the painting was discovered I had to pass through the border between Switzerland and Germany. Every custom barrier had been notified to be on the watch for the thief. I had bought a birthday present for my wife which had been wrapped so that it made a flat package almost precisely the size of the stolen 'Mona Lisa.' I had not heard yet of the theft, and could not imagine why I was given such a fierce overhauling when I innocently endeavored to pass with my precious birthday gift. The next morning when I read the news I understood why I had been 'run in' and searched."

Ten Years of the Friends Housing Cooperative

Friends Housing Cooperative in Philadelphia (formerly Friends Self-Help Housing) celebrated its tenth anniversary on December 20 with ceremonies at which Robert C. Weaver, Administrator of the Federal Government's Housing and Home Finance Agency, was the guest of honor and principal speaker. Other participants were E. Luther Cunningham, pastor of St. Paul's Baptist Church, Philadelphia; Clarence E. Pickett, secretary emeritus of the American Friends Service Committee; Walter Lamb, chairman of the original joint committee of the project's sponsors (the AFSC and the Friends Neighborhood Guild); R. Stewart Rauch, Jr., president of the Philadelphia Saving Fund Society; and Evelyn T. Waters, Edyth H. Ingraham, and Edna M. Brooks, three of the project's charter occupants. Paul E. Strauch, president of FHC's Board of Directors, presided.

Plans for this unique experiment in urban housing were begun in 1945, when the AFSC and the Friends Neighborhood Guild sought to alleviate substandard living conditions in a deteriorating Philadelphia neighborhood. Help was sought from the City Planning Commission, the Philadelphia Redevelopment Authority, the Federal Housing Administration, the Philadelphia Saving Fund Society, and concerned Friends. The pioneering aspects of the proposal made it a difficult, not to say risky, venture, and attempts to carry it out during the years of rapid inflation complicated the problem. But by 1952 the fund-raising and construction problems had been solved, legal difficulties had been ironed out, and self-help labor had completed the project to a point where several families were able to move into their new quarters.

Friends Housing Cooperative was a "first" in several re-

spects. Not only did it establish the feasibility of urban redevelopment under FHA regulations, but it was the first such project to utilize self-help labor in lieu of cash down payments, it was the first FHA-insured project in which rehabilitation of existing structures supplanted new construction, and it was the first open-occupancy and planned interracial-housing development to be insured by FHA.

Widely publicized throughout the world, the Cooperative has had visitors from many lands, perhaps the most notable of these being the Crown Prince of Japan. It continues to maintain a desirable interracial balance without having to resort to the artificially imposed quotas of many housing developments. In ten years the sense of community and of self-sufficiency has grown, carefully planned landscaping has made the "block" (as its inhabitants affectionately call it) increasingly attractive, and the "experiment" has become a going concern.

What Pendle Hill Meant to a French Boy

As its representative at Pendle Hill's 1962 summer term, Salem (N. J.) Quarterly Meeting sent Jean Paul Hauteceur, who had been attending Bridgeton (N. J.) Meeting while in this country as a high school exchange student from France, where he has now returned. "What I consider the most important in Pendle Hill," wrote Jean Paul in his letter of appreciation to the Quarterly Meeting after the summer term's conclusion, "was the atmosphere made by the people. During these three weeks I lived in an environment of simplicity and truth. It was so different from the sophistication, the affectation, and the fake personalities of the 'real life' that it seemed almost unreal. People were speaking of themselves, not of the status of the people they knew, the parties they had, or the academic knowledge they have. Everyone was seeking for the truth in its almost naked simplicity—and this was made more impressive because of the variety of people. Thirteen countries, a great number of states all over the United States, and a great number of religious philosophies and ways of life were represented in Pendle Hill. Such a mixture of people made a beautiful unity, because everyone was seeking something, because everyone had concerns, questions, and problems.

