

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

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NUMBER 8

***I** BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*

—ROMANS 12:1-2

Young People and Meeting

. *by Adelbert Mason*

British Friends Consider Sex Problems

. *by Lawrence McK. Miller, Jr.*

Quakerism and the Arts

. *by Leslie P. Spelman*

Quaker Dialoguing

. *by Rachel Davis DuBois*

Letter from Lebanon

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FRIENDS JOURNAL



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ETHAN A. NEVIN
Assistant Editor
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UNDER THE RED AND BLACK STAR
AMERICAN FRIENDS SERVICE COMMITTEE

So It Begins

"WE stepped out of the rugged Volkswagen onto choking, endless plains," writes Mary Mitchell, a recent Oberlin College graduate, now a Voluntary International Service Assignments volunteer with the AFSC in Tanganyika. "Figures like birds brooding on the sand stretched out of squatting positions; some, prone, turned to eye us; several village elders sauntered over to greet us. Gathered there on one side of the cedars, the men of the surrounding villages were hunched in groups, sharing calabashes of pombe (a local drink brewed from green bananas and millet). On the other side, at a respectful distance, squatted the women, also with pombe."

After shaking hands with each of the men, Mary and the Community Development Officer (under whose direction the VISA workers carry on the village projects) greeted the women, who bowed deeply to the officer in customary deference to males. The officer opened the meeting. "Uhuru na maedeleo!" (Independence and progress). Everyone responded. "We do not tell you," he said, "that you do not know how to cook food or care for your children. No. We ask you only to increase your knowledge. We do not say, 'Do this, do that.' No. We ask you only to discuss your problems and solve them with your own minds and hands. Is your water safe? Do you walk eight miles to fetch it? Is there a school for your children? Is your cotton produce worth your efforts? Do you want to learn to read and write? We will help you. We will train teachers among your own people. But you must also give some money and many hands."

They sat and pondered this. One nodded. One shook his head. They asked questions: who will train our teachers? how can we take time from farm work for school? can anyone really teach us to read? how can I get more food for my children?

Again they sat and pondered. One man's face lit up with the vision that was forming in his mind. Another spoke and gestured forcefully. A woman began to breast-feed her baby. Then an old man stood up, wrapped in a blanket against the scorching sun, and, leaning on his stick, spoke slowly:

"We want schools for our children. We want more money from our cotton crops. If you will help us, we will work together for these things."

A woman jumped up and cried out, "If anyone can really teach me to read, then I want to know how!"

"So it begins," writes Mary Mitchell.

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FRIENDS JOURNAL

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Editorial Comments

In Praise of Freedom

BY traditional standards the Roman Catholic Church is the last one to be expected to praise freedom of thought and conscience. Its adamant emphasis on dogma and ritual has in the past amounted to a spiritual paralysis of which farsighted leaders of Catholicism are well aware. It is therefore all the more encouraging that Cardinal Bea, chairman of the Ecumenical Secretariat for Promoting Unity, recently expressed himself strongly in favor of spiritual freedom in a speech which the semi-official Vatican paper *L'Osservatore Romano* chose to ignore. Bea said, "This liberty means the right of man to decide freely about his own destiny, according to his own conscience." Man, so says Bea, "has the right and the duty to follow his own conscience, and in this way also the right that makes his independence respected by everyone." Christian love, Bea elaborated, includes respect for another person's opinions. Love for truth and love for the individual go together. Unfortunately, man has the ability to separate truth from love. When love of truth joins with love for the individual, then true harmony will result.

Cardinal Bea's candid words have found a ready echo in Protestant circles. They hold the promise that the present dialogue between Protestants and Catholics is actually taking place under auspices that had been neglected for centuries. Bea's statement implies nothing less than the recognition of the Reformation as a step dictated by conscience and therefore no longer to be condemned as it was in the past.

A good many voices abroad have expressed concern over the fact that Christianity seems more inclined to retreat than to advance. We should feel greatly encouraged by a statement such as that of Bea. It reveals a forward-looking mind.

A Christian Tragedy

In February, 1963, an extraordinary performance was staged in Berlin's best known theater. The drama was Rolf Hochhut's *Der Stellvertreter* (*The Alternate*), representing nothing less than a candid criticism of Pope Pius XII because of his failure to oppose Hitler's murder of millions of Jews. The story's hero is a young Italian

Jesuit, Riccardo Fontana, assigned to the Berlin office of the papal legation to Germany. Here he finds no understanding for his concern about Hitler's cruelties; but in Rome he succeeds in speaking to a personal adviser of the Pope and finally to the Pope himself. Pius XII knows all about the excesses of the Nazi regime but will not raise his voice against Hitler because he considers him the great bulwark against communism. Finally, the young priest pins the yellow star of ostracism on his chest, joins a group of Italian Jews on their way to the Auschwitz extermination camp, and, like them, dies there.

The author of the play gave three years of painstaking research to his play. It portrays the Pope as an institution rather than an individual, but Pius XII appears as the unapproachable and aristocratic person he was.

During the first performance a few feeble protests were heard, but rousing applause demonstrated that the play had at long last articulated a justified reproach against the Pope that no reverent Catholic will be able to ignore. The author dedicated his work to Father Kolbe of Poland and to Dean Lichtenberg, a Catholic clergyman from Berlin, both victims of Nazi murder. The Catholic Church registered a few minor protests after the first performance of the play; but it cannot obstruct the play's historic impact upon the thinking of this generation. It will continue to speak to our time. To those unable to see the play it has been made accessible in an inexpensive and popular paperback edition.

The Future of Communism

The West continues to observe the conflict between Peking and Moscow with the impatient hope that it might result in an open rupture or even in warfare. In keeping with their neurotic kind of anti-communism, American observers are especially fond of indulging in extreme expectations, whereas in Europe a more intelligent anti-communism prevails. The Europeans are closer to Russia physically as well as in ideas, and realize that communism is much more a world religion than a political philosophy. The parallels between the two are obvious. We need only to apply the familiar pattern of religious schisms to the separation within communism to realize the similarities. Separations are the bane of

all great religions. Mohammed is reported to have predicted that Islam would divide itself into 73 heresies. Yet neither Christianity nor Islam was eliminated by conflicts from within. In fact, their schisms may well have contributed to their growth as well as to their adaptation to various cultures. The same condition is likely to pertain to communism.

Contemporary communism should be regarded as the fulfillment of former short-lived hopes, especially those of the French revolution of 1789 and the 1848 uprisings in several European nations. Millions continue to believe that communism is the bright future of mankind. They believe it will liberate the creative energies of the masses and bring about joy, harmony, and liberty. A realistic appraisal of communism must keep in mind that its economic achievements in Russia are a great promotional asset in spite of Russia's undeniable failures and setbacks. Gone are the days when we could poke fun at a Utopia in which everybody would own and earn the same amount of money. Gone are the fancy dreams of the French Socialist Fourier, who predicted that the advent

of socialism would bring about a complete change of the physical world. He prophesied that the salty ocean waters would become sweet soft drinks and that new species of animals would appear, such as the "antilion" and the "antitiger." The expectations of contemporary communists are no longer as naive, but they are no less fervent and center especially on the abolition of nationalism, an event to bring about peace and harmony for all mankind. This apocalyptic hope has its equivalent in many religious movements of our day.

