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Quaker Thought and Life Today

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*H*EREIN, as I see it, lies the full meaning of ecumenicity: to live and act as individuals in such a way that "men may see your good works and glorify your Father which is in Heaven"; to cooperate wholeheartedly with all who live according to the Christian tradition, thus avoiding diluting the meaning of "the living Christ"; to assist in making our faith a light to all the world; to live as though the Kingdom of God was here and now.

—ROBERT SCHULTZ

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The Spoken Word

. *by Bliss Forbush*

Friends and Christian Unity

. *by Robert Schultz*

Grief Into Beauty

. *by Carmen Heath Blanc*

Postscript to Genesis

. *by E. Lewis B. Curtis*

Courier of Friends Council on Education

FRIENDS JOURNAL



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Contents

	Page
Under the Red and Black Star	98
Editorial Comments	99
The Spoken Word—Bliss Forbush	100
Friends and Christian Unity—Robert Schultz	101
Grief Into Beauty—Carmen Heath Blanc	103
Challenge to an Individual Witness—J. Augustus Cadwallader	104
The Mouse at Birmingham—Katherine Hunn Karsner ..	105
Postscript to Genesis—E. Lewis B. Curtis	105
Extracts from Yearly Meeting Epistles, 1962	106
Courier of Friends Council on Education:	
Which Teachers Do We Want?—Dorothy Hoyle	107
The Gift of Tongues—Paul A. Minault	108
An Insatiable Curiosity at Work—Rachel K. Letchworth	109
Meeting House and Book House—Earl L. Fowler	110
Friends and Their Friends	111



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Villagers with No Village

"PEACE had finally come to the Khemis Valley," according to a letter from Bronson Clark, a member of Oberlin (Ohio) Monthly Meeting who is director of the Service Committee's team in western Algeria. "We watched truckloads of refugees come up the valley, coming back from Morocco to what was left of their former homes . . . their village where not a single solid wall stood, let alone a roof. One of our team opened the back of our truck and began to hand out tools for reconstruction, including shovels, trowels, and hammers. These tools, each marked on the handle with a green band of paint, make up the 'tool lending library'.

"I thought of the great human drama I had witnessed—a village population returned, but no village. Just the scrubby mountain land, a pretty brook, a few white storks soaring against the blue of the sky, and a people of strong heart and great courage."

These people, both the returning refugees and the internees in the regroupment camps, are those with whom the American Friends Service Committee and the Friends Service Council of London are working. With the generous donations of contributors—manufacturers of drugs, tools, and textiles; the U.S. Surplus Food program; and hundreds of individuals who provide blankets, layettes and warm clothing—these people of strong heart and great courage are being helped to rebuild their homes and their lives after seven years of war.

The Service Committee is not content, however, simply to feed and clothe the Algerians and to assist them with tools for the rebuilding of their homes. The Quaker team is preparing for the future by training the boys in carpentry, masonry, agriculture, and electricity, and teaching the girls knitting, sewing, child care, and hygiene.

For instruction in carpentry a manual has been prepared. It isn't often that a Philadelphia professor of history writes a manual, in French, for the use of teachers in North Africa. This, however, is the case with *Stage de Menuiserie* or *Course in Carpentry*, a 42-page manual recently produced in the Philadelphia AFSC office for use in the training centers which the Service Committee's teams have been establishing in the Tlemcen area of western Algeria and the Collo Peninsula of eastern Algeria.

In 1960-1961 John Pixton, professor of history at
(Continued on page 104)

FRIENDS JOURNAL

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Editorial Comments

Hazards in Inner Space

THERE are not a few of us who, on reading a thoughtful article like G. M. Smith's "Exploring Inner Space" (February 1 *FRIENDS JOURNAL*), feel strongly moved to deepen and extend the meditative aspects of our own lives.

We try; we really try. We start, perhaps, by considering the implications of science's current research into the DNA molecule, which apparently contains the secret of the creation of life, but in no time at all we are shocked to realize that our mind has wandered off into meditations about vacation plans or painting the house or how much it would cost to send Junior to college.

Chastened, we banish worldly thoughts and contemplate the miracle of springtime rejuvenation, now so close at hand. The trouble with this is that it seems to lead directly though involuntarily to contemplation of whether our three-year-old spring suit can be rejuvenated for a fourth season.

It worries us no little, this persistent impinging of the temporal upon the spiritual. Probably it has had something to do with the action of occasional Friends in changing their religious affiliation to other denominations where their hours of worship are so filled and prearranged that their own wayward minds have little chance to take over. Yet is the would-be worshipper whose attempts to explore inner space are constantly colliding with mundane blockades necessarily any less religious than the one who is capable of long-sustained expeditions into the realm of the spirit?

Not less religious, we believe—merely differently so. There is nothing new, of course, about either this question or its tentative answer. It dates back not merely to Mary and Martha, but long before them. It is to be found in the frequent soul-searchings of American Friends Service Committee representatives as to the doing of good works: is this in itself an adequate religious expression, or must an intangible something else be added? Whether there is actually any clear dividing line between the practical and the spiritual is something about which possibly the dedicated explorers of inner space may some day be able to enlighten us.

Rebirth in Poland

This question of the problematical dividing line between the practical and the spiritual comes irrepressibly to mind upon the reading of an inspiring report by Norman Cousins in the February 16 *Saturday Review*. He tells of his recent reunion in Poland with the three dozen Polish women who five years ago were brought to the United States in an attempt to repair or alleviate the severe illnesses and injuries deliberately inflicted upon them as human guinea pigs by Nazi doctors at the Ravensbrueck concentration camp in World War II. As a result of the wide publicity given to their plight during their curative (or at least partially curative) stay in this country, they have since received substantial financial compensation from the German government.

Gratifying as are both this compensation and the marked improvement in the women's physical condition, they are far outweighed in importance by a complete change in the mental attitude of these one-time hopeless, neglected victims of Ravensbrueck atrocities. They live now in a world of light and love and hope, each with new ambitions and interests, useful work, and the all-important feeling that someone has cared enough to make sacrifices for their sake.

What was done for them was certainly the very essence of practicality: bringing them to America, giving them the medical care that was necessary to rescue them from slow death, providing them with financial help, and refitting them for useful lives. But in its spirit and its results this strictly practical assistance was a profoundly religious experience. The two cannot be separated.

A Form of Special Privilege?

In connection with the discussions of Friends' schools contained in the Friends Council on Education's supplement to this issue it is of interest to note the extensive correspondence about British Friends' schools that has been flourishing recently in the *Friend* of London. The concern of many of these letter-writers seems to be that since the average British child cannot have the advantages of such fine schools as the Friends provide, Friends' children should not have them, either.

Possibly the reason this concern—a sort of inverted class-consciousness—has not been voiced so often in the United States is that nowadays the majority of children in most of our Friends' schools are not Friends. That fact in itself, of course, opens the way to a number of

other and quite different concerns. Fortunately, however, that long-established institution, the Friends' school, seems to have survived most satisfactorily the spirited ideological arguments that for generations have been raging over its head.

F. W. B.

The Spoken Word

By BLISS FORBUSH

VOCAL ministry is an important facet of the Quaker meeting for worship, one on which far less is written than on the use of silent worship. While a few Meetings have a surfeit of ministry, most have less than would be helpful to those in attendance.

The primary purpose of a meeting for worship is to draw worshipers near to God. Although this may be accomplished without a word being uttered, a message may be helpful—one which will recall illuminating Bible passages on the greatness of God, His goodness and mercy; or one which describes the individual encounters with the Divine. Moses and the burning bush, Isaiah in the temple, Amos at Bethel, Jesus in the Wilderness or the Garden of Gethsemane, Paul on the road to Damascus—all were experiences of the presence of God not unrelated to times of crisis in ordinary lives.

We need guidance for daily living in accepting responsibilities and in striving for abundant life. The Bible is filled with illustrations of those who, like Samson, Solomon, the Rich Young Ruler, and Judas, threw away great opportunities; and others who, like Josiah, Hosea, Prisca and Aquilla, enriched the lives of those about them. Religious history contains a wealth of examples.

Although much current Quaker ministry is devoted to facing the ethical questions of our time, no one can doubt that consciences need to be sensitized and minds directed toward action.

We need the fibre of our wills strengthened. "Lord, not for light in darkness do we pray . . . not for a clearer vision of the things whereof the fashioning shall make us great. . . . For these thou hast revealed. . . . Grant us the will to fashion as we feel." We need to be reminded constantly that inward power to face life's vicissitudes is available and that, in the words of Paul, "God is faithful, and he will not let you be tempted beyond your strength."