"Another group of people was in Pendle Hill during our summer term: the VISA (Voluntary International Service Assignments). About twenty young people, all college graduates, were having an intensive formulation before leaving the United States for two years of work abroad. All of them were pacifists, some were conscientious objectors, some were Friends, and many were not. These young people were admirable. They left their colleges not to satisfy their own interests and material greeds, but to offer their labor and services to less fortunate people. They wanted to help others; they wanted to help themselves; they knew they could play an active part in helping people in need. And they decided to leave their family, their friends, their habits, and their Fatherland for the beautiful unknown which was going to last for two years. I had a great admiration for them. . . .

"I believe that I learned much more during these three weeks than during this whole last year in the United States."

New Monthly Meeting in California

The Marloma Friends Worship Group of San Pedro (Los Angeles), California, was given official monthly-meeting status in Pacific Yearly Meeting through action taken on November 11, 1962, at the semiannual business session of Southern California Half-Yearly Meeting of Friends, held in Orange Grove Meeting House, Pasadena.

Marloma Monthly Meeting will provide a center for Friends' worship, educational, and social activities in the South Bay-Harbor-Long Beach area of Los Angeles County, where since October, 1961, meetings for worship and for business and First Day classes have been held at the Toberman Settlement House, 131 N. Grand Ave., San Pedro, the Meeting's present location. Since May, 1962, the group has been under the care of Half-Yearly Meeting. Regular meetings for worship and First Day classes are now held each Sunday morning at 10:30.

LEWIS E. UNNEWEHR, *Clerk*

YFCNA Meeting at Earlham College

One of the most important things to come from the fall meetings of the Young Friends Committee of North America, held at Earlham College in November, was the decision to become affiliated with the National Student Christian Federation as a related movement. NSCF is composed of several student Christian movements with a common concern for "the mission, unity, and renewal of the church." At earlier meetings YFCNA has felt that it did not want to join this group as a full member because of financial obligations and lack of complete agreement with NSCF aims, but since the NSCF is now considering creating a "related movement" status which would include most of the membership privileges without the obligations, YFCNA felt united in wishing to join on this basis.

Another important decision concerned a Peace and Social Order Subcommittee suggestion to have a two-month Peace Caravan next summer prior to the biennial YFCNA conference. A group of young Friends will travel to Monthly Meetings around the country to discuss the peace testimony's spiritual basis and methods of carrying it out.

Other subcommittee programs include a second China Workshop, planned by the East-West Contacts Subcommittee for next June, and a program to help African students in the United States find fellowship both with Young Friends and with other Africans in this country.

Lewis Hoskins of Earlham's history department spoke on "Young Friends and Contact with People's China." He suggested that several dedicated people should devote a major part of their lives to preparing for communication with the Chinese people, and he especially encouraged young Friends to study China and to combat the inaccurate public image of that nation.

The committee-meeting weekend was valuable in many ways. Fellowship and worship in songfests, meetings for business and worship, and "gab sessions" provided inspiration in the knowledge that there are other young people seeking to know and follow God's will.

JUDY STARBUCK

Letters to the Editor

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

These lines are offered in commemoration of the 100th anniversary of the birth of Rufus M. Jones, my beloved teacher, colleague, and friend. They were first read at his seventieth birthday party in January, 1933.

Spokesman of Eternal Good,
Apostle of the Mirthful Mood,
With thy ever-ready jest
Sure to rouse us when depressed:
God himself will welcome thee,
Laugh again right merrily.
All of Heav'n will feel new birth
When it revels in thy mirth.

Pasadena, California

RICHARD M. SUTTON

Editors' Note: Because of space limitations only eight lines of Richard Sutton's forty-line ode are reproduced here.

"Something is wrong when the treasurer has to send an appeal toward year end for further contributions to support the Meeting" writes Mary S. Powelson, page 546 of December 15, 1962 JOURNAL. Something is wrong, indeed! And a committee to decide for each what each should give, sometimes called a "Presbyterian Committee," is not a Friends' answer.

The answer may be found among overseers who seldom properly screen new applicants for membership in order to determine motivation, comprehension of responsibility, or self-education in the traditions of Friends. Church-type outreach may have a place in the Society, but not to the exclusion of great care in the selection of members.