Faith in the victory of communism can only be overcome by a faith richer in human values and grounded in religion. Ultimately, the true front line between communism and Christianity is to be found in the existence of a religious faith versus a pseudo-religious creed.

Acknowledgment

The editor, who returned to his desk on April 1, gladly joins the Board of Managers in expressing great appreciation of Frances Williams Browin's service and her editorial skill during his absence for the past six months.

Young People and Meeting

By ADELBERT MASON

TO develop an interest in, an understanding of, and participation in the true spirit of the Friends' meeting for worship among the young people of the Society of Friends should be an on-going concern of us all, yet too frequently we take it for granted that our young people have absorbed the meaning of Friends' worship when actually they may have failed to grasp its significance as an inner part of their lives. My concern is that we are not speaking to the condition of a new generation that is perhaps doubtful about the value of meeting as a directing force in life.

Jane Rushmore spoke indirectly to this point when she said:

One of the dangers which besets all religious groups is they get so busy about maintaining their status quo that the surging tides of human progress flow past them. Are Friends keeping in the vanguard of religious thought and action, or are they satisfied to rest midstream on a convenient shoal?

This question is well put for our Society as a whole, and it is especially pertinent for our thinking as we seek to interpret the meeting as a source of spiritual enrichment and power to younger members. Do some of our children sense that we are resting "midstream on a convenient shoal," attending meeting for worship because

this is the established custom, rather than because meeting provides a meaningful spiritual experience for each of us as individuals and for our Friends' community as a whole?

What seems remarkable to me is that our children learn to settle very quickly into a routine of silent worship. I say "routine" because it would be unusual indeed if they reaped immediately or regularly a spiritual return for their patient efforts at stillness. The silence becomes an accustomed ritual, if not an accomplished reward. This, however, is an important first step—a point of preparation which may lead to the realization of communion. As the early psalmist said, "Be still and know that I am God."

It is at this point that perhaps we fail as parents and as concerned Friends to emphasize that meeting is more than empty silence. We must continually help to give direction and insight about how to worship. I think of William Reagan's challenging description of the mood into which we must consciously work to acquire a developing strength from the meeting for worship:

... The attitude should be a listening attitude, listening but not tense; open-minded, but not listless; alert but unhurried. ... At times one desires withdrawal from all present-day experiences and all persistent problems; at other times one marshals them for review, and faces their challenge.

Adelbert Mason, a member of Newtown (Pa.) Monthly Meeting, is vice principal of George School.

Perhaps a significant source of spiritual content for meditation might be found in more frequent references to and interpretation of helpful Biblical passages—to some of the psalms, to cite a single example. John Calvin in his apt *Commentary on the Psalms* says "I may truly call this book an anatomy of all parts of the soul." To make a conscious attempt to seek and discern the "anatomy of all parts of the soul" and to sense the relationship of God and man—are not these the ingredients for any worth-while religious experience?

If we can reach this point of teaching our young people an appreciation of the core of our Friends' community, the meeting for worship, they will see that meeting is not a routine of empty silence, but an effort to tap the innermost spiritual resources of each person in attendance. George Newman summarizes effectively the fruits of this effort:

Quakerism is not so much to put something into a man—a notion, a doctrine, a philosophy—as to draw up out of the man that which is inherently his, and thus nourish the higher element in every man by softening his heart, by strengthening the fibers of his will, and by opening the windows of his mind to the day.

But do our young people attain this level of experience in our meetings for worship? No evaluation can produce a fully satisfactory answer, but both a "yes" and a "no" would be accurate, I expect. Yes, because fortunately we can all point to persons who are acknowledging the importance of meeting in their developing years and are now becoming the spiritual leaders of our meetings today. The "no" part of the answer comes from an unknown number of members, past and present, who express an apathy toward meeting, which they have been required to attend without ever really understanding it. It is with these persons that we must accept our share of the failure. I cannot exhaust all reasons for failure, but I would suggest a few.

Some, I feel, may question our sincerity. Can we expect children to understand the belief that the meeting for worship is at the center of the Friends' way of life if only a small percent of our membership attends meeting regularly? Or can they sense the true value of worship if they feel that their meeting has developed more into a social institution than into a spiritual force?

Another failure is that too often the vocal ministry is left to the few, or sometimes the few have usurped it. This may be an almost certain way of thwarting younger members from developing receptivity to the possibility that each one of us may be called upon to share our thoughts vocally in meeting. I am reminded of the reaction of one of my own children at about the age of five or six. He had heard one of the "elders" on the

facing bench of the meeting speak at length every time he was in attendance. One Sunday, however, no words were spoken from the facing bench. At the close of meeting our six-year-old, quite concerned about the unexpected change of events, commented: "Gee, he didn't get a chance to say *anything* today!"

Finally, we must guard against the idea that meeting is a forum in which platitudes about social problems are presented. References to social problems as a concern stemming from religious inspiration is perfectly proper in a Friends' meeting, but simply to air one's views with no spiritual direction can lead only to degeneration of the meeting for worship.

So I conclude by referring back to Jane Rushmore's question: Are we in our own meetings "keeping in the vanguard of religious thought and action, or are [we] satisfied to rest midstream on a convenient shoal?"

Creation

By ANTOINETTE ADAM

Who can explain this fertile moment's mood
When out of words, peace harvested from pain,
The fleeting image pinioned in a phrase,
A poem is born? What makes the shaper brood
Upon the form the flux shall finally gain
As it expands in unfamiliar ways?
Athena looks with wonder on the flow
Of life she, sterile, never can bestow.
Essence elaborated not alone
By chance and choice from many wayside flowers
But by all ecstasies the heart has known.
In this lacuna for a moment ours
Is taste, though brief, of the Creator's powers
For the thing wrought moves with a life its own.

Distilled Delight

By ALICE M. SWAIM

Walk with me, memory, and fill my eyes
With panoramas of distilled delight,
Old happenings, now drained of numb surprise,
Titanic battles that I need not fight.
In strange procession, pass before my gaze
All that I was and all I dreamed of being,
Reality and vision, all my days,
Parade of futile ghosts in silence fleeing.

How strange that now I see a purpose grow,
Tight-woven tapestry of dark and gleam;
I followed patterns that I did not know
To weave this life of sorrow, joy, and dream.
So memory, revealing loves and fears,
Can blight or bless our still unminted years.

British Friends Consider Sex Problems

A review of TOWARDS A QUAKER VIEW OF SEX, edited by Alastair Heron and published for a group of Friends by Friends Home Service Committee, London Yearly Meeting. 75 pages. (Available from Friends Book Store, 302 Arch Street, Philadelphia 2, Pa. 75 cents.)

The pamphlet is not an official statement of the Society of Friends but merely express the opinions of the authors.

READERS of *The Friend* of London will not be surprised that the Home Service Committee of London Yearly Meeting has published a controversial pamphlet on sex and morality. This is a subject which has been discussed quite openly in the pages of the English Quaker weekly, with a variety of points of view being presented in articles and letters to the editor. The Home Service Committee itself published just last year "Christians and Sex—A Quaker Comment," by Harold Loukes, presenting the more traditional Christian view.

