

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

APRIL 1, 1963

NUMBER 7

A LITTLE child, who had seen the wonderful cathedral windows of England with their saints in glorious color, described a saint as "a person who lets the light come through." That is just what happens. The saint lets the light come through.

—RUFUS M. JONES

One Thing More

. *by Henry T. Wilt*

Friends and Business

. *by Edwin B. Bronner*

Quaker Boy

. *by Frank Luther Mott*

Letter from London

. *by Horace B. Pointing*

Quakers Anonymous: A Letter from the Past

THIRTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1516 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669) by Friends Publishing Corporation.

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SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$5.50 a year. Single copies: thirty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request. Second Class Postage Paid at Philadelphia, Pa.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Swords into Plowshares

A BOY in a Quaker workshop in Algeria picks up a hammer and starts to drive a nail. Although he never will know it, the tool he holds was given to him by some children in faraway United States who had the enterprise to turn instruments of war into tools for peace.

At an American Friends Service Committee institute and family camp, held last summer at Ithaca, New York, the children wanted to do something to earn money for the AFSC program in Algeria. Among the participants were the four children of Natalie and Orlow Kent: Michael, 12; Peter, 11; Nancy, 10; and Nikie, 6. In Nancy's third grade class last winter the teacher had helped the children transform sawed-off rifle butts (a waste product of a local gun company) into candlesticks. Why not do this on a large scale, suggested the Kent children, and sell the products for the benefit of the Algerians?

The project was adopted by the fifteen children in the Quaker camp, and a committee was sent to the gun company to apply for leftover rifle butts. Next came a busy week of sanding and shellacking the butts and pasting felt bases on the emerging candlesticks. The final product came in all shapes and sizes—tall candlesticks comprising the whole butt end of the guns, as well as modest wedges cut off the tips.

On the last day of camp a sale was held. Quaker families attending the institute snapped up enthusiastically the warlike candlesticks. When the children totaled up their sales they found they had earned \$31.60 for Algerian boys who are learning carpentry.

Last summer, the Kent children had no thought that they ever would share a continent with the boys for whom they had earned the money. But times change, and this March the Kent family flew to Tanganyika, where Orlow and Natalie will be directors of the VISA program for the next two years. Half the vastness of Africa stretches between Algeria and Tanganyika, and Michael, Peter, Nancy, and Nikie do not expect to meet their Algerian friends. But then, you can never tell.

With this issue Frances Williams Browin's half year as acting editor of the FRIENDS JOURNAL comes to a close. William Hubben will return to the editorship early in April.

Contents

	Page
Under the Red and Black Star	146
Editorial Comments	147
One Thing More—Henry T. Wilt	148
How Can We Teach Young Children?—Mary McD.	
Hannaford	149
Friends and Business—Edwin B. Bronner	150
Quaker Boy—Frank Luther Mott	151
The Spiritual Wall—Henry C. Beerits	152
Letter from London—Horace B. Pointing	152
The Cross-Makers (poem)—Jeanne Lohmann	153
Quakers Anonymous—Letter from the Past	154
Voluntary Sterilization—Medora Steedman Bass	155
Book Reviews	156
Friends and Their Friends	158
Letters to the Editor	159

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, APRIL 1, 1963

VOL 9—No. 7

Editorial Comments

How Wide Is Religion?

A CORRESPONDENT in this issue takes us to task for publishing letters to the editor which "contain no trace of dependence on religion, morality, or our Heavenly Father." Deploring the *FRIENDS JOURNAL*'s interest in current events, she implies that everything printed in its pages should "at least indicate a belief in that of God in everyone."

This question of what properly should appear in a religious magazine has been raised many times before. A great many Friends, we believe, feel that their religion embraces an area covering all of life, and that therefore anything of general significance affecting life for good or for evil has a right to be discussed. Irving Babbitt expressed well this theory of interlocking significance when he wrote that "The economic problem will be found to run into the political problem, the political problem in turn into the philosophical problem, and the philosophical problem itself to be almost indissolubly bound up at last with the religious problem."

Anyone fortunate enough to have been a student at Swarthmore College back in the years when the late Jesse H. Holmes was teaching courses in religion there will remember how, in his vocabulary, religion was synonymous with creative service, with divine discontent, with unwillingness to leave earthly wrongs unrighted and earthly injustices unchallenged. "Going through forms of prayer and praise which do not end in such service," he once said, "is the summit of blasphemy."

If writers in the *FRIENDS JOURNAL* sometimes deal with what may seem to be primarily economic, political, or social problems without employing conventional religious phraseology we need not conclude that they are without "trace of dependence on religion"; possibly they, too, feel that religion is interwoven with all other aspects of man's life and is most vital when expressed in creative (though often secular) service and concern.

Seldom has the distinction between profession and practice in this area been phrased more vividly than it was by Jesus himself, when he said: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

Pickets and Prejudices

In this connection there come to mind two recent items in the news. One has to do with the visit to the United States of sixteen Russian religious leaders, touring the country as guests of the National Council of Churches. At all their stops along the way they have been picketed by groups identifying themselves as Christians and bearing large signs protesting the Russians' visit in such terms as "They serve Khrushchev, not Christ," and "Mr. K, will you bury God, too?" We feel sure that the correspondent cited above would not approve of their action any more than we do, yet the fact remains that these misguided pickets, so essentially irreligious in their attitude, are conspicuously proclaiming a belief in God and in Christ.

The other item is a reminder from the Legal Defense Fund of the National Association for Advancement of Colored People that for every lone James Meredith or Harvey Gantt admitted to southern colleges there are thousands of other Negro youths still being denied by intimidation, harassment, and all kinds of obstructionism the educational opportunities ostensibly guaranteed them by United States law. In the N.A.A.C.P.'s statement no mention is made of religion, yet it is hard to believe that attempts to right this monumental and long-persistent wrong are not creative religious service of the kind which Jesse Holmes inspired his students to undertake.

"A God-Fearing People"

We must admit to a certain amount of regret at part of the statement given to the press by one of the Russian religious leaders who have been so inhospitably welcomed by some Americans. "The Russians," he declared, "are a God-fearing people."

In this they are not alone, we realize; doubtless they have millions of American counterparts. Yet the concept of fear as the basis of religion is one that always has disturbed us. Among Friends the point probably is too obvious to be labored, yet we cannot help wishing that our Russian visitor, in trying to impress upon Americans his compatriots' religious zeal, had stressed their *love* of God, not their *fear*.

F.W.B.

One Thing More

By HENRY T. WILT

IF I want to buy a pair of shoes, it is understood that I must have money equal to their value. If I lack the money, the merchant is not likely to let me have them.

The world of *things* seems to rest on this balance of values; even the continuation of physical existence itself depends on the interchange of value, material for material, or the value of one form of matter for that of another. Unless living and growing organisms replace loss by waste through intake of food, they will disintegrate. The composition of all matter can be maintained only by a continued balance in its component ingredients. Balance is one of the characteristic phenomena of our universe: darkness and light, heat and cold, lightness and weight, nearness and distance, attraction and repulsion, hardness and softness, youth and old age, life and death. But this balance depends on things of similar, not dissimilar, nature: light with darkness, not weight with darkness; hardness with softness, not life with softness.

While this is readily comprehensible in the physical world, it is less easily understood in the area of the abstract, where we often are inclined to equate a spiritual value to a physical sense: truth to social standards or individual observation, love to personal drives and tastes, faith to adherence to an established creed. Such disparities result in an imbalance in our spiritual concepts.

The Mosaic Law, as seen in *Leviticus*, *Numbers*, and *Deuteronomy*, is an eloquent demonstration of how the people of the Book attempted to bring the daily routine of their lives into balance and harmony with the creative and sustaining forces in the life about them, and so to equate the spiritual and the temporal. What no doubt was, at first, quite largely an adaptation of their lives to the physical demands of material balance became such a sacred way of life that it took on the proportions of an all-possessing religion, and thus what was in fact temporal came to be synonymous with eternal. Jaweh was as real to them as were the hills and the valleys, the sky and the seas. He was as real as the world of things of which they were a part. Jaweh was not something apart from the community of men, but a part of it. If there was anything mystical in their relationship to Jaweh, it was always part of their everyday experience. Such concepts as holiness, justice, and righteousness were not mere academic abstractions, but vital and viable elements in

their way of life as set down for them in the Laws.

Such a basis for justice and righteousness, while seemingly unimpeachable, and, in fact, very beautiful and desirable, is, nevertheless, susceptible to an ever-increasing narrowing of thinking and is likely to turn into an introverted standard for judging the behavior of the community or the values set upon things and ideas. A code or a system, once devised as a *modus vivendi* for a given generation, is likely to obstruct spiritual growth if it becomes the sacred and indisputable yardstick for all succeeding generations; the measure of honor, justice, and righteousness will then be determined by the effectiveness of the code in shaping and leading the life of the community, instead of by enlightened and constantly inspired revelation.