Words spoken in a meeting for worship must come from a humble, seeking spirit, springing out of a desire to contribute helpfully to the group. Words should come from one who, in some degree, is a finder. A message

cannot arise out of a spiritual vacuum. To speak helpfully to others, the messenger must have had some experience of the nearness of God and His guiding care. Yet Friends should be willing to share what they have, even if they feel the light given is not of the first radiance. As a small boy I was somewhat afraid of starting down the long tunnel in my grandfather's barn which had haymows on one side and cattle on the other. The distance looked so dark and mysterious! But the small lantern I carried was sufficient to light my steps.

The value of what we say will depend on the richness of the cultivated mind and spirit behind the words. Rufus M. Jones was always a welcomed visitor in any meeting because his mind was stored with a wealth of observations and ideas, the result of wide reading and meditation. The wells of the spirit can be kept filled by extensive reading of the best things men have thought and done. The results of personal observation and experience always come with a freshness which gives validity to what we say. Jesus drew lessons from nature and from home and village life; Paul, from the arena, foot races, and gladiator combats.

Great usefulness in the ministry can come when an individual has spent time in cultivating a knowledge and understanding in one particular area. Baltimore Meeting was fortunate years ago in having a member who, having a degree in Greek from Johns Hopkins University, then spent a lifetime in the study of Paul and his letters; Rufus Jones was a master in the field of religious mysticism; Howard Brinton is a leader in his knowledge of Quakerism, Henry Cadbury in New Testament, and Elton Trueblood in the philosophy of religion. These are men who have had the good fortune to be so situated that they could spend hours in studying; but the same process, carried out to a lesser degree, would fortify the thinking of any Friend who desires to be helpful to his fellow worshipers.

Jane Rushmore wrote, "It is possible that some members are unfitted for an intelligent sharing of experiences in a group; but it is certainly true, if the premise of Quakerism is sound, that most members should, from time to time, speak briefly, and a small number best fitted by experience and training should frequently, not

Bliss Forbush is clerk of Baltimore Yearly Meeting, Stony Run, and headmaster emeritus of Baltimore Friends School.

always, help in welding the group into unity. Members of the Ministry and Counsel are under an inseparable responsibility to prepare themselves to meet the real needs of members."

A warning concerning the ministry came from Edward Rawson, who wrote, "Do not speak just because you are expected to, or because you think you ought to and no one else is likely to; in fact do not speak if you can help it. The test is that one should neither go to Meeting determined to speak or not to speak." Another Friend once said that no one should attempt to say all that could be said on any major theme, but should leave it to others to advance the original idea in new directions. The spiritual attention span of many Friends is not long, and they easily feel spiritual indigestion.

Whether there should or should not be advance preparation is an academic question. It is on record that William Penn, on visiting a Meeting, hitched his horse to a tree in the yard and began to speak as he went up the aisle to his place on the facing bench. Certainly many appropriate and deeply moving messages have come out of the stillness to some seeking mind, but others have been uttered by those who have been contemplating dur-

ing the silence a thought or an experience that they have long been revolving in their minds.

John William Graham wrote in *The Faith of a Quaker*: "When I sit down in Meeting I recall whatever may have struck me freshly during the past week. . . . So thoughts suggest themselves, a text that has smitten one during the week, new light on a phrase, a verse of poetry, some incident private or public. These pass before the door whence shines the heavenly light. Are they transfigured? Sometimes yes, sometimes no. If nothing flames, silence is my portion. . . . Often two or three of the thoughts that have struck home during the week are woven together in unexpected ways. When the fire is kindled, the blaze is not long."

In the Gospels it is said many times of Jesus that "He spoke with power" and that he said to his disciples, "Ye shall be clothed with power." The sincere seeker who fills his mind with as much richness as possible and who observes the world of nature and of men with sympathy and understanding will often in a meeting for worship feel the need of those around him and in humility will be moved by the Spirit to share his thinking with others.

Friends and Christian Unity

By ROBERT SCHULTZ

FOR the past several years much consideration has been given, by various groups in the Society of Friends, to the problem of ecumenical relationships. These include not only the practice of Christian unity among Friends, but also the relationship of Friends to the World Council of Churches, the National Council of Churches, the International Association for Liberal Christianity and Religious Freedom, and the numerous and diverse elements which exist in our own local communities. In all such discussions one hears fears expressed concerning possible commitments to phrases and practices which might violate our traditional adherence to "Quaker principles."

When George Fox gave expression to a new and startling approach to religious thinking he was voicing the idea of direct kinship to God, a kinship which sur-

mounted barriers of creed or dogma. The doors were thus thrown wide open to the freshness of new insight and understanding of what Friends are wont to call the "Inner Light"—the possibility of direct and continuous revelation. If we wish to accept that possibility of "freshness" in relation to these concepts it might be necessary to excise the word "tradition" from our religious vocabulary and seek to know God, as did Fox, "experimentally."

As Friends we cannot get away from the eternal "Why?" To defend a traditional position merely because it always has been done that way is to betray our real religious heritage, which stresses the freedom as well as the uniqueness of the Spirit. As soon as we comfort ourselves with what we consider the final answer to our quest, or place ourselves in an exclusive position, we have built a creed or dogma as rigid as any we deny. In that case we have to begin questioning our motives. Can our aloofness be ascribed to our refusal to accept the points of view of others or to their refusal to accept ours? This question could apply to our relationships not only with the evangelical churches but also within our own community of Friends.

Unfortunately, our attitude toward creedal statements might actually obscure a major and basic problem,

Robert Schultz, a member of Summit (N.J.) Meeting who is Chairman of the Committee on Christian Unity of Friends General Conference, is Dean and Professor of Economics Emeritus at Drew University, Madison, N. J. In the last two years he has traveled widely in the Far East, Europe, and South America, and he is now on a round-the-world trip, with major emphasis on India.

His discussion of Friends' relationship to the ecumenical movement considers aspects quite different from those presented by Dean Freiday in the February 1 FRIENDS JOURNAL.

which is to find ways and means of reconciling any religious viewpoint or profession with the kind of world in which we are living today. Creeds or dogmas are verbal formulations of religious faith, or they may be pronouncements of an authoritative doctrine. As such they tend to rigidify a religious stand and to deny the constant and persistent working of God's love and care in the individual as an individual, rather than as a member of an organized group. The Society of Friends knows only too well the results of an arbitrary exclusiveness in requiring rigid conformity to the rules of a group.

The fact that we pride ourselves upon the absence of a formalized expression of belief does not prove that we are uncommitted. One of the problems facing us is found in the danger that our apparent noncommittal may result in a reverse committal to which we expect all Friends to conform. We could then find ourselves in a predicament by virtue of a completely negative attitude through the posing of a Quaker "position."

In Paul's second epistle to the Corinthians (revised version, 3:6) we read, "—our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the spirit; for the written code kills, but the spirit gives life." Let us accept the fact that words are so susceptible to varying interpretations that any rigid adherence to them could become destructive to the very ideals which they are designed to define, hence the necessity for acceptance of the spirit in which they were written. If this is the case, then our attitude toward creedal or doctrinal formulations need not concern us so much, *provided* that our attitude toward and our tolerance of them are known.

The world of today bears no more resemblance to that of George Fox than his bore to the world of Jesus. Only one thing has remained constant: man's need of and dependence upon the concept of God, with particular reference to the individual relationship. Man's outreach is no longer confined to the Middle East or to the "Western" world. It has become global and spatial, and we suddenly realize that what we call Christianity is confronted by a much larger non-Christian religious community and a potent area which blatantly disavows belief in anything other than a peculiarly secular "religion." In this latter area the same words do not even mean the same things.

As a result of vast disruptive changes we find not only that the façade of our religious life and thinking is being questioned, but that the very foundations are being threatened. We have to deal with people who are not only non-Christian but to an increasing degree non-religious. George Fox did not have to meet these prob-

lems, and it is useless to ask ourselves what he would have done in a similar situation. But it is important that we ask ourselves what *we* should do. In the light of our present knowledge, profession, and conviction, how should we react as children of a divine Father imbued with a measure of insight as to our role in a world in which all the relationships are complex and in which many current standards become mutually contradictory?

Herein, as I see it, lies the full meaning of ecumenicity: to live and act as individuals in such a way that "men may see your good works and glorify your Father which is in Heaven"; to cooperate wholeheartedly with all who live according to the Christian tradition, thus avoiding diluting the meaning of "the living Christ"; to assist in making our faith a light to all the world; to live as though the Kingdom of God was here and now.

In 1904 John W. Rowntree gave to Friends a stirring challenge:

There is room yet for the teaching of the Inward Light, for the witness of a living God, for reinterpretation of the Christ in lives that shall convict the careless, language that shall convince the doubting. The dust of a busy commerce hides the cross. The Christ of the people is but a lay figure draped in a many-colored garment of creeds, and, worshipping the counterfeit of its own creation, the world sins on. (From *Essays and Addresses: The Rise of Quakerism in Yorkshire*.)