British Friends are to be commended for getting discussion of this subject out into the open. American Friends should do the same. As the writers of *Towards a Quaker View of Sex* point out, the traditional Christian code regarding sex is being challenged at all levels of our society and, even where adhered to, may be followed more in form than in spirit. Whether we like it or not, sex is greatly emphasized in our society, and we cannot assume that Quaker men and women are immune to the influences around them. Christians in England are faced also with the fact that in their country only ten per cent of the population regularly attend church, thereby reducing the church's opportunity to interpret its beliefs and social codes.

It is important to know the origins of *Towards a Quaker View of Sex* and to understand its general orientation. The group of concerned and professionally distinguished Friends responsible for its preparation began meeting in 1957 to consider "through thought and prayer" what the Quaker faith could say to homosexuals. They soon found that the study of homosexuality and its moral problems could not be divorced from a survey of the whole field of sexual behavior and the rightness of the traditional Christian moral code. It is this willingness to look at the church's code—to try to understand its assets and liabilities—that is stirring controversy both in England and in the United States.

The excellent chapter on homosexuality calls for a truly Christian view toward the homosexual; it is closely related to the next chapter, "A New Morality Needed," which places this particular problem in the larger context of sex and morality as a whole. The authors have deep misgivings, based on actual professional experiences both within and outside the Society of Friends, about the traditional approach of the organized Christian church to morality, "with its supposition that it knows precisely what is right and wrong, that this distinction can be made in terms of an external pattern of behavior, and that the greatest good will come only through universal adherence to that pattern." They feel that the "still repressive and inhibited outlook towards sex, whether heterosexual or homosexual . . . has invested a normal function with

guilt, mystery and ignorance . . . and has devalued the sexual currency to the levels of sensation and pornography."

In calling for a much deeper morality, "that kind of conduct and inner discipline through which the sexual energy of men and women can bring health of mind and spirit" and "a release of love, warmth and generosity into the world," the group reminds Friends of their traditional approach to all questions of conduct. "The Society of Friends . . . places particular emphasis on our individual and personal responsibility. . . . Man is intended to be a moral being. That is not to say that he should accept a formal morality, an observance of *mores*, but that his actions should come under searching scrutiny in the light that comes from the Gospels and the working of God within us."

The questioning of the group arises from an "awareness that the traditional code, in itself, does not come from the heart; for the great majority of men and women it has no roots in feeling or true conviction. We have been seeking a morality that will indeed have its roots in the depths of our being and in the awareness of the true needs of our fellows. . . . What may outwardly fall in line with principle may not inwardly be good. . . . The essentials of Christianity are simple but demanding. Christianity is concerned with relationship: the relationship of man with man and man with God. . . . A personal relationship is a loving relationship in its most meaningful sense—the sense implied by "Thou shalt love God . . . and thy neighbor as thyself."

I have quoted at random and at some length because United Press International issued from London a misleading news release, quoting parts of the pamphlet out of context. The release said it was "normal for 'young men and women with high standards of general conduct and integrity to have one or two love affairs, involving intercourse' before they marry." The quote from the pamphlet was correct, but the authors used the word "common" rather than "normal" (which implies approval), and the sentence was part of a statement of facts regarding British society in general. Again, UPI quoted the following, "Sexuality, looked at dispassionately, is neither good nor evil—it is a fact of nature," but the press release failed to quote the next sentence: "But looking at it as Christians we have felt impelled to state without reservation that it is a glorious gift of God." At no point in the pamphlet are young Friends being urged, as in the *Daily Mail* cartoon reprinted in *Newsweek*, to sow a "few Quaker oats."

In evaluating *Towards a Quaker View of Sex* it is useful to have on hand Harold Loukes' *Christians and Sex—A Quaker Comment*, because he deals in an understanding manner with some of the same questions raised by the authors of the present essay. For example, he acknowledges the negative and crippling aspects of the traditional moral code as often applied, and he would agree that at the point of counseling there must be the deepest love and understanding. Nevertheless, he flatly advocates adherence to the traditional Christian code as providing, in its full meaning, the soundest basis for the abundant life and for the following of God's will. He, like the group calling for a new morality, emphasizes the need to preserve marriage and family life. Harold Loukes believes

that the traditional code need not be simply an external morality. In its finest dimensions it is an inner morality. "Sex . . . is the servant of total personal relationships."

With a few exceptions the authors of *Towards a Quaker View of Sex* appear to be involved in one way or another in professional counseling. Valuable and valid as their conclusions and questions may be, the pamphlet has the bias of those who have studied primarily the problems of the relatively abnormal and unhappy person in contrast to the experiences of the relatively normal and happy one. This is a fault found in most psychological studies.

The presentation would be more readable as a whole if the group or the editor had reduced the material, placed basic assumptions together rather than in several chapters, and had omitted the appendices. As it is, in addition to being a call for a new and deeper morality, the pamphlet is almost a catalogue on sexual behavior and terminology. I think the principal message would have had greater impact if the pamphlet were less weighed down with professional jargon and descriptions.

The work's overriding merit is that it asks searching questions and draws courageous tentative conclusions. It does not pretend to provide all of the answers. If it stimulates creative discussion on sex and morality in Quaker circles, it will have served its purpose. In the words of John Robinson's farewell to pilgrims setting off for the New World, quoted in the pamphlet: "The Lord has yet more light and truth to show forth."

LAWRENCE MCK. MILLER, JR.

Letter from Lebanon

By CALVIN W. SCHWABE

I HAVE a Moslem doctor friend who is a seeker. He personally has not discovered in the Koran or in other Islamic teachings the inspiration he has sought, and now he looks elsewhere. Last summer I met on a ship on the Black sea a Moslem engineer who was returning from a graduate course in Moscow. During our call at Constanța, Roumania, he went into the mosque (now a museum) in order to pray. Later that evening, as we were talking, he told me that he had made a point of praying in every museum-mosque he had come across during his year's stay in the Soviet Union.

In Kuwait, we once were invited for dinner to the home of the son of the chief Sunni Moslem religious leader (whose sister had been a student of my wife's at Beirut College for Women). The women of the family were all present, looking chic in up-to-the-minute styles. At meal time he served a Western dinner in the belief, he said, that we'd much prefer it to the Arabic food. Several times throughout the evening our host pointedly apologized for not being able to serve us alcoholic drinks

Calvin W. Schwabe, a veterinarian and clerk of Beirut Preparative Meeting, is chairman of the Department of Public Health and Medicine, American University of Beirut.

(apparently worried that we couldn't manage to get through that one evening!). He was modern, he assured us, but this was his father's house.

An old man at Tarsus, a stranger, had just helped me make some difficult travel arrangements, and as we sat on his pleasant porch our conversation turned to the severe economic pinch that Turkey then was experiencing. I mentioned how difficult it must be for them with coffee (normally the national drink) being so terribly expensive and practically unobtainable (it being about the only commodity that I could comment upon at all intelligently). When he acknowledged that this was what *really* brought the problem home to Turks, I started to say that it would not bother me at all because I disliked intensely the taste of coffee. Fortunately I did not get it out, for his stooped wife just then appeared for the first time, bearing a tray and two small cups. That thick, bitter Turkish coffee tasted better than I had expected.

If there is a point to this, it is simply what I was told by a Kenyan African Friend who, with his wife, was teaching far from home in the little Quaker village school in Mtambile on the Moslem island of Pemba. He had come there, he confessed, with considerable mental reservation; the thought that he would be living and associating with Moslem Africans had been almost enough to put him off from it completely. Then, smilingly, he unburdened something of his pleasant revelation: "Really, they're like us; many find in their faith that which sustains them in a good life, others have their doubts, and some just plain fail. Really, they're not bad people at all."