Although true spirituality can not be completely separated from man's physical life, it also can not be limited to external experiences and boundaries alone. Somewhere in man there must be that something, call it what you will, that can be tuned in receptively to the creative and revelative pneuma that is at the center of life itself. It is only when we combine the power of this revealing and creative spirit with the external and the temporal that we experience true spirituality. Only through this process can we "hallow" the name of God; the recital of creeds and rituals is not enough, nor is it enough to live by the letter of the law only. Holiness, righteousness, and justice are not achieved by ritual incantation, nor by merely abiding by the restraints of the law; they must grow from a positive outreach to that which is eternal, and from a shaping of one's actions, feelings, and desires according to the eternal affirmative.

This was the rich young man's problem when he came to Jesus and said, "What shall I do that I may inherit eternal life?" He seems to have felt certain that he could fully qualify for assurance of "eternal life" because he always had been loyal and obedient to all aspects of the Law. According to the code of his time, this should have made him most acceptable. Jesus, however, saw at once that the coin the man was offering for his share in eternal life was simply not adequate. It was with him as with one who wants to buy shoes but does not have the proper exchange value to offer. He wanted to exchange temporal virtues for eternal values. When he was told that his dutiful adherence to the Law was not enough and that he needed one thing more, he went away.

The fact that the man was wealthy and perhaps did not at the moment want to give his goods to the poor, as he was directed to do, was not the entire reason for

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his turning away. It was rather because he did not understand why the material values he could offer and his nomistic piety not only were not adequate but even were spurned. The whole tradition of his time said that these should be preferred stock. He did not understand that one must offer spiritual tender for spiritual gain, not material values in exchange for eternal ones. In short, he was not prepared to pay the price for the purchase he wished to make.

Of course, another look at the passage in Mark reveals another important reason for the rich young man's disappointment. He wanted to "inherit"; he had not considered the possibility of having to *pay* for eternal life. Inherit, then as now, meant to come by something bequeathed by law under the last will of a benefactor. In ancient times (as even now sometimes) one could get into line for a large bequest by ingratiating himself into a prospective benefactor's good will. Our aspirant to eternal life in Mark seems to have been this sort of legacy hunter. Probably he had heard Jesus speak of the goodness and the value of eternal life and decided that he would try to become an heir to it; he wanted to know how he could manage this sort of bequest. The man undoubtedly was very precise in all the externalities of life and therefore was "successful" and wealthy in the usual, material sense of those terms. But one thing more was needed—he needed to dedicate himself to the search for spiritual values rather than to allow his life to be shaped by material externals.

Eternal life does not begin only after temporal life ends. *Eternal* means that which is, that which was, and that which will be. To gain or "inherit" it one must live with it now, not only hereafter. Finding the eternal in the temporal is the price one must pay.

We might very well ask how *we* may attain eternal life in this twentieth-century world. Those who place all of eternal life in the future, beyond the limits of the present world, may come by the answer for themselves rather easily, but for those who believe that something of that which is eternal can and must be experienced here and now, Jesus' statement, "One thing thou lackest," becomes a challenge. The literally astronomical achievements of man in his physical world may become an insurmountable obstruction to his understanding of the spiritual aspect of his nature and of his existence. Just as Jesus' questioner could not substitute piety in the Law for a spiritual value, so we today can not trade the Moloch of our legalism and creedal or moral pietism for the Inner Light and Spirit. It is not enough merely to want, some day, to inherit eternal life as a reward for good behavior; one thing more is needed: to dedicate ourselves to living it now.

How Can We Teach Young Children?

By MARY MCD. HANNAFORD

SOME parents have asked why we do not have more formal and explicit instruction about the life and teaching of Jesus, the Bible, and Quakerism in the primary class or even in the pre-school group. Some question the value of the type of course we are now using in the primary class, with its emphasis on the world around us and its lack of abstract religious concepts.

To small children, abstract concepts are relatively meaningless. And if we enter into such concepts, the child is apt to try to understand by substituting childish images of his own. This may be harmless, but there is a possibility that in later life these early images will be shaken off only with difficulty, or perhaps not at all, and sometimes only at the cost of a loss of faith. (Harold Loukes, in *Friends and Their Children*, has gone into this problem with great insight and clarity.)

Many of the Old Testament stories most commonly read to this age-group illustrate a revengeful, wrathful God who is to be wooed to one's side against one's enemies. With older children we can explain how the concept of God grows and changes in the Old Testament, and this can be a fascinating approach to the study of the Bible. But this is beyond the scope of little children.

In other stories from the Old and New Testaments, we find that we have to cut and expurgate in order to adapt them to a child's understanding. The complex and beautiful story of David, for example, is reduced to the story of David and Goliath. This is a wonderful story just as a story, as are Noah and the Ark and many other episodes. Surely most of us read and enjoy these with our children at home, but not as stories that illustrate our religious beliefs.

Many, if not all, Sunday school lessons about Jesus for very small children have so watered down his life and teaching in an attempt to make him comprehensible to this age that the result bears little or no resemblance to the Jesus of the New Testament. Perhaps these children will learn most about the spirit of Jesus and the meaning of his teaching from the actions and attitude of their teachers and parents. Likewise, they will learn most about Quakerism from the time they spend in meeting for worship.

If we are content to wait a little with more explicit teaching, won't our children learn from this experience our love for the Light that is in them and our concern that they not give lip service to ideas just to please others?

Mary Hannaford, the mother of two small children, is a member of Chicago's 57th Street Meeting and coordinator of its Religious Education Committee.

Friends and Business

By EDWIN B. BRONNER

ONE of the traditions of the English-speaking world has it that Friends are very successful in business. Even in the seventeenth century their enemies sneered that although they professed Christian piety the Quakers were "the richest trading men in London," and in our century they have been described as a "God-fearing, money-making people." As with most traditions, there is in this belief some truth and some exaggeration.

Unquestionably the Puritan antecedents of Friends influenced them in the business world, as in other areas of life. In the past Friends have been unwilling to admit that they were closely related to the Puritanism of the seventeenth century, but today they are more willing to accept that fact. While early Friends rejected many Calvinistic doctrines, particularly predestination, it is obvious that Friends were puritanical in many ways. In Pennsylvania they passed laws forbidding all sorts of creaturely enjoyment, such as dancing, drinking healths, "Prizes, Stage-plays, Masques, Revels, Bull-baitings, Cock-fightings, . . . Cards, Dice, Lotteries, or such like enticing vain, and evil Sports and Games."

Friends joined Puritans in emphasizing thrift, honesty, and hard work in the world of business. In *Meeting House and Counting House* Frederick B. Tolles quotes at length from such statements of William Penn on the virtues of diligence and frugality as "The diligent Hand makes Rich" and "A Penny sav'd is a Penny got." Penn did not always follow his own advice, but many other Friends did. It is obvious that if Friends worked hard, were diligent in their business, and did not dissipate their earnings on gay living they were bound to accumulate money, particularly after government persecution ceased.

Friends turned to business because it was one of the few areas of society open to them. As non-members of the Anglican faith they were denied admission to the two universities of England, Oxford and Cambridge, and thus lacked the educational background necessary for entrance into several professions. As Quakers they were not eligible to hold office and thus were unable to enter politics, and as pacifists they were unwilling to serve in the military profession. Thus it was natural for them

to turn to business and agriculture. In following this path they resembled Jews and Chinese in situations where they have been a despised minority.

During the tremendous increase in industrialization of the United States which followed the Civil War, when great fortunes were made by hundreds of men, Andrew Carnegie fostered a doctrine called the Gospel of Wealth. He said that wealthy men had an obligation to improve society with their money and that their wealth was given to them in trust for the benefit of society. Russell Conwell, in his "Acres of Diamonds" address, urged on his listeners the responsibility to accumulate wealth, saying, "You ought to be rich; you have no right to be poor. . . . Money is power: money has powers; and for a man to say, 'I do not want money,' is to say, 'I do not wish to do any good to my fellowmen.'" Friends had known for a long time that it is possible to do a great deal of good with the money they accumulated. (A part of that story is told in the new book by Sydney V. James, *A People Among Peoples*.)

There was one other advantage which Friends gained from owning their own businesses. They were free to live according to their own conscientious beliefs and did not find it necessary to compromise their principles. Furthermore, they were able to take from their own businesses the time they wanted to give to the Society of Friends for travel in the ministry and for work with prisoners, Indians, or the needy. Members of the family could rally around to keep the business going and thus to liberate a concerned Friend.