Think, for example, of a convinced "Friend" who accepts openings on many committees, yet never has contributed a penny to his Meeting. It is such a one who, being imprudent in his daily life, is first to promote questionable expenditures by the Meeting and to object to a surplus in the treasury.

The financially irresponsible, the spendthrift, have been ill-advisedly admitted into Meetings. Our tradition of wisdom and fair dealing in money matters, as well as in spiritual matters and human affairs, has been the key which has opened the doors of the world to Quakers. And it has been those open doors which have been our greatest source of strength and leadership. Financial support is a condition of membership.

Princeton, N. J.

O. GODFREY KLINGER

In his letter in the December 15 FRIENDS JOURNAL Howard Kershner's remarks on relations between the United States and the Soviet Union with regard to Cuba boil down to the simple premise that the United States is good and the Soviet Union is bad.

Such a premise seems to me untenable for a Christian. Friends believe that man, infused with the Divine Spirit, may approach perfection. But at the same time we recognize the limitations placed on man by his selfishness and other frailties, which we believe are found in all men without regard to race, creed, or nationality.

The United States has been generous to other countries in many ways, but as a nation we have not been without selfishness. Our record of dealing with colonial territories has been good, but had it been flawless we surely would have helped Cuba develop her economic and political resources in such a way that there never would have been a Castro—because there never would have been a Batista.

It is true that we have not been guilty of the brutality that has been embraced by other governments. We can be glad for the enlightenment we have, but we must continue working with love in our hearts until we lead all men to abandon brutality. We cannot satisfy ourselves with a self-righteous condemnation of Soviet lack of enlightenment. The fact that we may be less guilty of wrongdoing than another nation does not free us from the responsibility of acting with humility.

Indianapolis, Ind.

BRUCE L. PEARSON

In the December 15 JOURNAL Howard E. Kershner makes some statements of doubtful authenticity.

At the time of the Russian revolution, several Balkan states also became socialist. Then other countries, France in particular, financed insurrections and placed military dictators in power. I remember Horthy in Hungary and Pilsudsky in Poland. When the Russians, in driving the Germans back, swept over those countries, the socialist governments were restored. Nobody knows how much or little popular support there was for any of these regimes.

The statement that the Cubans were free and prosperous under their dictator and the American great estates, with unemployment eight months in the year and most of their food imported, is hardly a fair picture. Certainly the American crime syndicate was prosperous, with gambling and prostitution for rich Americans.

It was only after the U.S. became hostile that Cuba resorted to Russia for aid. But the Cuban government still claims to be independent of both great countries, and the United Nations is trying to keep her so. Being afraid of Cuban aggression is like the fable of the fox and the lamb. The fox put up an argument, and when it failed for lack of evidence he ate the lamb anyhow. Let us hope that Cuba has better luck.

Oxford, Pa.

A. CRAIG

In your issue of December 15, Howard E. Kershner says, "The people of Cuba . . . had no reason to fear the United States. We had given them their liberty. Our government assisted that tyrant's [Fidel Castro's] conquest of Cuba."

From 1895 to 1898 Cubans fought for freedom from Spain with heavy losses on both sides. Spain was ready to grant autonomy to Cuba, and so notified President McKinley, who

did not make this clear to Congress or to the American people. The United States was launched into a war ostensibly to free Cubans. The Spanish gave only slight resistance, then surrendered to the Americans rather than to Cuban forces, which had done most of the fighting. The Spanish-American peace treaty produced a battle in the U. S. Senate. By skillful maneuvering, Senators of the "McKinley school" defeated a strong anti-imperialist group.

As it turned out, American "imperialism" was not destined to involve planting the U. S. flag hither and yon, but it did include partial control of the markets, politics, and diplomacy of many semi-independent nations. U. S. Marines were used to keep Cuba and other Caribbean nations in line with the interests of American business. Later, U. S. "interests" were protected by pliable Cuban officials and by dictators Machado and Batista. U. S. military missions trained Batista's army. The U. S. furnished planes, bombs, rockets, etc., to Batista during most of his fight against Fidel Castro. Since land nationalization in 1959, U. S. harassment of Cuba has been continuous, with the avowed purpose of destroying the government of Cuba and helping install a government more to U. S. liking.