Quakerism and the Arts

By LESLIE P. SPELMAN

QUAKERISM grew up in the seventeenth century, that period of religious ferment in which the ideas of John Calvin were so virulently contagious. George Fox and other early Quakers, in their zeal against the bigotry and ecclesiasticism of the "steeplehouse," followed the Calvinistic avalanche against art both inside and outside the church. In their misunderstanding of art, they not only tried to remove the arts from the church, but also did much to minimize the aesthetic experience in the lives of the faithful. John Calvin prohibited all arts in the church except those definitely mentioned in the Bible. This reduced the artistic portion of the service to the metrical singing of the Psalms and to wall decorations of Bible quotations. Our Quaker forebears went

Leslie P. Spelman, director of the School of Music at the University of Redlands, California, is a former clerk of the Riverside-Redlands Friends Meeting. He and his family are now on a lecture and concert tour in Europe.

even farther in their exclusion from the meeting for worship of all the arts; they reduced the worship experience to its essence. But many people feel the need of artistic "crutches," so we shall always have a varying use of the arts in our liturgically minded churches.

Calvin also taught that any activity in the arts outside the church was not only a waste of time but often sinful. These distorted views, which became a part of the early Quaker ethic, need to be re-examined.

The aesthetic experience and the Quaker use of silence have much in common. To many of us the deepest experience of worship comes from the living silence of a Quaker meeting. Here we have communion on a deep level—communication between man and man, between God and man, and between man and God. Sometimes at its best this experience is so moving and profound that it cannot be translated into a spoken message. Words are inadequate and unnecessary. The arts can give man a similar glimpse of the eternal. The ordered arrangements of sounds, lines, colors, and forms of art can communicate to the sensitive beholder spiritual values impossible to express in discursive language. The impact of a painting can be immediate and complete, similar to a sudden mystical insight, although by returning to it for further understanding we often can gain a richer experience. Music and literature, the temporal arts, need to unfold gradually. Poetry cannot be changed into prose without losing its unique aesthetic quality. Seldom can it be satisfactorily translated from one language to another.

Quakers have been slow in realizing the unique spiritual value of the arts. A few isolated Quakers have been led into the art world. Sometimes this has provoked misgivings on the part of other members of the Society, as well as inner conflicts within the artists themselves. Many years ago Edward Hicks, the Quaker painter, suffered needless inner turmoil in trying to reconcile his faith and his driving urge to paint. David Bispham, the famous singer, is another example of a Quaker who followed his Light into the arts. But the majority of our membership has been denied the opportunity of a rich aesthetic experience.

I do not advocate the use of the arts in our meetings for worship. We have developed a pattern of worship that offers unusual opportunities for people who are willing to be self-disciplined seekers. But we do need to recognize the value and the need of developing our aesthetic sensibilities. Just as we need to make preparation for the meeting for worship by cultivating the life of the spirit so do we need to prepare our hearts and minds for the aesthetic experience. We must be willing

to make an effort to understand and lead lives that enable us to be sensitive to the best.

Life can be a continual quest for greater understanding. The arts contribute one means of experiencing reality. Members of the Society of Friends are tardily realizing what they have missed by their traditional distrust of the arts and are turning to the spiritual awareness that the aesthetic experience brings. Ananda Coomaraswamy in *The Dance of Shiva* writes, "The two worlds of spiritual purity and sensuous delight need not, and ultimately cannot, be divided . . . Religion and art are names for one and the same experience—an intuition of reality and of identity."

Our Unique Status

Editor's Note: "A Staunch Quaker," (the signature appearing on this piece) is the nom de plume of a widely known Friend who is writing a series of satirical letters to Quaker Life, where this first appeared. It is reprinted here by permission of that magazine's editor.

Dear Editor:

Today I was pointing out to Nellie how our home is surrounded by housing developments, a new steeplehouse is being built in the next block, planes from the nearby airport make unseemly noise, and the old peace and quiet of our community is gone. These are distressing times.

Nellie said, "I had hoped that when our farm was subdivided a new Friends Meeting could have been built in this area. Hundreds and hundreds of new people are moving in each year."

"But they are not Friends!" I said. Perhaps she had not thought of that. Anyway, the idea was Impractical, and I disregarded it.

Continuing with my own thoughts, I pointed out something of the Confusion of the times, something of the Adverse conditions which make it difficult for the Society of Friends to survive.

Nellie persisted in thinking about new Meetings. "Couldn't a Friends Meeting be started in entirely new territory?" "How was it done in the old days?"

With much Patience I pointed out that in the blessed Early Days when enough Friends had moved into a new community, they requested that a Preparative Meeting be set up. Then later, perhaps a Monthly Meeting was established.

"But how is it done in a new community, say in this new housing development?"

"If you were properly familiar with *Faith and Practice*," I replied, "You would know that no provision is made, no procedure given, for starting a Friends Meeting in the area where no Friends are living."

"But why not?" she said. "How do other denominations go about it?"

Naturally I was very Tried by her irritating persistence, but I kept Calm. I pointed out that other groups send hired workers into new communities, while we Quakers have an Ancient Testimony against hirelings. I also pointed out that in the blessed Early Days when there was much westward migration, new Friends Meetings could be set up by the settlers with little Expense. "It was an ideal, inexpensive Way," I said.

Very rarely is Nellie so Insubordinate, but she still persisted: "The old days are gone forever, it seems. In the world of nature, adaptation to changing conditions is the law of survival. Why couldn't the Society of Friends break away from its old Customs and raise funds, employ workers, survey new fields, and . . ."

"And conform to the world?" I said Warmly. "And lose our Unique status as a small Select Society? And get involved in Fund Raising, and other abhorrent practices? Never! It would be expensive!"

"But I thought we had a great Message, and that individuals were important!"

"Custom and our Tradition must be preserved," I said, and terminated the conversation.

Very firmly yours,

A STAUNCH QUAKER

"Do the Best Thee Can"

A story for children

As told by ANNA L. CURTIS

ANN PRESTON lived in West Grove, Chester County, Pennsylvania, in the days before the Civil War, when many slaves were helped to freedom by Friends and others. The slaves were moved from one house to another so secretly that people said they traveled by an Underground Railroad.

Ann's home was a station on the Underground Railroad. Many Negroes came there to be hidden for a day or two and then helped along to the next station. Sometimes Ann herself would drive a carriageload of them.

One time while she was still in her teens she was left alone at home while her parents went to Quarterly Meeting. Soon after they left, a runaway slave woman was brought to the house. Ann hid her in a closet in the attic, planning to wait until evening, when she could take the runaway to the next station.

But before her parents could come back, a man from

Anna L. Curtis, a member of New York Monthly Meeting and former Secretary of New York Yearly Meeting, is the author of *Stories of the Underground Railroad, Ghosts of the Mohawk, and Quakers Take Stock*. She is widely known for her storytelling to children.

the last station of the Underground Railroad came running to say that slavecatchers were coming with search warrants. Search warrants were papers from a judge saying that the searchers were allowed to look all through any house where they thought a slave might be hiding. The slavecatchers were now searching this man's house, and would soon be coming to the Prestons.

"What shall I do?" asked Ann.

"Do the best thee can" was all he could say.