However, John Woolman in the eighteenth century went one step beyond this. He decided that he would not let his business get in the way of his spiritual responsibilities. He earned only enough money to satisfy very modest needs, and no more. He practiced the virtues of frugality and simplicity to a degree that some of his contemporaries did not understand. He seemed to imply that wealth would prevent him from living according to the highest ideals of his Quakerism. Richard H. Tawney in *Religion and the Rise of Capitalism* suggests that Calvinists almost made a virtue of wealth; John Woolman almost made a virtue of the simple life. Although not an ascetic, he was much closer to St. Francis of Assisi than he was to Puritan or Philadelphia Quaker merchants. Friends have been deeply influenced by this modest man from Mount Holly, and present-day attitudes of young Friends may be shaped by their admiration for, and appreciation of, the life of John Woolman. This may explain why today so many young Friends turn to

Edwin B. Bronner is Professor of History and Curator of the Quaker Collection at Haverford College. A member of Cheltenham (Pa.) Meeting, he is chairman of the Executive Committee of the American Section of the Friends World Committee for Consultation. This paper, adapted from a talk given to the Conference Class of Central Philadelphia Meeting, was designed to complement the ideas presented by a previous speaker who had deplored the fact that Friends—formerly so active in the world of business—now seemed to be withdrawing from that field and concentrating on the professions.

teaching, to social service, or to the medical profession instead of to business.

There may be another explanation for the recent turning away from business careers. The period of industrialism which produced the Gospel-of-Wealth philosophy was followed by the progressive period—the time of Theodore Roosevelt and Woodrow Wilson and the muck-rakers, when society was extremely critical of business and its methods. In the political sphere this led to a number of reforms like antitrust legislation, direct primaries, and such constitutional amendments as prohibition and woman's suffrage. In the field of religion it led to the time of the Social Gospel, when churches developed a concern for the working class, believed in the inevitability of progress, and were convinced that the Kingdom of God could be achieved here on earth. The anti-business bias, plus the optimistic belief that society could be reformed now, in one generation, probably influenced young Friends.

In the twentieth century Friends who had lived as a people withdrawn for more than a hundred years came back into active participation in the world, inspired in large measure by the leadership of Rufus Jones. As they entered worldly professions, as they shared in the effort to reform the world around them, they abandoned their strong reliance on business as a major outlet for their energies. Incidentally, this meant that there was a decrease in the number of Friends who were able to contribute substantially to support of Friends' educational institutions and their programs of social concern.

Finally, as society changed from the simple agrarian patterns which prevailed before the Civil War into the highly complicated industrialized and urbanized society we know today, it was more difficult to follow a consistent pattern in business. A business man had to work with other men whose business practices might violate his principles. More important, if his business had any dealings with government, this might mean compromises with his Quaker beliefs, especially the peace testimony. Certainly ever since 1940 it has been difficult to deal with the government without becoming involved in defense activities. Some Quaker firms have been able to remain faithful on the peace testimony, but others have not succeeded. This situation undoubtedly has influenced the attitudes of young Friends choosing a career.

(A great many books have been published about Friends in business, especially about individual firms. These may be consulted at the Quaker libraries at Haverford and Swarthmore. Three volumes—Paul Emden's *Quakers in Commerce*, Isabel Grubb's *Quakerism and Industry Before 1800*, and Arthur Raistrick's *Quakers in Science and Industry*—discuss Quakers in business in general and describe specific family concerns.)

Quaker Boy

Extracts from the opening chapter of Frank Luther Mott's autobiographical Time Enough, reprinted here by permission of the author and the University of North Carolina Press. (A review appears in this issue.)

THOSE benches were hard, especially for a small boy who must sit on them quietly throughout two hours of silent meeting. Was it really two hours? I cannot be sure. Perhaps as the watch in my grandfather's pocket ticked, it was only one; but as a boy's impatience grew and his hunger sharpened, it was at least two.

And yet I do not recall any unbearable restlessness. I found meeting generally pleasant, especially for the first half of it. Here were all these good people—our neighbors—sitting with us quietly, clean in their First Day raiment, clean in their hearts and minds. Each was retired a little into his own cell of contemplation, but all were together in the sight of God and man.

As I look back upon those Friends' meetings, those assemblies on benches within bare walls, of good people whose spiritual ears were attuned for a while to the still small voice, they seem to me a grand object lesson in the immanence of God. . . .

Perhaps my thoughts should have been more religious, but the trouble was—and is—that I have never been quite sure just where common life leaves off and religion begins: body and mind and soul seem never to keep decorously each to its own precincts. . . .

The last half hour was the hardest for the small boy, especially since he did not know whether it really was a half hour, or an hour, or five minutes. There was no clock, nobody looked at a watch, no bell rang. It was Grandfather's official duty to "break meeting." That, like the preaching, depended, theoretically, on the movement of the Spirit; but I always suspected that the movement of Grandfather's stomach had something to do with it. I think he never failed to "break meeting" promptly at twelve o'clock. . . .

(The next excerpt follows Dr. Mott's account of how, in the 1890's, his father and mother were disowned by the Hickory Grove Meeting (Wilburite), near West Branch, Iowa, because of his father's disagreement with the Wilburites' restrictions on the arts.)

Father and Mother had first met at the Friends' boarding school at Barnesville, Ohio; and part of their courtship consisted of reading together a single-volume edition of Shakespeare's plays which they had smuggled into the school despite warnings against the licentiousness of stage-plays that stemmed directly from old George Fox himself. Of course, Quaker homes were not without books. Besides the Bible, most of them had the *Friends' Library*, which consisted of several large volumes con-

taining the religious experiences and testimonies of early Quakers; to me they were inexpressibly dull. Grandfather also had *Paradise Lost*, and Grandmother had Whittier's poems. . . . But now Father and Mother were no longer limited to such meager fare. . . .

And one other thing: we were no longer required to use what Friends called "the plain language." . . . But speech habits are not as easy to put off as straight-collared coats; and the Motts . . . had some trouble doffing their "thee's." Father explained to my brother and me that we should soon be starting to school, and the other children would think we were queer if we said "thee" instead of "you." So we made a game of it; and if one of us accidentally dropped a "thee," the other pointed a finger at him and shrilled "Thee—thee—thee—thee!" Thus by dint of much cajolery and correction we learned to conform. But not so Mother. She was willing to say "you" outside the home, but to the day of her death she always addressed members of her family by the more tender and familiar "thee." If she had ever said "you" to me, it would have sounded in my ears like a curse. . . .

I must confess that in later life I have experienced a feeling of loss in the lapse of my relations with Friends and Friendly attitudes, especially since I have grown to believe that the responsibilities and stresses of our complex life call more than ever for occasional retirement into contemplation. And so I find myself now and again . . . sitting back . . . to meditate for a few moments, by an act of will, upon things removed from the immediate maelstrom. . . .

And I am increasingly unwilling to take refuge in the alibi that I have no time for such periods of reflection, for I have a firm personal philosophy that any man has time enough for what he wants most to do. . . . Cannot intelligent persons form a pattern of living in which they may include the Friendly concept of occasional hours—or at least moments—of still contemplation . . . ?

The Spiritual Wall

WE strive to find God as though He were distant and aloof, and all the while He is close at hand awaiting us. It is we who are aloof, and in lieu of searching we have only to let down the barrier which hems us in. It is we, not He, who have built the barrier, and then have sought Him as though far off beyond it.

But when we relax our effort at the barrier, we find Him patiently awaiting our willingness to let the barrier fall. And then across the crumbled wall shines His ever-present love and, like spring sunshine entering a dank room, warms us with its eternal healing glow.

HENRY C. BEERITS

Letter from London

By HORACE B. POINTING

FOR some time, in deference to adding years, I have been restricting active service and lately have given up my editorial work. My hope of a resulting quiet interval in which to look around me has not altogether been realized. We have been having a winter long and severe, breaking our records and our resistances alike. The struggle against the dangers in freezing up, power cuts, coal shortages, snow drifts, and glass roads seem to have used all the energy I can summon; plans have gone awry.

In spite of that, there has been time to realize a welcome sense of detachment. I find myself looking at the Quaker papers in a more impartial way, with a mind not occupied in planning, collecting, and appraising contributions to one of them; and I have been trying to see how their contents would strike me were I an enquirer on the outer edge of the Society.

In London we are fortunate in that *The Friend* is edited by two journalists of long experience and high qualifications. The Quaker monthly *Wayfarer* has now a new editor of equal standing. *The Friends Quarterly* has been for many years in the able care of a university woman who has maintained its special appeal and interest. I shall say boldly that these journals in recent years seem to me to have taken on a modern appearance without loss of dignity. They have a maturity of outlook, a wide sweep of well-informed contributors, a function in spiritual witness fully accepted and discharged.