There is a crying need for a renewed freshness of insight and spirit in the Society of Friends. The old shibboleths will no longer suffice. If any religious community cannot speak to the condition of the world it is in need of a severe self-examination. We cannot isolate ourselves or withdraw to an island in a spirit of self-immolation. We are a part of society, and it is more important that we find areas of agreement than it is to find areas of disagreement, for only by the former can we live and work together. Shall we become known by what we are against or by what we are for? The latter is by far the more difficult role, but it is the only one worthy of our faith and belief. We have much to offer to other religious communities. The spirit of a living Christ is more important than an undue attachment to outmoded terminology. Let us not deny ourselves the opportunity for as complete cooperation as possible with other religious groups.

We belong to the Society of Friends, a community of love, a family of persons. Insofar as we are not just another "denomination," we know also that the salvation of our age is in our keeping; that is, that it lies in the divine-human society which is "rooted and grounded in love." This is the unity which alone can make one world out of "one world," and not one nightmare, one hell, one burned-out cinder.

—A. J. MUSTE

Grief Into Beauty

By CARMEN HEATH BLANC

WHEN grief loses itself in beauty, eternity is born." Life at its highest level I conceive of as struggle against spiritual apathy. Personal grief, I have found, must lose itself in the larger patterns of the world's pain. Beauty is God's gift upon the heart, and eternity is that pulsing, encompassing moment—the present.

Many years ago a shattering blow fell upon the shoulders of a gifted friend, and the small world in which we moved was dissolved in heartbreak. My search for understanding and a path for my faltering footsteps began in the small meeting house to whose doors chance had led me. One Sunday I slipped into the rear bench of that meeting house, seeking I know not what. Its austere simplicity caught and held me. Friendly hands greeted me. I began to attend and to read the literature I found there. In the course of time, having discovered so much, I became, as I thought, a Friend. Little did I know at that point just how far I must travel before I sensed what Quakerism really is: the silence, the waiting for God's touch and His direction. I wonder if I know even now. For me, however, life must always be a spiritual struggle, an aspiring prayer, and I am satisfied to have it that way.

Grief into beauty! "Yet man is born unto trouble as the sparks fly upward," and the bonds of sorrow are the heritage of our common humanity. The first moment of personal heartbreak seems too terrible to be borne. Grief envelopes, utter loneliness is in the heart, wild questions are upon the lips. Why is this sorrow mine? Why do the innocent suffer? Why must the good and the beautiful be senselessly hurt? Why are those so needed taken from us? Why, why, why?

At this point there seems nothing to live for. The world is dissolved about us, and we grope blindly for a way. We move forward day by day, how, we do not know. Naught but God's grace saves us until we can learn to forgive ourselves. This is what someone wise calls the first creative act of "grief's slow wisdom." We face our own limitations and understand with complete surety that everything we long for of endurance or peace or happiness comes to us only through His touch upon our souls. Submission, acceptance, trust—these are the keys. The man who stood at the gate of the year said, "Go out into the darkness and put your hand into the hand

of God. That shall be to you better than light and safer than a known way."

"I am no longer alone in my small world," one thinks with wonder and awe. "Others suffer and grieve and struggle. I am in a mighty company, but above and below and around me is God."

What is God? He is the good in people. He is the beauty of the immortals who are our companions. Haltingly we learn to look into the faces of those about us, the faces of friends, of passers-by, of a small child; and in seeing a little into their hearts we lift ourselves to the good, to the beautiful, to our common oneness. How life quivers with sorrow and joy and love! It calls us and we must answer. Eyes must be washed with tears to see. The soul must be given to God to plough under. The cup of acceptance must be drained. We are at last alive, reborn, and we find that

Earth's crammed with heaven,
And every common bush afire with God.

It is given to each to find his own way, some through a passion for work, others through devotion to family, some through prayer or intensive study or through learning to love selflessly. I can never forget the enveloping love of friends, the onrush of help from the Meeting, the blessed healing of work. Every day became a wordless prayer for help, for grace—a prayer of joy and, finally, a prayer of praise.

I turned to those artists who release the godhead of their genius in stone and color and soaring space. I turned to the makers of music and to beauty everywhere. Plato said, "Music and rhythm find their way into the secret places of the soul." Chiefly I read, finding a challenge in so much of what I read: Browning, Wordsworth, Rostand, Anouilh.

Above all else I found courage in "the jeweled cup" of Shakespeare and in the sweep of the Greek tragic poets. Here were depicted men and women pushed beyond human endurance and locked in the cruelest of destinies, yet finding their way to acceptance and peace. Such is, as Gilbert Murray says, "The higher happiness of tragedy."

Indeed, the alchemy of beauty does change sorrow, lifting and bearing it aloft to cleanse and strengthen the human heart. Beauty is a religious experience, and suffering is a beauty in itself, and a prayer.

"Beloved Pan," prayed Socrates, "and all ye other gods who haunt this place, give me beauty in the inward soul, and may the outward and the inward man be at one." When the soul is distraught, wandering, seeking

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refuge, longing for a light and a way, man falls to his knees. All effort and all life become a prayer.

Grief flows into beauty, and only beauty is eternity. Eternity is that trinity of present, past, and future.

Our birth is but a sleep and a forgetting.
The soul that rises in us, our life's Star
Hath had elsewhere its setting
And cometh from afar.

The rich and glorious past, the flung star which is the future, the crystal moment of our conscious eternity are all of a piece. Knowing this in the inmost heart takes the cruel sting out of death, and death becomes but a horizon—to Him.

Challenge to an Individual Witness

By J. AUGUSTUS CADWALLADER

BENJAMIN FRANKLIN once remarked that good manners are made up of petty sacrifices. He might have said with equal truth that all good is made up of small sacrifices. It is the lack of restraint for selfish ends that causes most of the grief in life.

This is particularly true in the case of beverage alcohol. For private gain or supposed enjoyment, the moral standards, the health, and the political security of government are being jeopardized.

We fully realize that the problem of beverage alcohol is only one phase of complex modern living. We know only too well that the solution of this problem must accompany the successful grappling with many other social difficulties.

The cocktail party has become such an established social custom that young people feel forced to participate from fear of ostracism. Even in the business office, the use of alcoholic beverages is becoming a frequent part of the pattern. Conventions sometimes become orgies of heavy drinking.

Our press and mass-media news services are muzzled by the pressure of advertisers who enter our homes through the papers, magazines, radio, and television. Irrespective of the dangers to society, the promoters of alcoholic beverages are seducing children in order that they may form the next generation of customers. More subtle and more dangerous to free government are the large contributions made to political parties and politicians for anticipated favors through legislation and police manipulation.

These are but the surface reflections of the beverage-alcohol business. What do we find under the surface?

J. Augustus Cadwallader, who has long been active in numerous Friends' Committees and other concerns, now devotes his major efforts to work for peace, temperance, and prison reform. He is a member of Yardley (Pa.) Meeting.

An alarming increase in the number of alcoholics, estimated to amount to at least one out of every twelve who drink; a constant increase in heart disease, cirrhosis of the liver, and insanity closely related to use of alcohol.

Court and prison authorities state that 75 per cent of those who are convicted are in jail because of offenses committed after use of alcohol. The courts affirm that 70 per cent to 80 per cent of divorces are in part the result of beverage alcohol. Our mental institutions are crowded with the derelicts whom alcohol helps produce. Our highways are made unsafe by the man who drinks and thinks he can still drive. Life insurance statistics show a shorter life expectancy for the man who drinks frequently. What a price society pays that selfish individuals may be allowed to exploit a pattern of life which is detrimental from every angle!

What is the challenge to the Society of Friends and its members? Merely that we think! Merely that, for the good of those who succumb to the weakening and destroying power of alcohol, we have the moral courage to forego what may appear as innocent diversions. We can make our homes and streets safer, our government less corrupt, our health better, our children more secure if we become as concerned about the damage wrought by the beverage alcohol industry as our grandfathers were.

They made the petty sacrifice of putting the use of alcohol in all of its beverage forms out of their lives. They did this not so much because they felt threatened as because the fruits of the trade were evil and others suffered. These times cry for renewed dedication to a personal demonstration of a better way.

Under the Red and Black Star

(Continued from page 98)

Pennsylvania State University's Ogontz campus and a member of Upper Dublin (Pa.) Meeting, was in Morocco, helping to set up training centers among the Algerian refugees who had crossed the border to escape the violence of civil war. In the course of this work, John Pixton and his teammates evolved a manual which lists every step in a three-month course in basic carpentry to be taught to boys, many of whom are illiterate. The manual is for use of instructors in similar training centers in Algeria. It is carefully illustrated by drawings which John Pixton produced for the purpose.

The development of the manual was actually the work of the whole Quaker team, including Paul Wehr, now at the University of Pennsylvania; William Griswold of Cambridge, Massachusetts; Christopher Ward of Philadelphia; and Brian Selander of Houston, Texas. The latter two are still with the AFSC team, which is now working in rural Algeria.