So Ann did her best. Fortunately it was Sunday morning, and nearly time for meeting. She harnessed the horse to the family's one-seated carriage, or buggy. Then she dressed the runaway slave in a plain dress, bonnet, and shawl belonging to her mother. The bonnet covered her head completely and projected far in front. In those days "plain Friends" often wore two veils when driving to protect their faces from the sun. Ann's mother had several veils, and Ann put two of them over the slave's face. Then the girl and the woman drove off, as if going to meeting.

Soon they saw a couple of men galloping toward them. Ann knew these were the slavecatchers. When they met the carriage they pulled their horses to a walk and looked at it carefully. Perhaps they were looking to see if the colored woman was hidden under the seat.

But what they saw was only two women in Quaker dress, one elderly and the other young, evidently going to meeting. Certainly there was nobody under the seat, so the two men rode on without saying anything.

So the great danger was passed. Ann Preston then took the woman to the very house where she had been hidden before and which the slavecatchers had just searched. There she was comparatively safe. Later on she reached Canada safely and became truly free.

Quaker Dialoguing

Knowing Each Other in That Which Is Eternal

Rachel Davis DuBois is the originator and one of the leaders of the Quaker Dialogue Program sponsored by the Advancement Committee of Friends General Conference. (Other Friends are now learning the Dialogue method of leadership.) The Dialogue enables a Meeting group to deepen spiritually through sharing experiences and concerns regarding the meetings for worship and business and the outreach of the Meeting.

IN almost every Quaker Dialogue group there come such statements as "We don't know each other enough in our Meeting" and "It was a shock when we realized how superficial had been our knowledge of each other." In one instance a regular attender, living in another county, had suffered ostracism a few months back in her home community for one of her Quaker convictions.

The Dialogue was the first social situation in which she felt she could tell of her struggle to Friends, who naturally were chagrined not to have known of it at the time.

Mention was then made of the group life of the early Friends, closely knit to one another in unity of spirit. When such experiences are shared in the Dialogue the group may ask itself, "How can we develop the kind of interthinking, interloving life Tom Kelly pointed to in his *Reality of the Spiritual World*?"

More specific questions follow: "What are the outward circumstances which keep us apart? Is it lack of time? The distance between our homes? Traffic? Children we cannot leave?"

Then come suggestions of what might be done. Some of these materialize in various forms of follow-up. West Hartford (Conn.) and Friends in other places are arranging to meet regularly in small home groups in different parts of town. Plans for mutual babysitting or "substitute grandparents" begin to evolve. New York City, picking up an idea from Radnor, Pennsylvania, is dividing its membership into groups of twelve, with one person in each group responsible for keeping in touch with the others, so that no one needs to go unnoticed in the big-city fog of anonymity.

Even before the stimulation which can happen in Dialogues there was in many Meetings a revival of interest in prayer cells. Some like to call them "Spiritual Growth Groups." Some focus on spiritual healing, some on sharing spiritual reading matter. All spend time on group meditation and in a few instances meet weekly over a long enough time to share frankly their emotional problems of living in today's world. Some groups have asked: "Do we not also need to experiment with new group ways, not to take the place of our meeting for worship, of course, but ways which will help us to know by a wider spectrum of experience what is really meant by 'knowing each other in that which is eternal'?"

From Cambridge, Massachusetts, comes the suggestion that "We might try to deepen our fellowship by listening together to music—the kind that can give us that feeling of 'being taken out of ourselves in joy and wonderment' which Elizabeth Gray Vining says in *The World In Tune* is close to the religious feeling." In New York City there are plans to listen and react as a group to such spoken-word records as Orson Welles' reading from Whitman's *Leaves of Grass* and Charles Laughton's readings from the Bible.

This kind of thinking and sharing is reflected to some extent in the meeting for worship. One group wrote after the Dialogue experience: "Last fall our meetings for worship were often restless and frequently fell short of what we had longed for, but we can see definite

growth on the part of individuals and consequently growth in our worship together."

RACHEL DAVIS DUBOIS

A Report to Quarterly Meeting

Every Monthly Meeting is confronted by the task, sometimes a difficult one, of preparing an annual or semiannual report on "the state of the Meeting" to present to its Quarterly Meeting. A recent report from Doylestown (Pa.) Monthly Meeting to Bucks Quarter aroused so much favorable comment as a new and stimulating approach to this ancient duty that a Friend who heard it read has suggested its publication in the Friends Journal in the belief that other Monthly and Quarterly Meetings may find it of interest.

Measured by the slow processes of education and spiritual growth, six months is a short time. Measured by the fast-moving events of our day, it is a long time. Who can forget the length of every hour during the Cuban crisis?

External appearances have their own story to tell. There is the quiet strength of the meeting house, with lines and furnishings simple, almost austere, inviting the worshiper to look for the inner realities, rather than the symbols, of religious faith. There are the two old ash trees, planted at the building of the meeting house, standing like sentinels at its front, "deeply rooted, storm-strengthened, free."

There is the visible sign of welcome, stretching far down the walk, beckoning the hurried and perhaps hurried passer-by to turn from the busy street to the serenity of the meeting house. There are the two expressions of Quaker faith, clinging close to the brick face of the meeting house but seemingly reaching out with a message of brotherhood and peace to stub the toes of those who come up the walk: a solid, gray chest—clothing for the war refugees in Algeria—and a poster—"Peace is an adventure in overcoming evil with good."

What can be said, then, about the inner life of the Meeting, the life which comes and goes through this meeting house?

More seekers coming than ever before, but actual membership at a plateau.

Adults searching for ways through and out of the perplexing problems of the day by studying the American Friends Service Committee's *Speak Truth to Power*.

The meeting house recently filled to capacity for a one-day seminar on the needs of the nearby county prison (a gathering sponsored by the William Penn Center).

A three-year-old quietly slipping away from her mother in the meeting for worship to sit with her favorite teen-ager.

A First-day School carrying on the tradition of team

teaching, with most parents participating and themselves growing from the experience.

A meeting on worship and ministry deeply concerned about the spiritual life of the meeting, experimenting with a once-a-month, evening meeting for prayer.

Who can say whether this fellowship of sincere and devout people is living in the Life, especially to a degree that will count in a largely secular society? Are the reverent Friends who enter this meeting house week after week like sound trees that will bear good fruit? Or is some painful pruning needed, like that which our ash trees recently withstood?

We pray for strength and guidance.

Book Survey

The Vatican Council and All Christians. By Claud D. Nelson. Association Press, New York, 1962. 126 pages. \$3.00

This is a most timely and useful introduction to the Vatican Council's organization and procedures as well as to some of the problems of ecumenicity in general. The brief history of the Council, the relationship between Catholics, Orthodox, and Protestants, and the problems of unity are competently sketched. The book is an excellent source for private reading as well as for group study.

The Church and the Soviet Union. By Constantine de Grunwald. The Macmillan Company, New York, 1962. 255 pages. \$4.00

De Grunwald, a Russian by birth, describes his journey into the heart of Russia, which he undertook mainly to collect material about the situation of the churches. He tells his story convincingly and in vivid detail. It clarifies many doubts and will correct many prejudices. But it also leaves the reader with a sense of uneasiness about the future. It is a report about frontier religion in a sense different from our American usage. Well illustrated.