The periodicals of a small religious body such as Friends, however, cannot have extensive circulations, and for reaching people who are not members we must be able to rely on help from books and pamphlets written specially or mainly for those who ask what is Quakerism, what is Quaker worship, what do Friends believe, what is their social concern, wherein do they find their peace and confidence? Our various central committees in London and other groups have issued a great many such publications, and a collection of them makes a most impressive display. Year after year the production of these goes on, the demand for them is steady. For example, we have regular advertisements in various papers, inviting enquiries and requests for literature. Some of these advertisements are large and are prepared by Friends who are experts in this field. The result is that our Home Service Committee is able to send several of our smaller

Horace B. Pointing, one of our English correspondents, has recently retired from the editorship of the *Wayfarer*, the magazine published monthly in London by the Friends Home Service Committee and the Friends Service Council.

publications to thousands of people, and to follow up the letters with further contacts if the recipients desire it.

In the preparation of this literature there comes up a most important question. We are all aware of the fact that newspapers, weeklies, stage, radio, and television have taken on a great freedom in the subjects they tackle and in the language they use. Personalities are debunked; guarded mysteries may be probed; the saints are exposed as sinners. The younger people who have control in these matters nowadays are not cautiously reverent. Where all this belittles humbug, it is good; where it opens up knowledge for us who are illiterate in many subjects (especially science) it again is good. But there is a danger of slickness, of being too easy. If you talk about "art in ten lessons" the enquirer may think that after ten lessons there is no more art. So with religion. Personally I have no objection to jazz and a play in a church, but, if you leave it at that, the participants may find the first appeal of glitter to be gradually disappearing, and, feeling that this religion is "no go" for them, may tie up all jazz, plays, and religion in the same flop.

I think this danger is grave, but where it could affect religion and the "presentation" of religion we can do something to prevent it. The desire to make our Quaker appeal in warm, popular, catching phraseology is a strong one; but I do not think that—in religion especially—people of today will be satisfied with what makes very little difference to their way of life, and is non-taxing and superficial. I do not think that essential Quakerism is itself open to these charges. Early Friends fastened on an affirmation of deep insight, which remains; and if we present this afresh in language commensurate with its spiritual value it will, I believe, prove to be what is wanted.

Early Friends used the inspired phrase "that of God in all men" in expressing their realisation that we live in two worlds at once: the world of the material and the world of the spirit. What this means is that underneath all the comedy of life—underneath even its tragedy—is the stupendous reality of our inner life as creations of God. To know this is to have a wholly different outlook from that which is common today; it is to have a meaning for existence, a wholeness; it is to have a deep-down glow of certainty such as most people really want, though they do not always know it. I think that if in our literature we say all this truly, simply, worthily, courageously, uncompromisingly, it will in the long run make a stronger appeal, particularly to the young, than any attempts to play down the demands of religious faith. For I believe that what young people want is not indolence but challenge, not boredom but zest, and even—in more cases than many think—not satiating pleasure but dedication.

All this means for us Friends a readiness to experiment in reaching out to enquirers; but we must experiment in a controlled way, so that our chief purpose—really to change people's lives—is kept steadily before us. We need also to realize that young men and women today are making a real and definitive mark on social life at a much earlier age than ever before, and the present time of altering patterns affects even religious bodies. I see signs of new confidence and new doubts reflected, for instance, in the *Young Quaker*, published each month in London by our young Friends. Those of us who are older and who write and speak must take such facts into account in choosing any new methods of approach; but all Friends must take them into account as well, if we are to claim that our lives are showing the faith that is in us, and if age-group tensions—which are real, however much disguised, in our Society—are to disappear.

Writers say religion is dying; I believe exactly the opposite—it is coming to life. To me it has seemed of late that we have had a kind of winter in the world of spirit: a time of rest, of waiting for the rediscovery of purpose. But already the days are lengthening, and some at least of the hesitations seem to have been resolved. So, as I stand aside, I think I see, with the bright eye of imagination, long ranks of youth go striding by, and they are ready again for that service and that self-giving which is called for wherever in the fields of God there is work to do.

The Cross-Makers

By JEANNE LOHMANN

I can hear the carpenters at work,
The sound of saws and hammers
And nails;
I can hear their laughter,
And the jesting of
The soldiers.
Far away around the world
Are many hillsides ready
For crosses.
The long years have moved slowly,
And we have forgotten nothing
Since Friday—
All of us know our business,
And there is profit to be had,
And power.
The green hillsides are plentiful
And there are many skilled workmen
Needing jobs.
There should be work for a long time yet.
The world is overrun with dreamers.

Quakers Anonymous

Letter from the Past—200

THE editor has suggested that if I intend to reach the even 200 of these Letters I should tell how they began. Well, I had long observed the likeness between past events and the present, especially in Quaker history. It gradually occurred to me that there was both interest and instruction in this phenomenon. I thought I might from time to time (or now and then) write out illustrations.

In late February, 1941, after three weeks in London's wartime blitz and blackout, I was detained some days from leaving England by weather conditions. So I had time to write Letter No. 1, and I sent it off to the *Friends Intelligencer*, whose editor published it on March 29, 1941, quoting from my enclosing letter. This has all been lately recorded in the book of inverted title, *Then & Now*. For the twenty-two years since then ideas, time, and space for further Letters from the Past have been found at the average rate, I calculate, of about nine a year.

The incognito character of the Letters was intentional. Their authorship was not what we since have come to call "classified" or "top-drawer secret," but I wished them not to be published or read unless they seemed of value in themselves. It would be embarrassing to have my name occur so often in pages where room is limited and coveted. The editors ultimately released the secret, giving regard to the readers' curiosity more than to the writer's modesty.

There is nothing unprecedented among Friends in the practice of anonymity. Some of George Fox's earliest pamphlets were published without signature. When signed they often had only "G.F." or "F.G." (for Fox also inverted signatures). Indeed, even in manuscript letters, with one possible exception, I never have found him writing more than initials, and these without benefit of capitals (like e. e. cummings) or periods. William Penn signed his early books with initials "W.P.J." (J for Junior), and when the printer of one of them was arrested Penn voluntarily surrendered himself to the authorities as its writer, and spent eight months as prisoner in the Tower of London. He wrote many anonymous books and used besides at least half a dozen different *noms de plume*. Joseph Smith's huge alphabetical *Catalogue of Friends Books* scatters frequently throughout its pages the term "[Anon.]" and has besides separate sections under "Anonymous" in Volume 1 and under "Nameless" and "Quakers" in Volume 2.

The author of the "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar.

Many of these have remained anonymous, but it is always a pleasure to identify from unpublished manuscripts the real author. Thus I have been able on the authority of George Fox to assign to George Bishop *The West Answering to the North*, 1657, the longest Quaker book published up to that date, and to David Cooper of South Jersey from his own diary the authorship of three noteworthy pieces between 1772 and 1784. All of these had been attributed by conjecture to other authors.

Another form of Quaker anonymity occurs not of authors but of persons mentioned without name. These too rouse my curiosity. For example, who is the Friend whom Fox reports back in London in 1661 after three years of wide and successful missionary service "out in the East Indies"? Who were the thirty Quaker families reported in 1796 in a settlement very near the Eastern border of Maine? That cannot be another case of the frequent error of Quakers for Shakers, as in the case of a famous British visitor's reference to Quakers in Lebanon, Ohio, for Shakers were communistic and celibate, while these families averaged "upwards of eight children each."

Lately when the ransom of a thousand Cuban prisoners was in our thoughts I came upon a reference from Jamaica, in the Calendar of State Papers for 1670, about a Quaker vessel recovered from a Spanish man-of-war, but without the captain, "one Watson," and "two quaking preaching women," who "were carried into the Havana," though chased by an English ship "within shot of the Moro Castle." Who were these unnamed Quakeresses? And did they ever get away to quake and preach another day?

There is another form of Quaker anonymity which will hardly be criticized. That is in the field of service. The Gospel warns: "Take heed that ye do not your alms before men to be seen of them." Of one of the most generous of modern Friends it was well said that "he loved to do good by stealth." Though the service work of Friends has received much publicity collectively, there has been little individual laudation. As was said of Friends at the award of the Nobel Peace Prize in 1947, "It is the silent help from the nameless to the nameless which is their contribution to the promotion of brotherhood among nations."

Finally let me refer to another suggestion about Quakers Anonymous. I quote from a letter received this week from a Friend and fellow *Emeritus*:

We continue to stay on here and have agreed to teach next year—our fourth. It's hard to quit, isn't it? Perhaps some organization like Alcoholics Anonymous is needed to help retired professors break the habit.

I am not sure this is the habit Quakers most need

to break. Statistically the Society of Friends does seem especially deaf to the words of James 3:1: "Be not many of you teachers." Each reader will think of other habits. The queries mention lateness to meeting and sleeping in meeting. These can become habits. There is also habitual speaking in meeting and habitual *not* speaking in meeting. There is membership on too many committees. There is the habit of putting the importunate ahead of the important, etc., etc. If we can somehow conspire together like our alcoholic namesakes to help one another out of ruts I am all for Quakers Anonymous. I have always admired the elderly Quakeress who said that she tried even in dusting the parlor to think of new ways of proceeding. Routine can be a help, but it can also be a master.