The Mouse at Birmingham

By KATHERINE HUNN KARSNER

This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.

THE little field mouse with pointed ears who lived in a hole at the foot of the elm tree needed some soft lining for her nest. Pretty soon she would have a litter of five or six tiny, pink, unfurred mouselets to put into it. She scurried over the meeting-house lawn, looking for thistledown or milkweed fluff, but she could find nothing that suited her. The meeting-house doors were all wide open, so she crept into the kitchen. The linoleum on the floor was slippery. She skittered quickly across it into the main meeting room, where Friends were sitting so still that she didn't even realize any people were there.

She nibbled a little at the corner of the carpet strips on the floor under the side benches. Tugging with her sharp teeth, she loosened a strand or two, then scampered out the door. She ran to the hole under the elm tree, where she shredded the strands into the first layer of soft raggedy down for her nest. She made a dozen or more trips. Several of the Friends who sat near the kitchen side of the meeting house raised their eyes each time Mrs. Mouse pattered across the linoleum, but no one really saw her.

A very small girl sitting between her father and mother began to squirm restlessly. Her mother gave her a red crayon and a coloring book. This kept her quiet a little while longer. Then ever so faintly she whispered "Daddy, will you help me, please? It's too hard." If only she could have seen the mother mouse running all those mouse-miles with her mouth full of carpet fluff she might have tried a little harder. "I can't do this by myself," she whispered again.

"Of course you can," her father said so faintly she could scarcely hear him. But, reassured by his voice, she kept on with her picture.

Meanwhile Mrs. Mouse was making her trips back and forth from the corner of the meeting-house rug to her nest under the elm tree. She scurried as fast as she could, and before the meeting hour was over she had lined her nest completely with soft, chewed-up carpet fluff. By this time she was quite breathless, so she curled herself up comfortably in it and took a nap. She had done the job all by herself, with the help of the instinct God had given her, and she dreamed about the new mouselets she soon would have around her.

When meeting was over, one of the older Friends said, "I thought I heard a mouse all during meeting, but maybe it was just the little girl with her crayons and coloring book."

"No, I thought I heard a real mouse, too," said a young Friend. "Does thee suppose one could have crept into the kitchen while we were worshipping? Let's go see if anything has been disturbed."

But neither of them noticed that a few strands of carpet were missing from under the side benches in the meeting room.

DID YOU KNOW

that trading stamps can be used to provide blankets for displaced Algerians? Send trading stamps of any type to AMERICAN FRIENDS SERVICE COMMITTEE WAREHOUSE, 23rd and Arch Streets, Philadelphia 3, Pa.

Postscript to Genesis

By E. LEWIS B. CURTIS

IN the end man created chaos. And the earth was fertile and orderly; and lights shone out everywhere: and the spirit of man lost itself in its own vanities. And man said, Let there be nuclear weapons: and there were nuclear weapons. And there was evening and there was morning, one day.

And man said, Let there be missiles in the midst of the lands, and let them divide man from man: and it was so. And there was evening and there was morning, a second day.

And man said, Let the missiles in one land be pointed against the cities in another land: and it was so. And there was evening and there was morning, a third day.

And man said, Let the missiles be buried deep in the earth that they may be safe: and it was so. And there was evening and there was morning, a fourth day.

And man said, Let the missiles be set with push buttons that they may arise like comets at man's touch: and it was so. And there was evening and there was morning, a fifth day.

And man said, Let the factories multiply the missiles set with push buttons so that man may terrify his fellow man in other lands: and it was so. And there was evening and there was morning, a sixth day.

And man said, Let us not rest; but let us flee into caves of our own making that we may escape the terror that we have made: and it was so. And there was evening and there was morning, a seventh day.

And a man in terror said: Let us push one of the buttons: and it was so. And there was evening and there was morning, but that was the last day.

E. Lewis B. Curtis, a member of New York Preparative Meeting and of the Oneonta (N.Y.) unaffiliated Meeting, is professor of history at the State University College in Oneonta.

Extracts from Yearly Meeting Epistles, 1962

Pacific Yearly Meeting: "An epistle is a communication between Yearly Meetings." This statement is misleading. Yearly Meetings do not read nor hear epistles. People as individuals read, and people as individuals hear epistles, if communication is to take place. As we think of you everywhere, we try to think of you as individuals we know and want to know. It is to individuals we address this message, as through the troubled and desperate feelings of our day it has come to us.

Members of our Monthly Meetings have served as crew members in the *Everyman* sailings. Individuals have walked hundreds of miles, stood long hours in quiet witness and in reverent vigils of prayer. Even as we have met together a few members of our families and our Meetings wait in jails and prison camps for the visitor and the letter and the comforting words which will reveal an understanding of their act. . . . All of us have found we can take steps we never believed possible, and that we can differ with vigor and still with love. . . .

We have watched with joy and thankfulness members dedicating themselves to obedience to the leadings of the Light. Obedience in public witness; the obedience of the family which continues to accept the protracted consequences of refusal to submit to loyalty oaths; obedience in the usually unnoticed, always important business parents have to do, which is to provide a climate in which children can make right choices; obedience of the gentle and persistent witnessing in daily work, school and social contacts; obedience in the lives of older Friends who, unable to be outwardly active, support and inspire all with prayer-full and faith-full lives.

London Yearly Meeting: We recognize afresh our interdependence, and need of mutual forgiveness and help. We should try to think of ourselves no longer as "we," and of others as "they;" we are all, not merely our brothers' "keepers," but our brothers' "brothers," bound together in one bundle of life with neighbours at home as well as with needy millions far away. We must seek new insight into Christian compassion, and a new longing to share with each other the glorious and simple gospel of God's love for all his children. If we live in that love, what we are, what we do, and what we say will all bear witness to our faith. New methods of approach to others should be welcomed and given fair trial; words should be found in which to speak to those who, though they may find the language unfamiliar, will still feel the underlying love. Do not let us be silent, either from a humbling sense of inadequacy or through fear of being misunderstood. No one was so much misunderstood at the time as our Lord, yet "the common people heard him gladly," sensing the deep compassion that lay beneath his words.

The power of God, working through us, when we try to bear witness to him, need not be weakened by the tensions and differences that arise between us. They are natural, and even valuable, since they may help us to speak to all conditions; even when they bring suffering we may find in them

an opportunity for growth through encounter. Such encounter between individuals may, if we "provoke one another to love," and not to controversy, lead to worship.

In considering the disintegration of moral values that seems to follow our rising standards of living, we are reminded that, although there is nothing wrong in material possessions, they cannot be, for the Christian, an end in themselves. Our use of them, or our rejection of them, should be determined by the extent to which they help or hinder our nearness to God. Ultimate values, while bound up with material things, can only be measured in terms of the spirit.

New England Yearly Meeting: Our longing to revitalize established Meetings and to stimulate new ones required us to give thoughtful attention to a caution arising from our worship and Bible study—that sentimental attachment to the past leads to rigid idolatry, but loving understanding of the past adapts and utilizes ancient truths so that they are relevant even to our whirling present.

Yet, despite the breathless rush of our world toward new, unexplored horizons and previously unimagined experiences, despite our sense of our own inadequacy to meet the requirements of our times, we have not felt ourselves swept along uncontrollably, like chips in a torrent. Dimly and hesitantly, perhaps, but nonetheless surely, we have begun to see that the whirlwind of our times offers us unparalleled opportunities to serve in the evolution of Christ's Kingdom on earth.

Canadian Yearly Meeting: We have been exercised by the challenge of the need there is in the world for the Christian-Quaker contribution to education which came to us through all of the several talks given to our sessions by Friends taking leading roles in education in very different circumstances . . . and through our service work. The central message which came to us from all these Friends' contributions was the imperative need to enlighten young people in the spiritual life, as well as to provide academic education and training; to develop in them a personal sense of ultimate commitment of one's own volition, in sincerity and devotion and without hope of reward, to the Christian way of life and values.

Above all, faced anew with the challenge of critical social problems, we have become conscious of the fact that we are not always called by God to be the ones to meet that need; that concern in the highest sense is not worry about or only sympathy for; that at times, in spite of historical and traditional claims, we may have to abstain from undertaking organized services in a given situation.

New York Yearly Meeting (Silver Bay): We have been impressed with the urgency of upholding the Quaker testimony against war. We have sensed the need to make our testimony an increasingly positive expression of human brotherhood. It must be much more than a plea for peace which may seem expressive of a desire to hold onto a comfortable way of life. We have glimpsed a central truth that violence will be overcome only when the hearts of men are weaned away from selfishness and nurtured in God's love.

THE COURIER

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Which Teachers Do We Want?