God, Allah and Ju Ju. By Jack Mendelsohn. Thomas Nelson & Sons, New York, 1962. 238 pages and Reading List and Index. \$3.75

A minister of the Unitarian Church gives some account of religion in Africa today. To quote two lines from this very readable book: "The fact remains that Christianity is in deep trouble in Africa." And: "In religion, as in politics, Africans seem determined to cut a coat to their own measure." A book for the reader who wants to know more of the spiritual depths of Africa.

The Russian Revolution. By Nicolas Berdyaev. The University of Michigan Press, Ann Arbor, Mich., 1961. 91 pages. \$1.75

Berdyaev's fertile mind opened our eyes to the fact that "God speaks to man also through revolutions," as he once stated. His grasp of facts as well as his analysis of motives and events of the revolution is profound.

A History of Russia. By John Lawrence. Grove Press, New York, 1961. 372 pages; \$3.95 (paperback).

This book deals with Russia's colorful past, from the empire of Kiev and the adoption of Christianity to the present Soviet phase. Our curiosity about the history of the colossus of the East, covering two continents, will find satisfying answers in Lawrence's study.

In Search of the Self. The Individual in the Thought of Kierkegaard. By Libuse Lukas Miller. Muhlenberg Press, Philadelphia, 1962. 317 pages; \$4.95

The self, or in Kierkegaard's words, the Single One, remains the subjective "locus" in the encounter with God. Existence—as defined by existentialists—is the synthesis of the infinite and finite in man, who then becomes infinite as well as finite himself. This book expresses the author's approach to Kierkegaard's demand for the "leap into faith" in a contemporary and scholarly medium. It will appeal to the discerning and theologically prepared reader.

Letters from a Traveller. By Pierre Teilhard de Chardin. Harper and Brothers, New York City, 1962. 380 pages; \$4.00

A few months ago when the Vatican censored the writings of the Jesuit Pierre Teilhard de Chardin, it gave unwittingly a recommendation to this broad-minded anthropologist. His theories and discoveries dealing with the origin of the human species have shaken Catholic circles out of their scientific smugness. The present collection of letters characterize him as a man of culture and extraordinary human insight.

Mikhail Lermontov. By John Mersereau, Jr. Southern Illinois University Press, Carbondale, Illinois, 1962. 176 pages; \$4.50

The growing interest in Russian cultural life receives valuable stimulation by this biography and appreciation of one of the earliest classic writers of Russian literature. His untimely death in a duel could not deprive him of his leading role in the growth of Russian literary culture, especially in poetry, and the evolution of the Russian literary language. This well written introduction will soon be recognized as a basic book in its field.

The Russian Revolution and Leninism or Marxism? By Rosa Luxemburg. New Introduction by Bertram O. Wolfe. The University of Michigan Press, Ann Arbor, 1961. 109 pages. \$1.65

This short book of essays offers a unique and perceptive critique of Soviet Communism by one of the most brilliant of all Marxist theoreticians. Rosa Luxemburg was Lenin's contemporary and collaborator—yet in many ways his opposite. An insistent believer in the spontaneous evolution of history, she foresaw the stagnation and totalitarian potential within Leninist "democracy" and, to a remarkable degree, foreshadowed the major internal challenges of the Khrushchev era.

Ocean in a Teacup, The Story of Sree Sree Thakur Anukul Chandra. By Ray A. Hauserman, Jr. Harper & Row, New York, 1962. 242 pages. Illustrated. \$4.50

The biographical account of one of India's modern saints. Good reading.

From State Church to Pluralism. A Protestant Interpretation of Religion in American History. By Franklin Hamlin Littell. Doubleday and Company, Garden City, N. Y., 1962. 174 pages. 95 cents (a Doubleday Anchor Original).

This concise account of American church history integrates the past with pertinent facts and critical observations concerning the present. The New England persecutions of the Quakers are part of the survey.

A Tale of Ten Cities. By Eugene J. Lipman and Albert Vorspan. Union of American Hebrew Congregations, New York, N. Y., 1962. 344 pages. \$4.95

This book studies the interfaith situations and tensions in ten large American cities, with special concentration on the Jewish minorities, and supplies an interesting collection of factual material on our many problems in housing, fair employment, and interfaith relations.

New Delhi Speaks About Christian Witness, Service, Unity. A Report from the World Council of Churches, Third Assembly. Reflection Book, Association Press, New York, N. Y., 1962. 124 pages. 50 cents (paperback).

This is a long title for a short book. It has, however, documentary value in that it contains the text of the Message of the Assembly, the Appeal to All Governments and People, and the Reports on Witness, Service, and Unity. Friends valuing our association with the World Council and eager to learn more about its purpose will appreciate the book.

Our Amish Neighbors. By William I. Schreiber. The University of Chicago Press, Chicago, Ill., 1962. 227 pages. \$5.95

This is as pleasant and timely an introduction to the Amish as one could wish to have. Their customs, language, and religious life are graphically described, as are their conflicts with political and legal authorities. The various testimonies of the sect, while impressive, are often hardly more than quaint, occasionally bordering on the bizarre. Nevertheless, without them the American scene and the large family of Protestantism would be the poorer.

The sensitive drawings by Sybil Gould give the book a rare distinction.

Religion and the Law of Church and State and the Supreme Court. By Philip B. Kurland. Aldine Publishing Company, Chicago, Ill., 1962. 112 pages plus Notes. \$3.95

The author, Professor of Constitutional Law at the University of Chicago, relates a number of specific cases suggesting that constitutional law isn't always "clear one way or the other."

Europe Views America. By Edward W. Chester. Public Affairs Press, Washington, D. C., 1962. 182 pages. \$4.50

Our chronic surprise about not being understood or liked abroad yields an interesting study. Edward Chester looks into the many contradictions in Europe's attitude toward the United States, as well as the innumerable instances of ignorance or misunderstanding. A good many prominent critics abroad reveal as astounding a lack of logic as does the general public. The study also contains some good lessons to be learned by those Americans who contribute to the shaping of our image abroad.

Jesus and Mythology. By Rudolf Bultmann. Charles Scribner's Sons, New York, 1962. 96 pages. \$1.25 (paperback).

The mythological elements in the Bible create an unavoidable clash with the scientific world view of modern man. Bultmann has boldly undertaken to "demythologize" the teachings of Jesus and to attempt their review in the light of the apocalyptic or eschatological beliefs prevalent in New Testament times. He is influenced by the existentialism of Heidegger.

The book addresses itself to readers who are theologically and philosophically prepared.

Martin Luther. By John Dillenberger. Doubleday and Company, Inc., Garden City, New York, 1961. 550 pages. Paperback, \$1.45

The average Protestant will seldom get closer to the real Luther than in this fat, low-priced paperbound book, with a picture of Luther dramatically centered on the cover. Here are 23 biographical pages by Dillenberger, 12 autobiographical pages by the great Martin himself, and 450 pages of his writings, ranging from superb eloquence to windy vapidity.

Yet in all this there is nothing but romantic sweetness and light about Catherine von Bora, the Catholic nun whom this Catholic priest married out of her convent, and nothing at all about the Landgrave Philip of Hesse, his princely supporter, whose scandalously bigamous marriage Luther secretly, if reluctantly, sanctioned. We must learn to admit what this book attempts to conceal, that our religious heroes were not all saints nor beings of unsullied minds.