Yours ever and anon, dear readers,

NOW AND THEN AND ANON.

Voluntary Sterilization

By MEDORA STEEDMAN BASS

ONCE again Friends have been partly responsible for a much needed but controversial service. Voluntary sterilization, or surgical birth control, used to be the privilege of the well-to-do. Now, due indirectly to the pioneering leadership of three Quaker physicians, voluntary sterilization is being included in a public health program for indigent patients in Virginia. Of the 201 patients offered a comprehensive maternal care service, including birth control advice, 63 requested and were granted sterilization. The Human Betterment Association for Voluntary Sterilization has been largely responsible for this program. The first three presidents were Quakers: Dr. S. Emlen Stokes, Dr. Lovett Dewees, and Dr. H. Curtis Wood, Jr.

An expanding national program of education, service, and research is being carried on with the assistance of 1100 cooperating physicians and a small office staff. Dr. H. Curtis Wood, now medical field consultant, has returned recently from speaking to medical schools and other professional groups in the South. He reports that it was not unusual to find young women with nine, ten, and eleven illegitimate children asking for sterilization and being refused because the doctors were not sure of the legality of the operation. Many doctors fear that this operation is against the law and that they may be sued by a patient whom they have sterilized and who later

changes his or her mind. However, the legal counsel of HBAVS has been unable to find evidence of any judgment against a physician who had secured the proper request and consent before performing such an operation.

Many hospitals refuse to accept patients for sterilization despite the fact that the policy of the Joint Commission for Accreditation of Hospitals is that each may make its own rules and abide by them. One hospital may feel that it is better to bring up four good children than to have twelve potential juvenile delinquents; a Catholic hospital may refuse to permit any sterilizations. In 1930 the White House Conference on Child Welfare stated that "properly drafted laws permitting sterilization are constitutional" and that "vasectomy and salpingectomy cause no recognizable alterations in personality. Hence, there are no surgical, legal, or humanitarian obstacles to the extensive practice of elective sterilization."

Twenty-eight states have legislation mostly concerned with applying mandatory sterilization to inmates of state institutions. In practice, however, compulsion is seldom used. Only three states have laws applying to persons outside institutions. Virginia was the first state to assure doctors of the legality of the procedure. In the United States between 1907 and 1962 there were only 62,723 mandatory sterilizations as opposed to a present yearly average of 75,000 voluntary sterilizations.

The services provided by the HBAVS need to be given wider publicity. Many welfare agencies are unaware that it is possible for those who are unable to pay to receive financial help. Each individual case is carefully screened by a social worker and two physicians before the patient is referred to one in his own locality. Since this service was made possible by a special grant in 1957, 384 operations have been performed. In 1961, without any publicity, over 700 requests were received. As a result of one magazine article there were over 3000 requests for further information.

Research is focused at present on the effects of sterilization on the patient and his family and on improving the technique for reversing the operation if the patient later changes his mind.

Voluntary, responsible parenthood, by whatever means, is an appropriate field of endeavor for all religious groups. Many of our most serious social problems, ranging from juvenile delinquency to child beatings, stem from involuntary and irresponsible parenthood. Surely every child has the right to be wanted, loved, and raised in a decent environment!

Medora Steedman Bass of Bridgeton, N. J., wife of an industrialist and mother of four grown children, has long been active as a volunteer in work for planned parenthood and for the Human Betterment Association for Voluntary Sterilization. She has a master's degree in social psychology, having entered Bryn Mawr College as a freshman when she was past forty.

The kind of world one carries around in one's self is the important thing, and the world outside takes all its grace, color, and value from that.

JAMES RUSSELL LOWELL

Book Reviews

BEFORE THE BIBLE. By CYRUS H. GORDON. Harper & Row, New York, 1963. 316 pages. \$6.00

Fascinatingly presented for Bibliologists, philologists, and archaeologists, well illustrated, documented, and indexed, with exhaustive bibliography, this bold thesis establishes "beyond cavil that Greek and Hebrew civilizations are parallel structures built upon the same East Mediterranean foundation."

There is no lack of evidence that the Greeks and Hebrews were contemporaneous, that they borrowed from each other, and that the parallels are not accidental. The two share a common East Mediterranean heritage. It has been established that prior to the fifteenth century B.C., Egyptian, Canaanite, Mesopotamian, Anatolian, Aegean, Sumerian, Hittite, and Hurrian influences met in this region to form an international order by which each was in turn affected; and from this "Amarna Age" synthesis emerged the earliest traditions of Israel and Greece.

Much analysis of the Ugarit epic of Gilgamesh, Genesis, and the Iliad leads the reader to wonder just how much of the Old Testament is myth, legend, or borrowings that include history, literature, language, sociology, and archaeology, and that cover ground much in common geographically, chronologically, and ethnically.

WILLIAM M. KANTOR

MODERN KING JAMES VERSION OF THE HOLY BIBLE, McGraw-Hill Publishing Co., New York, 1962. \$7.95

As the contradictory title suggests, this is an attempt to combine some of the assets of the old and new versions of the Bible. The familiar wording of the old, especially in the most quoted passages, is retained except where its vocabulary is obsolete and hence obscure. The archaic English pronouns, except "thou" for God, are eliminated. The prose is printed like modern prose, with one column of good-sized type to the page, and so is the poetry, except in Psalms, Proverbs, Lamentations, and most of the book of Job, where it is printed as poetry in two columns of small type. Unlike the real King James version, this one capitalizes pronouns for God and even for Christ.

The decisive feature for the buyer or reader is that this edition ignores the progress made since 1611 in determining the probably original wording of the Hebrew and Greek text and ignores most of the progress made in understanding its meaning. Here the whole process of keeping or not keeping the English has become largely mechanical and yet not consistent. Really modern versions, in so far as they diverge here, are accused of mutilating the Bible, sometimes for doctrinal reasons.

The compiler of this work is apparently Jay Green, who signs the revealing preface, though neither his name nor that of the publishers appears on the title page. I believe two companion volumes, a "teen-age version" and a "children's version," are issued under the same auspices with the same principles. I do not recommend them.

HENRY J. CADBURY

THE QUAKER STAR UNDER SEVEN FLAGS, 1917-1927.

By JOHN FORBES. University of Pennsylvania Press, 1962. 274 pages. \$6.00

This book concerns the beginners of American Friends Service Committee work in France, Germany, Russia, and other European countries. It focuses on the difficult negotiations with governments which the AFSC was obliged to enter upon, with few credentials at that time except its sincerity and good will. Nowadays the AFSC is generally known; but in the First World War Friends had to interpret themselves without this benefit, and they had to respond to need existing on a scale never before experienced.

John Forbes' account is recommended to anyone interested in relief work and its problems. The notes at the back of the book constitute an admirable documentation.

JOHN YOUNG

TIME ENOUGH: Essays in Autobiography. By FRANK LUTHER MOTT. The University of North Carolina Press, Chapel Hill, 1962. 248 pages. \$6.00

For lovers of the familiar essay, an increasingly rare literary form, Frank Luther Mott's *Time Enough* offers in its early chapters a reading experience of pure delight. Something of its flavor may be sampled in the "Quaker Boy" extracts published elsewhere in this issue of the JOURNAL. In a similar nostalgic vein are the author's recollections of the country towns of his youth, of old-time printing offices, and of the summer Chautauqua circuits which are well remembered by most Americans on the shady side of fifty.

Starting his working life as a small-town newspaper editor, Dr. Mott later became head of the schools of journalism at the Universities of Iowa and Missouri, as well as author of the standard *History of American Magazines* and *History of American Newspapers*. Like many another biographer, he somehow fails, in telling of these later years of busyness and success, to weave such a web of enchantment as he does in his reminiscences of his youth. Even here, however, there are a few zestful interludes, such as his account of "The Society for the Prevention of Cruelty to Speakers," which functioned at the University of Iowa in the late 1920's.

The book's title stems from Dr. Mott's conviction that "No matter how burdened or harried we are, there is always time for what we want most if we make it."

F. W. B.

TO LIGHT A CANDLE. By WELTHY HONSINGER FISHER. McGraw-Hill, New York, 1962. 279 pages. \$5.95

Welthy Honsinger Fisher, now in her eighties, is president of World Education, Inc. (formerly called World Literacy). In her wise and vividly narrated autobiography she tells how, when hardly out of college, she surprised herself and her family by giving up plans for an operatic career and offering

to bring light to the dark places of China, where, as headmistress of a Methodist mission school, she soon entered the first stages of her new life.

She was to leave an indelible mark in several parts of the world, first alone, then with Bishop Fred Fisher (whom she married when in her forties), and finally alone again after his death fifteen years later. She knew how to enlist the support of the humble and the high in establishing humane conditions and needed institutions in regions where there was cruel lack. Her crowning achievement is Literacy Village in Lucknow, India.