By DOROTHY HOYLE

WHO is the ideal teacher for a Friends' school? Are there certain qualities for which we should and do look when employing our teachers? Most of us would answer that, though there may be desirable individual differences, we usually seek those people who possess certain qualities peculiarly important for our schools. The difficulty comes when we endeavor to specify the sorts of characteristics we seek. Doubtless we all would agree that our teachers should have a sympathetic knowledge of the aims of our Society and a dedication to implementing these in young people. We may not always be sure or agree among ourselves as to just what Friends' aims are; we find it difficult to explain to the candidate for a teaching position those aspirations and atmospheres which one senses in the daily living in our schools.

Let us suppose, however, that we do have a candidate for a teaching position who, by conviction, has caught the spirit which seems important for teachers in Friends schools. What should be our next considerations regarding the qualifications of this eager young person? At this point some of us unwittingly display symptoms of the occupational disease of educators—hardening of the categories. As we look at the candidate and as we listen to him we begin to fit him into one of several categories—stereotypes, really—in order to help ourselves assess his capabilities.

First we may try to place the candidate into the stereotype of the Ivy League. This young person has an arts degree. If his alma mater carries social status, so much the better. We hope he has had successful teaching experience. He may not have had experience, for it is difficult for many Friends' schools to compete financially with

other schools for the services of experienced teachers. This individual seems gracious, refined, sincere, generally pleasing and educated, and the possessor of a rich background in subject matter. We hope he can become an artist teacher.

The Ivy Leaguer often develops into a splendid teacher. Sometimes he does not. If he needs help it is often with that old problem, "discipline," and our administrators do their best to help. Administrators are busy people, and we seldom can afford to employ full-time staff to aid new teachers. If this earnest beginner fails as a teacher we are very sorry, and he leaves teaching with a feeling of failure or perhaps with a hope that another school may "take a chance" with him. Fortunately many of the Ivy Leaguers succeed, but one might ask how a Friend should feel about those who fail. Could we, should we, have made a better attempt to predict his success or failure? Did we, in some sense, fail the teacher, the boys and girls, the parents? Did we employ too narrow a concept of an ideal teacher for a Friends' school?

A second stereotype is most likely to be Mr. Teachers College. He is long on the technical and short on general background, social poise, and capacity to rise above the immediate devices for imparting subject matter. We are a little apprehensive lest he not be able to measure up to the intellectual and social expectations of our parent and staff groups. To be sure, he has demonstrated in his practice teaching that he can communicate with children. He knows how boys and girls develop and learn, but he tends to be the scientist of education rather than the artist. We wonder about him.

Mr. Teachers College may develop into a splendid teacher. He is most likely to succeed if he has been graduated from one of our better professional schools

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which require more course work in general education than in professional education. If he has been merely "trained" (a term which connotes to the professional a very limited, technical preparation rather than an education for a profession) the chances are good that he will fail to be a strong staff member in any school.

Let us endeavor to rid ourselves of this tendency to make categorical judgments about either type of candidate. Perhaps our Ideal Teacher has qualities of both the Ivy Leaguer and Mr. Teachers College. Of course we want broadly educated teachers who know the content they are to teach. We also need teachers who can implement the great body of scientific research on the nature of the learner and of learning. (Not all educational research is confined to dissertations on "The Function of the Left Elbow in Handwriting.") Let us seek to employ the artist *and* the scientist.

Sometimes the Ideal Teacher can be found. For the most part, however, we will have to help him develop. The complete teacher is made, not born. People who say of a teacher "He teaches intuitively" are insulting him if he is a good teacher. Artists, physicians, attorneys, statesmen, writers, bricklayers, athletes—they are *made*. They could not have become what they are unless they had been born with certain specialized potentialities, perhaps, but the potential had to be developed. So, though a candidate possess a fine liberal arts background, he has a deficiency no less real than that of a candidate from a teachers college. How can we help each of these young people become the teacher we want?

First let us recognize our oversimplification of the problem. Between our extremes of Ivy Leaguer and Teachers College man there are many intermediate categories. These days many liberal arts colleges offer curricula in areas heretofore considered "applied": pre-professional, home economics, business, public administration, music, engineering, social work, teacher education. Similarly, teachers colleges are becoming multipurpose institutions and are adding A.B. curricula. As a consequence, many liberal arts graduates will have had work in General (Introductory) Psychology and perhaps even in Educational Psychology or Theories of Learning, History of Education, and Curriculum Construction. Many teachers college graduates will have taken upper division work in one of the disciplines formerly considered the exclusive province of the liberal arts college. As we inspect transcripts and credentials we will take heart; often we will find some middle ground, a starting place.

Second, let us agree that our Ideal Teacher is in a sense an oversimplification too. There are different kinds of Ideal Teachers.

And third, let us remember that the making of a teacher is expensive in terms of time and money, and that we have only begun to lead our young people, our parents, and our patrons toward a willingness to face this reality and to pay the bill.

The proposal for developing the kinds of teachers we want consists of three broad areas: first, a broad general education combined with professional preparation, including some contact with boys and girls; second, a conviction that Friends' education is the area in which the prospective teacher wants to work; and third, a provision for in-service growth.

Our Friends' Teacher Training Program is engaged in some of this work. Evidence that educators in general are increasingly concerned can be found everywhere. The report of the conferences of the National Commission on Teacher Education and Professional Standards (G. K. Hodenfield and T. M. Stinnett, *The Education of Teachers*, Prentice-Hall, 1961) gives heartening evidence that the faculties of many different types of colleges are working on the problem.

The Gift of Tongues

By PAUL A. MINAULT

"WHY, Huck, doan' de French people talk de same way we does?"

"No, Jim: you couldn't understand a word they said—not a single word."

"Well, now, I be ding-busted! How do dat come?"

"I don't know; but it's so. I got some of their jabber out of a book. S'pose a man was to come to you and say Polly-voo-franzy—what would you think?"

"I wouldn't think nuffin; I'd take en bust him over de head. . . ." (*The Adventures of Huckleberry Finn*, by Mark Twain.)

What language we speak depends habitually upon a geographical accident. A child grows up to use the language of his immediate environment. If born, say, in South Africa, Brittany, Wales, or Belgium, he may grow up to use two languages without any formal instruction in either. Experience shows also that adult emigrants to a new country eventually acquire the knack of making themselves understood by the natives. So scarcely anyone can have any rational basis for the belief that he is congenitally incapable of becoming a linguist.

Special circumstances seem to encourage a distaste for languages among those who speak English. One is the fact of geographical separation which isolates most British and American people from daily experience of linguistic contact. Another more subtle one is that in the past

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pedagogues have failed to supply a compelling reason for a pursuit which has little connection with everyday life. It is easy to exaggerate the utility of linguistic accomplishments for foreign travel, but nowadays tourist facilities, even in the Peace Corps, rarely take young people into situations where *nobody* understands English. Even less true is the plea that languages hold the key to the treasure house of the world's literature. There is not a single masterpiece of the world's literary greats which has not been translated and made available inexpensively here and in England.

It is my thesis, as a linguist and a pedagogue, that the valid reasons for learning a foreign language are simply to improve one's own language and, more important, to preserve the world in which our languages are spoken. The English language, a hybrid of German, Dutch, and Scandinavian tongues, has acquired, over a period of a thousand years, a veneer of thousands of foreign imports: Latin, French, Spanish, Italian, German, Dutch, Scandinavian, Greek, and others. No one outside the English-speaking world enjoys such a key to so many living European languages; and no one who knows how to take full advantage of this key need despair of getting a good working knowledge of the languages which our nearest neighbors speak.

Yet the usefulness of learning languages is not a merely personal affair. Linguistic differences are a perpetual source of international misunderstanding. We are all acutely conscious of the diverging interpretations of that well-worn term "democracy," to cite a point of high-octane friction. Some knowledge of the languages people speak is, patently, one of the prerequisites of world peace. But keeping the peace is not the only reason study of languages concerns us all. Linguistic differences lead also to a vast and inexcusable leakage of intellectual energy which might otherwise be enlisted to make the potential of modern science available to all mankind.

An Insatiable Curiosity at Work

By RACHEL K. LETCHWORTH

IT is mad, perfectly mad to think you can send out a questionnaire to twenty Friends' secondary schools just before Christmas and expect answers which are statistically accurate or even comparable as you collate the material. Fourteen of these schools responded to madness with some rather revealing facts that never appear in catalogues and seldom are discussed at educational conferences. If our statistics seem in error, accept them as generalizations or skip them altogether. There is no reason to be enthusiastic about such a scavenger hunt unless you too have an insatiable curiosity.