From Jesus to Paul. By Joseph Klausner. Beacon Press, Boston, 1961. 624 pages. Paperback, \$2.95

This classical study from the renowned Jewish scholar was first published in English in 1942 as a sequel to his *Jesus of Nazareth* (1925). A study of Paul by an Orthodox Jew, as is to be expected, will be of more than conventional interest. Klausner is a partisan but a fair and scholarly one, thoroughly at home in antiquity. The book requires study and concentration. Friends not hampered by dogmatic strictures will feel more intrigued by his approach than many other readers. The paperback edition is a real boon.

Introduction to the Philosophy of History. By Raymond Aron. Beacon Press, Boston, Mass., 1962. 351 pages. \$2.25 (paperback).

This study by one of the leading sociologists of France corrects many of the vast and alluring vistas of men like Toynbee and Spengler by introducing the reader to a method of careful analysis of historical material. This is, however, a study suited only to academically well-prepared readers.

Oxford Bible Atlas. Edited by Herbert G. May, with the assistance of R. W. Hamilton and G. N. S. Hunt. Oxford University Press, New York, 1962. 115 pages and Gazetteer. \$4.95

Its size (7¼" x 10¼") makes this Bible atlas especially suitable for desk reference. The maps are numerous and clear; the illustrations are particularly helpful.

The Irony of American History. By Reinhold Niebuhr. Charles Scribner's Sons, New York, N. Y., 1962. 174 pages. \$1.25 (paperback).

This book, originally published ten years ago, has proved its permanent value. It is a perfect fusion of realistic, political appraisal with a review of the religious tenets that have helped to shape American history. The discerning reader will cherish its broad sweep as well as its incisive analysis of communism.

Nietzsche and Christianity. By Karl Jaspers. Henry Regnery Company, Chicago, Ill., 1962. 111 pages. 95 cents (paperback).

The student of philosophy will welcome this brief treatment by the famous existentialist scholar, whose more detailed studies on Nietzsche have become standard works in their field. This brief summary makes excellent reading for a sound evaluation of the great disturber of faith. The reading is not always easy, and some readers will find it "deep." But the book grows in significance as one reads it again.

The Gospel Translated into Modern English. By J. B. Phillips. The Macmillan Company, New York, 1961. Paperback, \$1.25

The recently published New English New Testament and the several attempts of individual scholars to render an up-to-date version of the Bible have created a new interest in the field of biblical translation, to which the present inexpensive edition contributes a personal note. Phillips, known for his prodigious scholarship, is of an independent mind, as this vigorous and clear translation once more proves.

Maxim Gorky. By Richard Hare. Oxford University Press, New York, 1962. 156 pages. \$3.40

Gorky's peculiar position in having lived under both the Russian monarchy and the Soviets bestows upon him a unique significance. A proletarian writer before 1917, he later became the official laureate of the Soviets. The present biography will interest the general reader as well as the student. It mirrors many dramatic phases of recent Russian history.

Last Letters from Stalingrad. Introduction by S. L. A. Marshall. William Morrow and Company, New York, 1962. 127 pages. \$3.00

These letters to relatives and friends were selected from a mailbag flown from the hopelessly surrounded German troops before Stalingrad to Germany, where Hitler confiscated them as dangerous to the morale of the home front. They reflect in shocking realism the despair of the young men who knew that they were doomed. The small collection is a telling human document and an impressive voice against militarism and war.

Unitarianism and Universalism, An Illustrated History. By Henry H. Cheetham. Beacon Press, Boston, Mass., 1962. 124 pages and short Bibliography. \$3.95

A historical sketch, through pictures and text, of the two liberal denominations that make up the Unitarian-Universalist Association. Rather an odd, choppy style, nicely, if simply, illustrated by the drawings of Roger Martin. The publisher recommends the book for junior and senior high school groups.

Friends and Their Friends

The annual spring workshop in religious education for Friends in Bucks Quarter and neighboring areas will be held at Newtown (Pa.) Meeting on April 23, from 9:30 a.m. to 2:30 p.m.

Betty Ellis, chairman of the Religious Education Committee of Friends General Conference, will speak on the theme, "And Gently Lead," commenting on ideas expressed by Harold Loukes, British Friend and educator.

New this year will be a demonstration class to be taught by Caroline Pineo of the Religious Education Committee of Philadelphia Yearly Meeting, with children from Newtown Friends School as participants.

A detailed program of the workshop (at which care of preschool children will be provided) is available from the Religious Education Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2.

Henry J. Cadbury, Bible scholar and Hollis Professor of Divinity Emeritus of Harvard University, will present two lectures on "The Eclipse of the Historical Jesus" in consecutive Sunday afternoon programs at Haverford College, where he is currently a lecturer in Quakerism. He will speak on "Albert Schweitzer's Quest and After" at the April 21 program, and on "Influences of Recent Theology" on April 28. Both talks will be given at 4 p.m. in the Common Room of Founders Hall at the college, in Haverford, Pa.

The Haverford Library Lecture series is presented by the college under auspices of the Mary Farnum Brown Library Fund.

The Friends Social Order Committee of Philadelphia Yearly Meeting, whose recent experiment in family weekend work camps proved highly successful, will hold two more such work camps in May, on the weekends of the 10th and 24th. Camps start with Friday supper at 6:15 and end on Sunday afternoon at 3 o'clock. "Fathers, mothers, boys, girls, children and babies" are welcome. For further information write to David Richie, 1515 Cherry Street, Philadelphia 2. Phone: LOcust 8-4111.

Douglas V. Steere, professor of philosophy at Haverford College, will be the principal speaker at Plainfield (N. J.) Meeting's celebration on May 11-12 of the 175th anniversary of the building of its meeting house.

Kenneth E. Boulding, professor of economics and codirector of the Center for Research on Conflict Resolution at the University of Michigan, has been appointed professor of economics at the International Christian University in Japan for the academic year 1963-64, under a special grant from the Danforth Foundation of St. Louis, Missouri. He will begin his one-year term of service on September 1, succeeding Ira de A. Reid of Haverford College, currently Danforth visiting professor of sociology. Kenneth Boulding is a member of Ann Arbor (Michigan) Meeting.

The new catalogue for the Sandy Spring Friends School, Sandy Spring, Maryland, shows the growth of the school from the dreams and hopes which began a little over four years ago and led to its opening in September, 1961. The student enrollment this second year of operation is 110, with a staff of eighteen. The catalogue contains photographs of the four present buildings and of students in classes and in the work program. Enrollment for September, 1963, is nearly completed for all three classes (10th, 11th, and 12th grades). Copies of the new catalogue may be obtained from Sandy Spring Friends School, Sandy Spring, Maryland.

According to a Canadian Peace Research Institute questionnaire sent recently to the Canadian electorate, seventy-one per cent of those polled answered "yes" to the question: "Would you favor general disarmament even if it meant a loss of income or that you had to look for another job?" Thirteen per cent were undecided. Ninety-four per cent were in favor of general disarmament with proper safeguards.

John Theodore Haines has been appointed Assistant Secretary to the Friends World Committee for Consultation, which has its central office in Birmingham, England. He is a member of Dartford Allowed Meeting in Kent. From 1943 to 1946 he served with the Friends Ambulance Unit in the United Kingdom and on the Continent. This was followed by two years' service in Germany with the British Red Cross Civilian Relief Commission. After some years of teaching in England he and his wife, Jean, worked from 1959 to 1962 in Central India with Friends Service Council, mainly in the field of education. They have two daughters, Maria and Susan.