Thanks to this center, which she willed and worked into existence a few years ago, over a million and a half Indians have learned to read. It is interesting to note that Literacy Village's architectural excellence is due chiefly to a Quaker, Laurie Baker, an Englishman who, with his Indian wife, is dedicating his life to India.

The reader is carried along by Mrs. Fisher's agreeable, person-to-person style and her terse, telling descriptions even more than by the facts of her story, arresting though many of them are. Such pictures as that of the Sikh policemen's "coal-black whiskers that roll from chin to cheek to ear" and of the puppets of Literacy Village that "underline a moral in a gay Aesopian way without offense" are happy encounters along the way.

ELIZABETH BREAZEALE

ALL IN THE SAME BOAT. By Earle and Barbara Reynolds. New York: David McKay Co., 1962. 310 pages. \$4.95

While this seafaring chronicle lacks the excitement and urgency of Dr. Reynolds' previous account (*The Forbidden Voyage*) of sailing into the U.S. nuclear test zone, it is nevertheless a warm and fascinating saga. Not only are the tribulations of yacht-building amusing and the world-circling journey colorful, but the interplay of human problems and triumphs among the Reynolds family and the three Japanese crew members is frankly and compassionately reported. Many of the questions which other travelogues leave annoyingly unanswered are refreshingly aired, and the reader is thus afforded a satisfyingly complete record of a dream come true.

JEANNE S. BAGBY

BEGEGNUNG MIT DEM JUDENTUM: *Ein Gedenkbuch*, RELIGIOSE GESELLSCHAFT DER FREUNDE. Leonhard Friedrich, Bad Pyrmont, Bismarckstrasse 37, Germany. 3 DM

German Friends have brought together, in love and commemoration, a moving book of episodes, fragments, essays, and aphorisms called *Encounters with the Jews*, describing Quaker experience with Jews in the period of National Socialism, 1933-45.

In the preface, Margarethe Lachmund writes: "This book . . . expresses our gratitude for all that we have received from those who were brought such indescribable suffering. With many of them we experienced the way in which their spiritual convictions supported them, and we speak of them in admiration as representatives of their people."

A single quotation will have to serve here to give the flavor of this collection: "The children were happy with the warm hats and especially with the cute little muffs. Full of pride, they took their little hands out of them, and I had to feel how warm and soft the little muffs were. Finally, they pressed their small, warm hands in mine and said, 'Auf Wiedersehen.' To hide my sorrow I reached for a tennis ball which had once been left behind at our office and was waiting on the desk for its owner, and gave it to the little girls, ashamed that I could do nothing more. The P. family was transported to the East in the cold of winter. Their oppressors had already taken the little muffs away from the children in Berlin. These small children's hands, which so trustingly had been held in mine, I can never forget them."

But more than a record of suffering, the book is a testament to the infinite worth of the hand outstretched in love, and to the faith that underneath the sorrow are the everlasting arms.

ROLAND WARREN

CHANGELESS SHORE. By SARAH LEEDS ASH. Haverford House, Haverford, Pennsylvania, 1962. 39 pages. \$2.75

Did you receive a book token or cash as a gift from Christmas or a birthday? Do you love fine poems and the making of beautiful books? Then go out and get this new book of poems by Sarah Leeds Ash. Born into a well-known Atlantic City family, now resident in Wyncote, Pa., here is a Friend to join other Friends who are true practitioners of the arts.

She writes of the sea and the city, heart and mind, the seasons, boats, and games. Her longest creation is about America's national sport, her briefest on prayer. And she loves the seashore. The reader will yearn for more from Sarah Ash, possibly about hills and valleys, for there is beauty there, too. Donald E. Cooke's illustrations are highly complementary.

RICHMOND P. MILLER

JUNGLE DOCTORS. By MIKE MCGRADY. J. B. Lippincott Co., Philadelphia and New York, 1962. 191 pages. \$3.95

Jungle Doctors is a spirited account, generously illustrated, written with compassion for the men, women, and groups who go into the jungles, taking their medical knowledge and skill to people still unbelievably living in the era of the witch doctor.

This absorbing book includes the well-known names of Albert Schweitzer and Tom Dooley and the lesser-known ones of William Lorimer Mellon, Michael Wood, Raymond Campana, and many others. Mentioned too are numerous groups dedicated to relieving suffering and bringing enlightenment to the ignorance that prevails in much of the world. The capsule descriptions of the work being done in these areas by individuals and organizations are excellent; one wishes more were written about the gallant men and women included.

"In preparing this book," writes the author, "I have had the privilege of meeting many people who dedicate their lives toward meeting the overwhelming needs of others."

DOROTHY H. HUMPHRIES

Friends and Their Friends

A. Sydney and A. Doris Kirby, members of Swanage Meeting, Dorset, England, arrived in the United States on March 4 and will be visiting Friends Meetings throughout this country and in Canada until August 8. They are prepared to give illustrated talks on Quaker work in Europe and on the Woodbrooke Friends study center in England. Doris Kirby has a special interest in children's work in the Meetings and in the extension and outreach program of London Yearly Meeting's Home Service Committee. Sydney Kirby, now retired from his work with British railways, is a member of Friends Service Council, in behalf of whose European work he has traveled widely.

The Kirbys' travel arrangements in America are under the general guidance of the Friends World Committee, American Section and Fellowship Council, 152-A North 15th Street, Philadelphia 2, Pa., from whom an itinerary of their tour may be obtained.

Helen H. Corson of Kennett Square, Pa., a member of London Grove Meeting, received the John C. Knecht Award for Brotherhood during the annual West Chester Brotherhood Week program in West Chester, Pa. The program was sponsored by the B'nai B'rith, the West Chester Ministerium, and the Human Relations Council of West Chester. The citation read: "For long and particularly distinguished service in the cause of brotherhood."

High school and college students occasionally seek assistance in the preparation of papers on Quakerism. Public libraries have few books on the subject, and pamphlets sent through the mail in response to vague requests are not adequate for the scope of information needed. The Advancement Committee of New York Yearly Meeting has suggested that Monthly Meetings keep on hand a collection of appropriate material and that they make nearby colleges and schools aware of this material's availability. The Advancement Committee is willing to give some financial help and suggests also that for such help application be made to the Mosher Fund for Books (the Mosher Book and Tract Committee), 14 Beacon Street, Amesbury, Mass. Lists of books and pamphlets can be obtained from the Friends Book Store, 302 Arch Street, Philadelphia 2, and Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Pendle Hill has issued two pamphlets apropos of the recent celebration of the Rufus Jones centenary. Harold Loukes' Rufus Jones Lecture, a wise and humorous account of the teaching of faith, is now available as Pamphlet 126. In *Thou Dost Open Up My Life*, (Pamphlet 127) Mary Hoxie Jones has selected brief sermons and talks from material in the Rufus Jones Collection at Haverford College.

These pamphlets are available from Pendle Hill, Wallingford, Pa., at 35 cents each.

Paul W. Goulding, a member of Gwynedd (Pa.) Monthly Meeting currently doing graduate work at the Earlham School of Religion, has been appointed Assistant Secretary of Friends General Conference, beginning July 1. He will work principally with the Advancement Committee, of which he has been a member for a number of years. In addition to visiting Meetings and providing staff services for such existing programs as the Quaker Dialogues, he will work with other staff members of the Conference to encourage the growth of new Meetings where none now exist.

Two Philadelphia area Friends, Dorothy Hutchinson of Abington Meeting, Jenkintown, and Ingeborg Snipes of Falls Meeting, Fallsington, are among seven members of the Women's International League for Peace and Freedom who, as guests of the Women's League of Poland, are visiting that country's industries, cultural centers, and private homes and are seeking opportunities to talk with government officials and to see how women behind the Iron Curtain set about interesting their government in matters pertaining to homes, schools, social legislation, and world peace.

Dorothy Hutchinson is president of the WILPF's United States Section and Ingeborg Snipes is a member of its national board.

The Southern Appalachian Association of Friends will hold its annual meeting at Cumberland Campgrounds near Crossville, Tennessee, May 3-5. The conference theme is "Deepening Our Spiritual Growth in the Family and the Local Meeting." Kenneth and Elise Boulding of Ann Arbor, Michigan; Karl Hujer of Chattanooga, Tennessee; and Lawrence McK. Miller, Jr., of Philadelphia are to be special program participants. Further information may be obtained from Kitty Grace, Pied Piper Trail, Lookout Mountain, Tennessee.

Correction: The title of the poem by T. S. Eliot quoted in Elizabeth Yarnall's article in the Religious Education supplement to the March 15 JOURNAL (page 132C) is not "Little Gelding," but "Little Gidding."

The Meeting School Intersession

The forty students of The Meeting School (the coeducational Quaker school at West Rindge, New Hampshire) returned to school in February after a month's "intersession," during which they enjoyed a variety of unusual educational experiences.