What can we find out about a Friends school faculty group over and beyond its professional qualifications and the salaries received? The number of faculty members in each school varies

so much in respect to student population and day school versus boarding school (with dormitory factors and part-time assignments) that we find it difficult to see what can be derived from this statistic save that Baltimore Friends and Moorestown Friends have about ten more teachers than any of the other schools. Barnesville, The Meeting School, and Scattergood have the largest percentage of Quaker teachers, with Barnesville in the lead. There seem to be more women teachers than men, except in the boarding schools, where men outnumber women. Interesting statistic that; what does it reveal? Certainly you would have to ask about length of service, living accommodations, diet, free time, and other such personal matters! Enough. We gather that Westtown is the only school with more unmarried women on the faculty than married, which should induce the bachelors to take a second look, for it is a school with a fine record of mating.

Westtown holds another record: that of the largest percentage of faculty children enrolled in the school. The number reported is 10 per cent. Westtown's dog population almost equals that of its siblings, but we'll let that go.

Friends schools frequently honor faculty members who have given full measure of wisdom and learning over the course of some thirty or more years. However, the average length of service seems to be about eight years, which means there is always new blood being injected.

Last summer (undoubtedly a typical one) our schools supplied 59 teachers as counselors at summer camps and 55 as teachers in summer schools or colleges, while 45 traveled at home and abroad. Most of the rest engaged in some job or project. Surely this is an indication of a concern to enrich subject matter as well as to supplement the exchequer.

Obviously teachers in Friends schools need extra cash, for at least 35 are still driving cars of the vintage of 1953 or older. In one school it is the principal's car that is the antique. The census shows that the majority have T.V. but not dishwashers; most own only one car. The favorite make is the Chevrolet, with the Volkswagen running second. Surprisingly enough, eight different makes of foreign cars are parked by the school doors. Is this an outreach of the Wider Quaker Fellowship, or are we natural importers?

The question about graduates of Friends' schools now enrolled in Quaker colleges brought interesting results. Earlham has more than twice the number of any of the other colleges (90 in all); Haverford follows with 37, Guilford has 35, Wilmington 28, Swarthmore 20, and Bryn Mawr 18. Friends University, Whittier, and William Penn also have representatives of Friends' schools, though in much smaller numbers.

The most impressive bit of information elicited by these questionnaires is the list of Quaker activities, outside the demands made by the school, in which teachers in Friends' schools are involved—activities which are neither professional, social, nor, indeed, political commitments. The American Friends Service Committee and its myriad subcommittees lean heavily on our teachers, as do the Yearly Meeting committees

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involved with peace and with religious and secondary education. Our teachers are to be found on fiscal, social order, temperance, Indian, and Japan committees. They support the Monthly Meeting overseers, the clerks of meetings. They are interested in nursery schools and the care of the aged. They even serve on school committees other than those of their own school.

What does all this reveal and why was time spent in gathering these morsels of information? Clearly the life of a teacher who is a member of the Society of Friends encompasses far more than can be achieved in a specific classroom or in a specific Friends' school. If the faculty in one school carry the load of 111 individual committee appointments involved with the work of the Society, then we need to recruit more young Friends for the teaching profession to help carry the load that our committee system lays upon us.

Perhaps we should consider swinging the pendulum in the other direction, the direction of de-committeeing and re-committing our teachers if not our whole Society lest we build up tensions and more tensions until miracles no longer can happen because we have become physically fatigued and spiritually arid.

Meeting House and Book House

By EARL L. FOWLER

WHAT should a library in a Friends school be? For years a library may operate and the librarian officiate without a clear vision, his focus blurred by crowded rows of books needing attention, old magazines verging on chaos, resource projects demanding time. Should there be any distinction between the library in a Friends school and a good library in any other good school?

It is to be taken for granted that it should be a good library according to the most enlightened standards—that, in fact, it should be better than most. But if there is an important distinction between what a Friends school library should be and what any other school library should be, what is it?

More books on and by Friends? These are not to be taken lightly, but they result only in another specialized library. Should we have a frankly expurgated library, a bastion in defense of Christianity, monotheism, or at least the Inner Light? Of course, we have gotten away from that and now admit both fiction and primary sources on Communism. Any library that does not specialize or expurgate tries to be at least representatively complete. Our adoption of that aim is not distinctive.

A thought occurs which probably seems at first like an obvious one in any investigation of Friends' work, but which on consideration appears less trite: "The only distinction . . . in a Friends school library is its relationship to the meeting for worship." This is a prodigious distinction.

What should distinguish a Friends school library is not to be found in its physical features, but in the attitude in which

it is formed, kept, and used. The library is one of the two related poles around which the work and purpose of the school assemble. It is the concurrent presence of both meeting and library in a Friends school which is significant.

Both meeting and library belong not to educational institutions, but to life. Both detach themselves from classrooms, textbooks, lectures and demonstrations, the techniques and paraphernalia of organized education. They are not preparation; they are the task for which school is the preparation. They are not even practice, although sometimes they are (and perhaps must be) used that way.

Consciousness advances itself in us at two extremes: in our individual consciousness pushing out toward the unknown, in concert but alone (the meeting) and in the recording, preserving, and extending of our media of communication—records by which we undo space, counteract and alleviate time (the library). When the meeting and the library are thus seen they are understood as two poles, two interdependent instruments of the same striving.

In meeting we press out on our own, with nothing but what is our own. Straining forward at these two poles, we seek to incorporate all into one fabric of consciousness.

It is when it is seen in its relationship to meeting that a distinctive Quaker vision emerges of what a library is for. This is a Quaker vision not in the sense that it is an exclusive possession of Friends, but in that it should be Friends, if no others, who feel and accept the responsibility for its perpetuation. The library can be a faculty of mankind to be used toward unity, toward convergence, and this changes the effort from that of acquisition of facts and knowledge to that of unification—of establishing liaisons with persons across even the most formidable barriers of distance and time.

There is no avoiding the persistent sense of ludicrous discrepancy between the evocation of these ultimates and the petty dimensions of the problems of maintaining and renovating a school library. Yet there is no avoiding, either, the recognition that it is only the ultimate vision that is stimulating, that makes the commonplace tolerable.

At the meeting and the library occurs the encounter between what is school and what is not school. Both are concrete acknowledgment of what lies outside our realm as a school. In a sense, the distinction between teacher and student disappears in the library, as it does at meeting; we all enter the library on an even footing, as we enter meeting. Our essential task as a school is the introduction of generation after generation to the meeting and the library. The essential condition for the accomplishment of this task is that the meeting not degenerate into demonstration, nor the library into text.

If there is such a thing as a Friends' school library, it is because there is a vision kept by Friends of what a library is and of what a library could be. And though the vision impels us with its own urgency toward the finest possible representation of the library in our schools, even the poorest library, even one book, could serve the vision.

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Editorial Staff: Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, Edwin W. Owrid, and Oscar E. Jansson.

Friends and Their Friends

Friends in Beloit, Wisconsin, who for more than two years have been meeting weekly for worship, now have been welcomed into preparative meeting status by Madison Meeting. Meetings for worship are held in the Wright Art Center on the Beloit College campus on Sunday mornings at 10:30, with First-day School for children from age four to grade 5. Meeting for business is held on the last Sunday of the month, following a pot-luck meal at one of the homes. The clerk is Scott Crom, 811 Clary, Beloit.

Haverford (Pa.) College, which traditionally has limited its student body to less than 500, will boost its enrollment to 700 during the next decade as part of a long-range development program. A \$2,000,000 science center will open next summer, and scheduled to start this spring is construction of a dormitory which will serve as the nucleus of a new quadrangle in addition to the present "historic" one.

Meanwhile another Quaker college, Wilmington (Ohio), reports "all-time record" enrollment of 755 students for the winter semester.

Because Robert Schultz's article on the ecumenical movement in this issue and the earlier one (February 1) by Dean Freiday are so refreshingly lacking in pretentious verbiage, the JOURNAL feels free to quote the comment by Gordon Rupp some time ago in *The Manchester Guardian Weekly* that "the most depressing role of the ecumenical movement is that of First Murderer of the Queen's English. . . . There is an alarming amount of jargon in ecumenical quarters and a good deal of loose talk about 'confrontations' and about 'mission'. . . . There was a time when the ecumenical movement needed the profundities of Professor Karl Barth. Just now it stands in still greater need of the clarities of Miss Enid Blyton, writer of books for children."

Charles J. Darlington of Woodstown, New Jersey, chairman of the Friends Committee on National Legislation, member of the American Friends Service Committee's Board of Directors, and former clerk of Philadelphia Yearly Meeting, received in January the Woodstown Kiwanis Club's Citizen of the Year Award.

An informal retreat, to be held the weekend of May 17-18 at the John Woolman Memorial, 99 Branch Street, Mount Holly, N. J., will provide time for meditation, study, writing, or conversation, as desired by the participants. Facilities will be available for up to ten persons for overnight and for a larger number in the daytime. Part-time participation will be welcomed. The Memorial is in a pleasant setting of gardens and woods. For further information write or telephone the directors, Samuel and Clarissa B. Cooper, at the above address.