Certainly Cuba has ample reason to fear the U. S. However, it is never too late to begin to do right—in this case to stop hammering Cuba, to accept Cuba for trade and diplomatic relations as an independent and soon-to-be-friendly neighbor.

Philadelphia

ARTHUR AND HELEN BERTHOLF

Anent story page 511, December 1st issue: instead of "what's wrong" with Friends, I say there's not one thing wrong with the Society of Friends. Perhaps we have a "lunatic fringe"; perhaps we have a "hard right"—but what of it? That's a cross-section of life, and Quakers cannot, do not, and should not hold away or "back off" from life. The great army of Quakers are sound—tried—true to their principles.

I personally have a great and abiding debt that God nudged me into Quaker life. Friends' faith and thought have made me a new life, and I have a purpose and an abiding joy, even at age 70.

Savannah, Mo.

WILLIAM MORLEY

I notice that the editor of the London *Friend* thinks that we lack concern for our theological past and have not thought out our concept of "the Light within," but have accepted it too thoughtlessly. Canon Dewar, in *The Holy Spirit and Modern Thought*, thinks that ours is "a dangerously one-sided theology of the Holy Spirit." And Henry P. Van Dusen concurs. Perhaps someone will be our modern Barclay?

However, the sentence from the London *Friend* that bothers me is the one that says that, because of the concept of the Light within, we have been led to "caring for other people, while unconsciously keeping them out from the sharing of our fellowship." I fear that we may be asking others to act with us, but not asking them to worship with us.

Honeybrook, Pa.

SAM BRADLEY

I do tire of the frequent praises [in the JOURNAL] of "the silence" or "meeting." Most interesting to me is reading the concerns and resulting activities of other Meetings or individuals—not because it's some relative on my father's mother's side but because it is something thought and done. It would, however also be more reassuring of thorough reporting if results were noted realistically, so that the reader would really become soundly educated—perhaps inspired.

Vienna, Austria

GEROW REECE

A British Friend is eager to obtain a copy of Jane Rushmore's *The Quaker Way*, which is out of print. I should appreciate hearing from JOURNAL readers who may know where I can purchase a copy to send to him.

20 South 12th Street
Philadelphia 7, Pa.

HOWARD BUCKMAN

BIRTH

THRON—On December 9, 1962, in Chandigarh, Punjab, India, a son, RAJINDER MICHAEL THRON, to Ann and Wolfgang Thron, members of St. Louis (Mo.) and Boulder (Colo.) Meetings.

MARRIAGE

KENWORTHY-TREADWELL—On November 17, 1962, at Suffern, N. Y., SUZAN JOYCE TREADWELL and THOMAS LOWES KENWORTHY, a member of Friends Meeting of Washington, D. C.

DEATHS

COLES—On December 2, 1962, in Cherry Hill (N. J.) Hospital, J. KIRBY COLES of Mullica Hill, N. J., in his 69th year. He was a member of Woodstown (N. J.) Meeting.

LIPPINCOTT—On December 20, 1962, in Easton, Md., CAROLINE BIDDLE LIPPINCOTT, aged 91, widow of J. Lawrence Lippincott and mother of Caroline L. Forman.

STRELAND—On December 7, 1962, in Langhorne, Pa., E. MAUDE STRELAND, widow of Oscar Streland. She was a member of Middletown (Pa.) Meeting.

THOMFORDE—On September 14, 1962, at the Chester County Hospital, West Chester, Pa., CHARLES F. B. THOMFORDE, aged 76, a member of London Grove (Pa.) Meeting. He was the husband of Margaret Woodruff Thomforde of Kennett Square, Pa.

WOOD—On November 18, 1962, at City Hospital, Salem, Ohio, FRANK W. WOOD, aged 92, a member of Middleton (O.) Meeting.

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, 4788 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

LA JOLLA—Meeting 11 a.m., 7880 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—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

JANUARY

15—Public Meeting: "What Is the U.S. Doing to Remove the Causes of War?" 8 p.m. at Burlington (N.J.) Junior High School.