A group of five students traveled to Mexico with teacher William Coperthwaite in a canvas-covered pickup truck. They arrived in Ciudad Victoria in time to share the fun and worship of New Year's Eve with Mexican Friends. Then they made their way south and west, visiting markets and interesting rehabilitation and conservation projects, and ending with a boat trip to Baja California before re-exploring the United States on the way home.

Another group of five students went to Mexico with George

Bliss, Clerk of the Meeting School, in an old Ford station wagon. Their purpose was to make cultural comparisons of ancient and modern Mexico. The group wended their way slowly to the Yucatan peninsula, spending time at three sites of ancient civilization: the Toltec ruins at Mitla near Oaxaca, the Matan site at Uxmal, and the Mayan-Aztec site at Chichen-Itza. The halfway resting spot for two days was on the Isla Cosumel in the Carribean off the Yucatan Coast.

A third group of five students, with teachers Joseph and Helen Ryan, flew from Miami to the Bahamas, where they spent two weeks as guests of the commissioner on the island of Andros. There they explored the warm waters off the island for marine biological specimens.

Christian and Janeal Ravndal took a group of seven students to the site of Friends Crafts Industries in Jamaica, where they helped Friends to demolish an old craft house and to prepare the site for a new one. The rest of the time was spent in exploring Jamaica and in a short side trip to Haiti, where they visited with the American Friends Service Committee's VISA (Voluntary International Service Assignment) workers.

A number of other students were engaged in individual projects. A Philadelphia boy worked as an aide in a local hospital, while one of the girl students worked for a while with Dick Hiler in South Philadelphia with Negro families and in a predominantly Negro school. One girl worked with a husband-wife team of potters in Maine, and a boy spent his time wandering from shipyard to shipyard in Maine and Nova Scotia, talking with shipbuilders.

Three members of the faculty spent the intersession time on volunteer work for the Friends Committee on National Legislation in Washington.

The period proved to be a profitable one for all concerned.

GEORGE I. BLISS

Friends Historical Library

A revised edition of the brochure on the contents of the Friends Historical Library, listing recent acquisitions, may now be obtained from the library at Swarthmore College, Swarthmore, Pennsylvania. A few copies of the library's 1961-62 annual report are also available.

The most exciting acquisition in many months—two manuscripts in the handwriting of George Fox—came to the library through Henry J. Cadbury, one of its honorary curators. These manuscripts were the gift of Marie Jenkins and Isabel Jenkins Booth.

Significant deposits within the last year include a large body of records of the Lake Mohonk Conference on Peace and Arbitration and twenty-five more volumes of Friends Meeting records, the earliest beginning in 1682.

Various rare documents from the library were included early in March in the Caleb Pusey House exhibit at the Philadelphia National Bank organized by Mary Sullivan Patterson and Sarah Pratt Brock. One of the display cases was arranged by Martha Fritts of the library's staff.

DOROTHY G. HARRIS

Letters to the Editor

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

The repeated use of the column of Letters to the Editor for political, if not nationalistic, exhortations has made me write.

I appeal to you to consider the purposes of our FRIENDS JOURNAL. The letters from Howard Kershner and Mary W. L. Smith in the February 15 issue contain no trace of dependence on religion, morality, or on our Heavenly Father.

If I wanted only another current events magazine I would not take the FRIENDS JOURNAL. Surely, the Letters to the Editor—and eventually to other readers—should, if not specifically mention, at least indicate a belief in that of God in everyone.

I turn to the pages of the FRIENDS JOURNAL to find companions who ask Christ Jesus to speak to our condition.

Needham, Mass.

JANE C. BURGESS

It has disturbed me very greatly to read the letter from our New Jersey Friend, Mary W. L. Smith (FRIENDS JOURNAL, February 15), and to see the same sentiments expressed therein that the John Birch Society and the most totalitarian elements in our society hold dear, namely, that anyone who uses the First or Fifth Amendment is thus "proved" guilty of something by inference. I, too, regret that, for example, the Women Strike For Peace ladies had many who refused to testify before the House Sub-Committee on Un-American Activities, but this does not mean that we would or should take away their right to teach, preach, or speak thereafter.

Jesus was considered a subversive in his day because he preached love, brotherhood, and kindness to one's enemies and oppressors. I am not saying that the Communists/Fascists are comparable to Christ, but they must have the right to speak. The early Friends died for this belief; we do them a great dishonor if we forget it.

Stonington, Conn.

PATRICIA Q. SMITH

Congratulations on your article, "Exploring Inner Space," by G. M. Smith (February 1 issue). Why can't we have more articles which emphasize the importance of first-hand religious experience?

Is spiritual energy something that can be transmitted? If so, under what conditions? Can healing take place by the laying on of hands? Can healing take place at a distance, as in the case of Jesus and the centurion's servant? If these things take place today, under what laws, if any, do they operate?

What about the problem of death? Does the human personality survive after death? What is the evidence for or against? What about the resurrection of Jesus—fact or fancy?

Exactly what happens when a Friend in meeting for worship is moved by the spirit? What does this mean? How can one tell if he is moved? Under what conditions can this best take place?

Parapsychology is beginning to give serious consideration to these and other questions. Vital religion can be propagated only by people who have had a first-hand experience in the

things of the spirit and who are willing to investigate these questions seriously in an impartial manner.

I am bored to tears by much of the "theological eyewash" and "notional" religious articles that you publish. I am so glad that you published the article "Exploring Inner Space." Let's get back to brass tacks and first-hand experience.

Baltimore, Md.

FRED H. OHRENSCHALL

The article by J. Stuart Innerst (February 1 FRIENDS JOURNAL) points out that the Russians are hindered in raising the standard of living by the need to defend themselves against warlike enemies.

Communism, so far, is only a hope for the future. The socialist program now in force in Russia is a temporary plan to wean people away from dependence on property for their security.

Karl Marx said that not until socialism had removed both the fear of poverty and the desire for riches could society inscribe on its banners: "from each according to his ability; to each according to his need."

That ideal cannot be reached until the institutions that make riches and poverty are done away with and people have learned to love their neighbors as they love themselves, so that the more able will willingly do more than their share to enable the less able to share alike with them, as families do.

All land titles are based on violent aggression, and will be defended and attacked in the same way. That is the cause of war, without regard to socialism. It is fine for us to avoid war while others are fighting to defend our property, but it does not promote justice.

Oxford, Pa.

A. CRAIG

The letter of Berkeley, California, Friends in the JOURNAL of January 1 is of great interest to me. In my work as Consultant for Older Friends of the Philadelphia Yearly Meeting, the loneliness of widows, widowers, and single Friends presents one of the most urgent problems. The possibility of bringing together "separated" Friends is a challenging thought. One shies away from the idea of a Friends' "Lonely Hearts Club," but perhaps this is exactly what is needed. I hope our Berkeley Friends may have some concrete plan in mind. If they do, I believe many Philadelphia Friends would be interested and would respond. Contacts might be handled on a regional basis.

Philadelphia, Pa.

DOROTHY N. COOPER, Consultant
Committee on Aging Friends

While I cannot answer Maurice A. Mook's question, "Did Quakers Alter Nursery Rhymes?", raised in the February 1 issue of the JOURNAL, it did call to mind an interesting experience.

While I was pastor of the Clinton Corners Friends' Meeting in New York state in the early thirties, we produced a children's musical play, "The Purple Cow," based on the traditional nursery rhymes. We didn't leave anything out, but we did add a few lines where the plot of the play required it.

We showed Thomas Cat and his fiddle, Tabby Cat, and the three little kittens who lost their mittens. We also showed the cow jumping over the moon, the little dog laughing, and the dish running away with the spoon.

The children had a glorious time with this little play, and I didn't hear of any parents objecting.

Wayne, Neb.

AVERY D. WEAGE

In my avocation as book scout and collector I occasionally pick up items which are of interest or value to others. These I sell at a reasonable price.

Recently I acquired a number of back issues of the *Friends Intelligencer* for 1933, 1934, and 1936. I wonder if there is any demand for these. Because of the excellence of their message the thought occurred to me that others might have interest in them. If so, I would like very much to know of them.

Storrs, Conn.

HECTOR J. LEMAIRE

F.W.B.'s editorial in the JOURNAL for March 1 reports the recent correspondence in the London *Friend* about British Friends schools. English Friends should know that some Americans are also thinking about Friends schools.

One year ago, when a new Friends school was under consideration by Salem Quarterly Meeting, I sent to our local papers a letter from which the following excerpts are taken:

"I believe that the presence of private schools paralleling our public schools tends to divide the community. Any school which selects its student body on a basis of membership or the ability to pay fees is unavoidably undemocratic, since many members of the community cannot meet the financial or membership requirements. From over fifty years of observation I would say that private schools tend to give their students a snobbish feeling of superiority.

"Religion, human relations, respect for others, high ideals, or whatever you may call it can be taught effectively only by example. Many of our public school teachers are now doing an excellent job of teaching religion in its truest form—by their example. The kind of segregation found in a private school makes such teaching more difficult.