The Near East Yearly Meeting will be held in Brummana, Lebanon, from May 3rd to 5th. The meeting's main theme will be "The Quaker Witness," both in its religious and spiritual aspects and in such practical fields as social reform, education, politically tense situations, and the like.

Arrangements for accommodation of attenders will be taken care of on the premises of the Friends High School.

Edmund Bacon, executive director of Philadelphia's City Planning Commission and visiting professor of civic design at the University of Pennsylvania, has received a \$15,000 grant from the Rockefeller Foundation for preparation of a book on the design of cities. Planned for publication two years hence, the book will include discussions of Philadelphia, London, and Paris. Edmund Bacon is a member of Green Street Meeting, Philadelphia.

New England Friends will hold a silent witness for peace before the statue of the Quaker martyr, Mary Dyer, at the State House in Boston from 11 a.m. until 4 p.m. on Good Friday (April 12). The call to this witness, issued to Friends throughout New England by the Executive Council of New England Yearly Meeting and the American Friends Service Committee's New England Executive Committee, says that this "is an opportunity both to reaffirm publicly our peace testimony and inwardly to acknowledge its claim upon our lives."

Participants will assemble at Beacon Hill Friends House for registration, briefing, and a meeting for worship. Then the group will proceed in silence to the State House grounds, where they will stand in silent meditation. The only signs used will be to identify the nature of the occasion. Each member of the Massachusetts Legislature will be informed in writing of the nature and purpose of the witness.

From March 4 through 8 one of the windows of the Philadelphia National Bank at Broad and Chestnut Streets, Philadelphia, will be decorated to re-create as nearly as possible a room in the Caleb Pusey House in Upland, Pa., as it might have looked on the day in December 1699 when William Penn came for dinner. Sponsored by the Friends of the Caleb Pusey House, the exhibit will consist of appropriate period furniture borrowed from various antiquarians. Artifacts dug from the cellar of the Pusey house under the guidance of the Archaeological Society of Delaware will be on display inside the bank from 9 a.m. to 3 p.m., as will an exhibit of Caleb Pusey's writings from the Quaker Collection at Haverford College and the Friends Historical Library at Swarthmore College.

The Friends of the Caleb Pusey House, Inc., an organization which has been working since 1960 to restore and preserve this ancient house (See FRIENDS JOURNAL, issues of April 1, 1961 and September 1, 1962) has received over \$25,000 from 860 contributors and hopes the Philadelphia exhibit will arouse enough interest to bring in the necessary final \$10,000. Co-chairmen of the venture are Sarah Pratt Brock of Willis-town Meeting and Mary Sullivan Patterson of Swarthmore Meeting, who may be addressed at Box 256, Swarthmore, Pa.

If Western observers expected India to react to Red China's border warfare with Gandhian nonviolence they have misread the history of India's independence. India then, as now, was intensely nationalistic. This was the message of James Bristol, the American Friends Service Committee's director of research on nonviolence, in reporting to the AFSC annual meeting in Philadelphia upon his just-concluded four-week visit to India, where he consulted with leaders in government and education. He explained that he found the Gandhians still supporting the ideas of nonviolence which won India her independence from England in 1947, yet at the same time intensely nationalistic, short of personally engaging in warfare.

At the same meeting Roland L. Warren, Quaker International Affairs Representative to Berlin, said that his work as a Quaker seeking reconciliation between opposing groups in East and West Germany and in divided Berlin was to establish warm and sincere relationships with officials in government, educators, and church leaders; to explore possibilities of contacts in East Germany; and to gain a clearer impression of the German struggle. As an American citizen, he said, he has complete freedom to come and go on either side of the Berlin wall. His visits have brought him in contact with many high-level East German officials.

The fourth National Friends Conference on Race Relations will be held June 16-21 at the Oakwood School in Poughkeepsie, N. Y. Monthly and Preparative Meetings will be asked to send delegates, and accommodations will be available for a few additional Friends. Those who wish to attend should write as early as possible to Victor Paschke, Room 624, Old Engineering Building, Columbia University, New York 27.

William Hubben, FRIENDS JOURNAL editor who has been on leave of absence in Europe since October, will report on his travels at the Race Street Meeting House, Philadelphia, on Saturday, March 23, at 7:30 p.m. His talk, to which all Friends are invited, will follow the annual meetings of the Friends Publishing Corporation and the Friends Journal Associates at 5:30 p.m. Corporation members and Associates wishing reservations for dinner at International House (15th and Cherry Streets) at 6:30 p.m. (between the two meetings) should write to the FRIENDS JOURNAL business office, 1515 Cherry Street, Philadelphia 2.

Swarthmore College is the recipient of a National Science Foundation grant of \$33,800 for the support of research under Peter van de Kamp, Professor of Astronomy and Director of the Sproul Observatory. The project, entitled "Astrometric Study of Nearby Stars," is to be completed within a period of two years.

With its January 4 issue the London *Friend* inaugurated a new section called "The Arts," to be published quarterly in association with the Quaker Fellowship of the Arts.

Paul Johnson, director of the American Friends Service Committee's Conferences for Diplomats program in Geneva, Switzerland, has spent the past several months in Africa, accompanied by his wife, Jean. In their efforts to recruit conference participants the Johnsons have interviewed foreign ministers, foreign-office staff members, educators, and other professional people in seventeen capitals, meanwhile renewing friendships with alumni of previous conferences who now hold senior positions in many of these capitals.

A third recording of songs by Joan Baez, a member of Cambridge (Mass.) Meeting has been released by Vanguard Records under the title "Joan Baez in Concert."

Her father, Albert Baez, also a Cambridge Meeting member, recently spent a month in India and three weeks in Moscow as a member of a UNESCO team planning a multi-million-dollar technical assistance program in India.

The latest issue of *Quaker Religious Thought*, the series of pamphlets sponsored by the Quaker Theological Discussion Group and published semiannually at 379 Yale Station, New Haven, Conn., is D. Elton Trueblood's "The Paradox of the Quaker Ministry," with comments by Herbert M. Hadley, George A. Selleck, and James R. Stein, Jr. It is available from the above address at 75 cents. The earlier seven issues, which Friends have found useful for study groups, are also available; a list of titles and prices will be sent upon request.

Correction: Two errors crept into Dean Freiday's "Ecumenically Speaking" in the February 1 JOURNAL. On page 55, second column, fifth paragraph, third line, the word "danger" should be "merger." On page 56, second column, ninth line, the name "Küna" should be "Küng."

Green Pastures Quarterly Meeting

Meeting at Kalamazoo, Michigan, on February 1-3, Green Pastures Quarterly Meeting decided to become a charter member of Lake Erie Yearly Meeting if and when that Yearly Meeting is formed within the Lake Erie Association (tentatively scheduled for this coming August). If this happens, Green Pastures will lose its peculiar status as the only independent quarterly meeting in the world. However, it will continue to remain affiliated directly with Friends General Conference until such time as Lake Erie Yearly Meeting joins the Conference.

The Quarterly Meeting also culminated years of preparation by approving the establishment of a Detroit Friends School whose Board of Trustees will be appointed by the Quarterly Meeting. The new elementary and secondary day school is to be located in the inner city so as to offer the metropolitan area a pioneering experiment in education for children of all races and cultural backgrounds. The initial impetus for the school came from non-Friends, who turned to Green Pastures Quarterly Meeting for leadership when they

discovered the values offered in the Quaker educational tradition. The Quarterly Meeting last year appointed a study committee (chaired by Professor Franklin Wallin of Wayne State University), which was aided in its deliberations by Herbert Nichols' experience on the staff of Wilmington College.

The Quarterly Meeting's tentative budget for next year includes a new \$100 appropriation for the Friends Lake Community near Ann Arbor, which has been used by the Junior Quarterly Meeting for summer camping and by A.F.S.C. summer units for weekend outings. Quarterly Meeting support for the Michigan A.F.S.C. program next year will rise to \$3,600.

ROBERT O. BLOOD, JR.

T. Wistar Brown Teachers' Fund

This fund, established forty-five years ago to encourage young Friends to prepare themselves for teaching, has helped over 2700 teachers or prospective teachers to pursue further study. In the year 1961-1962 thirty-nine grants were made to thirty-seven individuals. Of these, sixteen were for summer school, four for a full year of study, eleven for part-time study, and three for the Philadelphia Yearly Meeting Teacher Training Program. Three elementary school teachers taking a special mathematics course also were helped.

The trustees find it heartening to support an increasing number of young Friends in the Teacher Training Program, sponsored by the Friends Council on Education; to find a greater number taking courses to keep up with modern trends in teaching; and to gather from the recipients' final reports that there is an increasing tendency for teachers to obtain masters' degrees.

Requests for further information about grants may be addressed to Mary B. Forsythe, Secretary to the Fund, 250 Harvey Street, Philadelphia 44.