19—Western Quarterly Meeting at Kennett Square, Pa. 9 a.m.: Worship and Ministry; 10 a.m.: meeting for worship; 11 a.m.: business meeting; 1:30 p.m.: program in charge of Overseers Committee of Kennett Meeting. Lunch served; babysitting and child care provided.

20—Chester Quarterly Meeting on Worship and Ministry, 125 West Third Street, Media, Pa., 3 p.m.

25—Philadelphia Quaker Women at Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m. Subject: "Balancing the Inner and Outer Life"; Speaker: Margaret Henrichsen, New England minister and author. Bring sandwiches for lunch; coffee and tea provided. Babysitter and free parking available.

25-27—Annual Meetings of Friends World Committee (American Section) and Fellowship Council:

25—Rufus Jones Lecture, "Readiness for Religion," by Harold Loukes, Race Street Meeting House, Race Street west of 15th, Philadelphia, 7:30 p.m. Sponsored by Religious Education Committee of Friends General Conference.

26—"Rufus Jones the Man." Program at Friends Meeting House, 855 Buck Lane, Haverford, Pa., 8 p.m. Speakers: Mary Hoxie Jones, Henry J. Cadbury, J. Floyd Moore.

27—Panel discussion at Pendle Hill, Wallingford, Pa., 2:30 p.m. Topic: "Our Responsibility for Evangelism and Outreach": T. Eugene Coffin, Harold Loukes, Lawrence McK. Miller, Jr.

26—Chester Quarterly Meeting at Lansdowne, Pa., 10 a.m.

FEBRUARY

2—Concord Quarterly Meeting at West Chester (Pa.) Meeting, North High Street, 10:30 a.m.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker, U.S. Senator Joseph S. Clark; topic, "Problems of Disarmament."

2-3—Annual Midwinter Conference of the Young Friends Movement, Haddonfield (N.J.) Meeting House. Young Friends of 15 or over or in 10th, 11th, 12th grades. Theme: "Censorship," with James Higgins, George Hee, and Charles Engelke. Cost \$4.00. Registrations must be sent to Young Friends Movement, 1515 Cherry Street, Philadelphia 2, before January 29.

9—Abington Quarterly Meeting at 11 a.m. at Horsham (Pa.) Meeting, Easton Road (Route 611), four miles north of Willow Grove.

9—Burlington Quarterly Meeting at Trenton (N.J.) Meeting, Montgomery and Hanover Streets, 10:30 a.m.

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

CONNECTICUT

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

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.: at 101 School Rd., 9:15 a.m.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m.,

2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

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

JACKSONVILLE—344 W. 17th St. 11 a.m. 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., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 535-8060.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 180 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 3-7956. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-8066 or 667-5729.

OAK PARK (Suburban Chicago)—11 a.m., YMCA, 255 S. Marion; south from Marion sta. of Lake St. El. Maurice Crew, Clerk, 1027 Thatcher. River Forest, FO 9-5434.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8108; after 4 p.m., HA 2-8728.

INDIANAPOLIS—Lantern 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 6-0889.

MASSACHUSETTS

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

SOUTH YARMOUTH, CAPE COD—Worship and First-day school, 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 4-3387.

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

MINNESOTA

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.

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

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

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Susan Webb, 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.

MONTCLAIR—239 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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.

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 329-7078 for location.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

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
187-18 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 298, Durham, N. C.

OHIO

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5653.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

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

PENNSYLVANIA

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First day school, 10 a.m., meeting for worship 11:15 a.m.

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

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.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane.

Powelton, 36th and Pearl Streets, 11 a.m.

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

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 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 32-7-4615.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 5-6378.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Religion Dept., S.M.U.: FL 2-1846.

HOUSTON—Live Oak Friends Meeting, 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.

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

WANTED

ASSISTANT SECRETARY, Friends General Conference. Advancement concerns. Write Larry Miller, 1515 Cherry St., Philadelphia, for job description.

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Readiness for Religion

by

HAROLD LOUKES



HAROLD LOUKES

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