"I am not saying that our public schools are what we all want them to be. I do feel that it is unwise to divide the efforts of the community by setting up parallel schools or school systems.

"Before there were public schools, the private schools certainly filled a very real need. Under special conditions, or for special groups of children, it is possible that there still may be a justification for some private schools. The proof of such special need is, I believe, the responsibility of any sponsoring group.

"If we are to continue as a democracy I believe that the United States must strengthen its public school system and lay down private schools rather than establish more."

Mickleton, N. J.

HENRY W. RIDGWAY

The family facing bench schedule, which you reported on February 15 as originating with Wrightstown (Pa.) Meeting, came to us from Willistown Meeting in Haverford Quarter when Kathryn and Russel Smith returned from working near there seven years ago. It implies that children as well as adults attend, whenever there are youngsters in the family. And it does brighten us all to see a family in attendance at worship together at the head of the Meeting.

New Hope, Pa.

BARBARA JACOBSON

Twenty-five years ago there was a pilgrimage of Friends and others (115 in all) to Wyalusing, Pa., where John Woolman went in 1763 on his visit to the Indians. There was a public meeting and much local interest shown. This suggests another retrack on wider ways of Woolman's tedious and perilous journey 200 years ago. Perhaps this might take up the concern proposed by Kenneth Carroll in his article, "Walking with Woolman," in the September 15, 1962, issue of FRIENDS JOURNAL. If there are Friends who would like to entertain such a pilgrimage for June, perhaps the 21st-23rd, it would seem appropriate that it be generated from the Memorial to John Woolman in Mount Holly, N. J. Stations could be named en route, to have occasion to recall some of Woolman's travels and draw in a larger number of participants. As coordinators, the Resident Directors of the Woolman Memorial would be glad to receive any suggestions, offers of services, or plans to participate. Please address such communications to

99 Branch Street,

SAMUEL AND CLARISSA COOPER

Mount Holly, N. J.

BIRTHS

FOULKES—On February 16, in Appleton, Wis., to William David and Felicia Forsythe Foulkes, a daughter, ANNE MACDONALD FOULKES. The mother is a member of Haverford (Pa.) Meeting.

VAN CLEAVE—On January 27, in New Brunswick, N. J., a son, ANDREW LANE VAN CLEAVE, to Alvin Lee and Joan Lippincott Van Cleave. The mother is a member of Moorestown (N.J.) Meeting.

DEATHS

COXE—On February 20, SPENCER L. COXE, SR., aged 79, a member of Germantown (Green Street) Meeting, Philadelphia. He was the husband of Mary Janney Coxé.

HARRIS—On February 12, E. KIRK HARRIS, aged 77, a member of Central Philadelphia Meeting. He was the husband of Helen Hicks Harris and the father of Betsy H. Burch.

LEEDS—On December 12, 1962, at Swarthmore, Pa., in his 91st year, AUSTIN CRENSHAW LEEDS, a member of Central Philadelphia Meeting. He was the husband of Lydia Biddle Leeds.

PERRY—On February 10, ARTHUR PERRY, aged 80, of Boston and Dover, Mass., a birthright member of Westerly (R.I.) Meeting and later a member of Cambridge (Mass.) Meeting. He was the husband of Rebecca Hutton Perry.

POLEY—On March 11, in her 80th year, HELEN POLEY of Norristown, Pa., long a member of Radnor (Pa.) Meeting.

WEBSTER—On February 4, RICHARD G. WEBSTER, JR., of Elwyn Pa., a member of Chester (Pa.) Meeting. He was the husband of Margaret Ford Webster.

WHITE—On January 14, DAVID J. WHITE, aged 65, of Greensboro, N. C., husband of Nell Chilton White. He was a member of the board of trustees of Guilford College.

Coming Events

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

APRIL

4—Noon-hour address by Edward H. Dowsett of Wellington, New Zealand. Race Street Meeting House, Philadelphia, 12:25-12:55 p.m.

4-5—Annual Conference for Friends at the United Nations. Theme: "The United Nations Builds a Community for All Mankind." Registration fee: \$2.00. For information telephone Friends General Conference, Philadelphia: LOcust 7-1965.

5-7—Young Friends Committee of North America spring committee meetings at Haverford College, Haverford, Pa. Registration: 4-6 p.m., Friday. Cost (covering meals and accommodations) \$5 per person.

5—Retreat at Powell House, Old Chatham, N. Y., with Edward and Ruby Dowsett of New Zealand as leaders. Communicate with Francis and Pearl Hall, resident directors.

6-7—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield (N. J.) Meeting House. April 6, 10:30 a.m.: business meeting, opened by Ministry and Counsel; 12:30 p.m.: luncheon; 2:30 p.m.: business session; special program for children; 5:30, 6:15, 7 p.m.: dinner served in meeting house school wing; 6:15 p.m.: educational films; 8 p.m.: speaker. April 7, 9:50 a.m.: First-day School classes for all ages; 11 a.m.: meeting for worship. Reservation forms may be obtained from Reta E. McLellan, Meeting Secretary, Friends Meeting House, Watchung Avenue and East 3rd Street, Plainfield.

10—Quiet Day at Pendle Hill, Wallingford, Pa., 10:30 a.m. to 1:30 p.m. Bring sandwiches.

11—Noon-hour address by Herbert M. Hadley, executive secretary, Friends World Committee, American Section, Race Street Meeting House, Philadelphia, 12:25-12:55 p.m.

12—Philadelphia Quaker Women, Haddonfield Meeting, Lake Street, Haddonfield, N. J. Theme: "Balancing the Inner and Outer Life." Speaker: Dorothea Blom, a member of Purchase Meeting, N. Y., writer and lecturer in art-related fields.

12-14—Southeastern Yearly Meeting at Lake Byrd Conference Center, Avon Park, Fla. Address correspondence to Edwin C. Bertsche, 2230 Edgewood Drive, Augusta, Georgia.

12-14—Pendle Hill Retreat, with Moses Bailey. For registration write to the Secretary, Pendle Hill, Wallingford, Pa.

17—Public Meeting at Norristown (Pa.) Meeting House, Swede and Jacoby Streets, 8 p.m. Stewart Meacham of the AFSC will speak on "Achieving World Community," and Molly Francis, British actress now resident at Pendle Hill, will give readings. Refreshments.

18-19—Seminar for High School Friends on "The United Nations as Policeman," at the U.N., New York. For further information, address New York-Westbury Quarterly Meeting, High School Section, 221 East 15th Street, New York 3.

20—Retreat, sponsored by Burlington Quarterly Meeting, at Princeton (N. J.) Meeting, 10 a.m. to 4 p.m. Rachel Cadbury, leader. Bring box lunch; beverages will be provided.

20—Western Quarterly Meeting at Fallowfield Meeting, Ercildown, Pa., on Route 82, south of Coatesville. 9 a.m.: Worship and Ministry; 10 a.m.: meeting for worship; 11 a.m.: business meeting; 12:30 p.m.: lunch; 1:30 p.m.: William M. T. Johnson of Tanguy Homesteads will speak on "The Emancipation Proclamation and the Unfinished Task Before Us." (Program in charge of Social Concern Committee.) Babysitting and child care provided. All are welcome.

20-21—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., 3 p.m.

21—Millville-Muncy Quarterly Meeting at Pennsdale Meeting House, 3 miles north of Muncy, Pa., on Route 220. 11 a.m.: meeting for worship, followed by business, reports, and covered-dish lunch; 1:45 p.m.: Eleanor Derr will tell about her trip to the Middle East.

27—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m.

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.

CARMEL—Meeting for worship, Sundays 10:30 a.m., Lincoln near 7th.

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 248-5432.

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 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

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

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 2-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; 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

ACTION—10 a.m. at Women's club, Main Street, except last Sunday each month when 6 p.m. with supper.

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

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

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

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

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

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

MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 10:15 a.m. Fifth-day.

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

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

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 TX2-8645.

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

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

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

22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 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, 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 333-3979.

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, 753-5853.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 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 Waln 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, Virginia Schaefer. Phone 32-7-4615.

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 5-6378.

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

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

VIRGINIA

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

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.

WASHINGTON

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 2-7006.

FOR RENT

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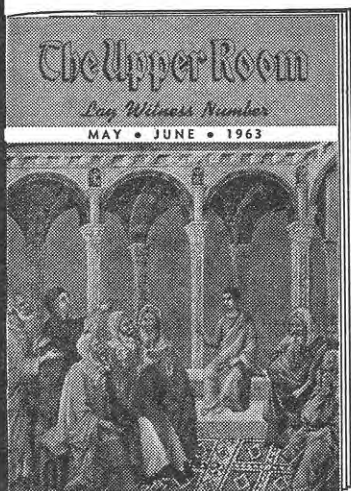
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