Philadelphia Yearly Meeting, March 21-27

(All sessions will be held at Fourth and Arch Streets Meeting House unless otherwise noted.)

21—10 a.m.: meeting for worship, organization of Yearly Meeting, welcome to visitors, Yearly Meeting on Worship and Ministry. 12:15: lunch. 2 p.m.: Yearly Meeting on Worship and Ministry (continued). 6 p.m.: supper (reservations through overseers only). 7 p.m.: conference for overseers in local Monthly Meetings. Interested Friends may join overseers for conference.

22—2 p.m.: Nominating committee, Annual Report of Representative Meeting. 5:30 p.m.: supper. 7 p.m.: Representative Meeting (continued), financial reports and recommendations of Audit and Budget Committee.

23—10 a.m.: children attend meeting for worship and part of morning session with parents, then to East Room for special program. 10 a.m.: The State of the Meeting: statistical reports, membership, summaries of the Queries, implications for outreach. 12:15: lunch. 1:45 p.m.: children reassemble in East

Room. 1:45 p.m.: Young Friends program on "Migrant Workers," *Race Street Meeting House*. 2 p.m.: The State of the Meeting: Quarterly Meeting reports, summary, "What is Ahead for the Society of Friends?"

24—10:30 a.m.: Meetings for worship, *12th Street and Arch Street Meeting Houses*. 9:45 a.m.: High School Young Friends: opening by George Lakey, followed by attendance at meeting for worship, *East Room, Arch Street*. 9:30 a.m.: worship for Junior High School grades 7, 8, and 9, *Race Street Meeting House*. 10 a.m.: worship for boys and girls, kindergarten, grades 1 through 6, *Friends Select School*. 3 p.m.: William Penn Lecture, *Race Street Meeting House*. Speaker, Landrum R. Bolling. Topic: "The Search for a Sense of Unity." Tea.

25—2 p.m.: opportunity for new concerns from Yearly Meeting Committees; individual concerns; the 1963 Epistle. 5:30 p.m.: supper. 7 p.m.: "Education—for What?" an entire evening business session devoted to all of the concerns on education with opening presentation arranged by the several committees on education.

26—2 p.m.: Yearly Meeting emphasis in 1963: human relations. Topic, "Race Relations 1963—Our Urgent Unfinished Business." Opening presentation by Richard K. Taylor. 5:30 p.m.: supper. 7 p.m.: observance of 100th anniversary of the Emancipation Proclamation. Speaker: Howard Thurman.

27—Closing sessions. 2 p.m.: "Our Peace Testimony—What Dimensions in 1963?" Opening presentation by Stephen G. Cary. 5:30 p.m.: supper. 7 p.m.: Meeting for worship, Exercise of the Meeting, reading of the General Epistle, Closing Minute of Yearly Meeting.

Coming Events

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

MARCH

2—Nottingham Quarterly Meeting at Nottingham Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship, meeting for business, lunch (served by host Meeting), and afternoon conference session.

2—Haverford Quarterly Meeting at Merion, Pa. 3:15 p.m., prayer and meditation, led by Ruby Dowsett of New Zealand, now at Pendle Hill; 4:15 p.m., meeting for worship, followed by business meeting; 6 p.m., supper; 7 p.m., "Nonviolent Techniques in Direct Action," a practical demonstration by a team from Philadelphia's Fellowship House.

3—At Pendle Hill, Wallingford, Pa., Edward Dowsett, former chairman of the National Council of Churches, will speak on "The Image of God." Tea at 3:30 p.m.; program at 4:00.

3—Friends Meeting Adult Forum, Swarthmore, Pa., 9:45 a.m. Topic: "Unity and Diversity in Home and School; the Green Circle program." Speakers: Gladys Rawlins of the Philadelphia Yearly Meeting Race Relations Committee and Elaine Bell, a member of Swarthmore Meeting.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker: A. J. Muste, Editor, *Liberation Magazine*. Topic: "Our Contribution to Peace Today."

9—Philadelphia Quarterly Meeting at 47 W. Coulter Street, Germantown, 5 p.m.

9—Haddonfield Quarterly Meeting at Haddonfield, N. J. 3:30 p.m.: meeting for worship and business. 5:30 p.m.: supper served by host Meeting. 7 p.m.: Speaker: Dr. H. Curtis Wood, Jr., medical field consultant, Human Betterment Association. Topic: "Problems Arising from the Population Explosion."

9—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

10—Friends Meeting Adult Forum, Swarthmore, Pa., 9:45 a.m. Gurdial Mallik, Friend from India, will speak on "Unity and Diversity in Religion."

10—At Pendle Hill, Wallingford, Pa., Ruby Dowsett, representative of New Zealand Friends on the Interchurch Council on Public Affairs, will speak on "The Maori People of New Zealand." Tea at 3:30, program at 4.

10—Northwest Quarterly Meeting (Bennington and Burlington, Vt.; Hanover, N. H.) at Burlington, 11 a.m.

10—Baltimore (Stony Run) Quarterly Meeting at 5116 N. Charles Street, Baltimore, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch, served by host meeting, followed by business and conference session.

13—Quiet Day at Pendle Hill, Wallingford, Pa., 10:30 a.m. to 1:30 p.m. Gurdial Mallik, Friend from India, hopes to be present. Bring sandwiches.

21-27—Philadelphia Yearly Meeting. See program in this issue.

23-24—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs, Earlham College, Richmond, Ind. Advance registrations should be sent to Carl Jordan, R.D. 1, Staughn, Ind.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

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

CALIFORNIA

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

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

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

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

PALO ALTO—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO—2620 21st St. Discussion 10 a.m., worship 11. Clerk: 451-1581.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m. Alberta Morris, Clerk.

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.

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

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

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: 585-8060.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7086. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

DOWNERS GROVE (suburban Chicago)—

BIRTHS

HOFFMAN—On February 12, in Princeton, N. J., a son, GREGORY MOWRER HOFFMAN, to John W. Hoffman, a member of Lansdowne (Pa.) Meeting, and Mary Elsbree Hoffman, a member of Swarthmore (Pa.) Meeting.

KOENIG—On December 10, 1962, a son, EDWARD MCCLAIN KOENIG, to Donald R. and Lucille Oliver Koenig, a member of Middletown Meeting, Lima, Pa.

PAVON—On December 16, 1962, a daughter, BARBARA ELENA PAVON, to Daniel E. and Kathryn B. Pavon, members of Middletown Meeting, Lima, Pa.

MARRIAGES

BREEN-NELSON—On June 29, 1962, in Boston, Massachusetts. MYRA HELENE NELSON and MICHAEL BREEN, a member of New York Monthly Meeting.

HARVEY-BOWN—On November 22, 1962, at Forksville, Pa., IRENE BOWN of Lincoln Falls, Pa., and CYRIL H. HARVEY, a member of Media (Pa.) Meeting.

DEATH

PASSMORE—On January 3, MARY MARSHALL PASSMORE, aged 72, a member of Kennett (Pa.) Meeting. She was the wife of Samuel S. Passmore.

Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone Woodland 8-2040.

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 3-3103; after 4 p.m., HA 2-8723.

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 6-0389.

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: MRCURY 6-2044.

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

MICHIGAN

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

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

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

MINNESOTA

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

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

MISSOURI

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

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

NEBRASKA

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

NEVADA

RENO-SPARKS — Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

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, 9:30 a.m., 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 — 289 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, Sante Fe. Jane H. Baumann, Clerk.

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

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

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

NORTH CAROLINA

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

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

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

OHIO

E. CINCINNATI — 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 4-2695.

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 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Coulter Street and Germantown Avenue. Fair Hill, Germantown and 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.

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.

UNIONTOWN — Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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 82-7-4616.

NASHVILLE — Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 5-6878.

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.

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

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

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

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

WASHINGTON

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

WANTED

OPENING AT PENDLE HILL FOR SECRETARY, bookkeeper, must have shorthand, typing, and willingness to learn bookkeeping. Requires residence at Pendle Hill. Write Lloyd W. Lewis, business manager, Pendle Hill, Wallingford, Pa.

WANTED IMMEDIATELY, responsible permanent housekeeper for motherless Quaker family, members of Wilton, Conn., Meeting. Five children 14, 12, 10, 8, 2 1/2; father commutes to New York. Need warm-hearted woman to live in, take care of children and run house. Offering \$50 per week start, Fridays and alternate week-ends off, two-week vacation at full pay, help with heavy housecleaning. House has all modern conveniences, housekeeper to have own room, share bath with two oldest children. Housekeeper to have driver's license, drive family car as required. Home in Wilton on pleasant two-acre plot. If interested please write Stephen Valentine, 208 Sharp Hill Road, Wilton, Conn., or telephone collect person-to-person at Wilton, PO Box 2-3812 or New York OXford 7-4200, Extension 3466.

AVAILABLE

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