The Women's International League for Peace and Freedom has received a contribution for the purpose of enabling it to distribute to libraries a limited number of copies of *Jane Addams: A Centennial Reader*, which was edited by FRIENDS JOURNAL board member Emily Cooper Johnson and published in 1960 by Macmillan. Copies will be distributed on a first-come, first-served basis to libraries applying and enclosing 30 cents to cover postage and handling. Applications should be sent to Elvira Brown, 7325 Bryan Street, Philadelphia 19, Pa.

"All Star Festival," a 12-inch long-playing record, has been made for the benefit of the world's refugees by the Office of the United Nations High Commissioner for Refugees. It contains popular songs by such famous singers as Louis Armstrong, Bing Crosby, Maurice Chevalier, Nat King Cole, Doris Day, Ella Fitzgerald, Mahalia Jackson, Nana Mouskouri, Patti Page, Luis Alberto del Parana, Edith Piaf, Anne Shelton, and Caterina Valente. All proceeds go to help refugees; artists, record companies, and agents have given their services. The record sells in the United States at \$3.98 (\$4.98 stereo); it can be obtained through record shops or from the United States Committee for Refugees, P.O. Box 1000, Grand Central Station, New York 17, New York.

A pocket-size *International Peace/Disarmament Directory* (second edition) has just been issued by Lloyd Wilkie, 327 Dayton Street, Yellow Springs, Ohio. Containing some 1400 organizational addresses and the titles, addresses, and subscription data of more than 350 periodicals in nearly 80 countries, the *Directory* is available from the publisher at one dollar for a single copy and at reduced prices for bulk orders.

Author's royalties from the sale of Robert Byrd's *Quaker Ways in Foreign Policy* (University of Toronto Press, 1960, \$5.00) have been assigned to Friends' work. In the United States they will go to the American Friends Service Committee; in the United Kingdom, to Friends Service Council; and elsewhere, to the Canadian Friends Service Committee. If the book is purchased through these agencies at the list price, the retailers' profit and the author's royalties will net Friends' work approximately \$2.50. Robert Byrd is a member of the executive committee of the AFSC's Midwest Regional Office, 431 South Dearborn Street, Chicago 5, Illinois, one of the agencies handling the book.

"During the past year many people have been quite taken aback by the sight of Mrs. Berthe Malécot wielding a hammer and smashing pieces of glass!" So begins a news story in *Friends' Central News*, a student publication of Friends' Central School in Overbrook, Pa. The story continues, "Many have speculated on the reason for this action, and are delighted to find it a constructive one—making stained glass windows!"

The windows were made by breaking colored glass into small pieces and gluing them onto the window in various designs chosen by Mrs. Malécot, who teaches French at the school. Students helped in tracing the designs and gluing the glass. Mrs. Malécot conceived the idea when she was assigned to teach in a large, bare room which had bow windows somewhat resembling in shape the apse of a cathedral. Now the completed windows give the room a rich air as, on sunny days, the light streams through the colored glass.

In some recently exhumed minute books of Ifield Monthly Meeting in England the following entry was found for April, 1710: "If any Shall be overcome with Sleepings in Meetings that friends be carefull to stirr them up to watchfullness and Diligence to waite on the Lord and if it be neglected it is Reproveable."

Apparently this warning failed to serve its purpose, for in its May entry the minute book amplifies its previous statement: "We being sencable that the Spirit of Slumber being too frequent amongst us in our Solemn Meetings for the worship of God its Therefore Desired by this Meeting that who-soever shall be overcome by Sleepeness in our Meetings whether high or low Rich or poore the next that setteth by him or them that shall be overcome with Sleepeness Shall Stir them up to Dilligence and watchfulness to waite on the Lord, these things being put in practice we Shall by the Assistance of Almighty God have fresh and Liveing Meeting to worship him Exceptable which is the Desire of our Soules."

John S. Rounds, a member of Lansdowne (Pa.) Meeting, started on December 31, 1962, as peace education secretary in the American Friends Service Committee's Middle Atlantic Regional office at 1500 Race Street, Philadelphia, succeeding Ray Hartsough, who is now peace education secretary in the AFSC's Pasadena office. A graduate of Swarthmore College, John Rounds has served overseas with the Heifer Project and with UNRRA, and recently has been a trust and estate administrator with the Provident Tradesmen's Bank and Trust Company in Philadelphia. He is a board member of the Friends Peace Committee of Philadelphia Yearly Meeting and a general committee member of the Friends Committee on National Legislation.

At the winter meeting of the Friends Social Union in Philadelphia it was agreed that the Union would again join with Friends Historical Association in the annual spring picnic, to be held this year at the Wilmington (Del.) Meeting House on May 11.

"A delegate from one of our fellowships in Texas," says the Unitarian-Universalist magazine *Challenge*, "told us one of her little eight-year-olds came up and told her his school chum had asked him if he had been saved.

"She asked the child what answer he gave his chum.

"He said, 'I told him that I don't believe that in our church they allow you to get lost.'"

The Pennsylvania Human Relations Commission is encouraging civic groups throughout the state to conduct local observances of the 100th anniversary of the Emancipation Proclamation. To assist in the planning of such programs, the Commission will provide speakers, loan films and filmstrips, and furnish appropriate literature. Information regarding these program aids may be secured from the Commission offices in the Labor and Industry Building in Harrisburg or in the State Office Buildings in Philadelphia and Pittsburgh.

The Peace Research Institute, 1329 18th Street, N.W., Washington 6, D. C., was established in April 1961 "as a private agency outside government to undertake and stimulate research in all fields relevant to peace, security, disarmament, and international order." The Institute believes that if the peace movement hopes to have a real impact on government policy and tactics it must develop in detail alternative approaches "sophisticated" enough to compete with prevailing government attitudes and must be prepared to suggest alternative positions to the government's policy-planning facilities before (and not after) a crisis occurs. Donald Michael, the Institute's director of planning and program, points out that "without substantial support of peace research and the application of its findings, the peace-action community cannot expect to make its proper contribution to the search for a more sensible world." The Institute staff hopes that Friends peace groups (and others) will avail themselves of its facilities.

Foulkeways at Gwynedd

"Foulkeways at Gwynedd" has been chosen as the name of the community for retired persons (or those looking forward to retirement) to be developed on property adjacent to the Friends Meeting at Gwynedd, Pennsylvania, which was left to Gwynedd Meeting in 1946 by Dr. Charles O. Beaumont as a memorial to his wife, May Foulke Beaumont.

The Meeting hopes to see facilities erected to provide pleasant, convenient, satisfying living for older people at a modest rate. Since the plans include apartments (efficiency, one-bedroom, and two-bedroom), motel-like rooms for light housekeeping, and private rooms with nursing care for the bedridden, occupants moving to Foulkeways can be secure in the knowledge that they will not have to move again unless they so desire.

Friends wishing to be kept informed of the progress of this development may communicate with either Barbara Sprogell, Old Church Road, North Wales, Pa., or Blanche Zimmerman, R. D. 4, Norristown, Pa.

Arms Race or Peace Race?

"Since 650 B.C. there have been 1,656 arms races. 1,640 of them ended in war. The other 16 resulted in economic collapse." This arresting quotation from the *Canadian Army Journal* appears in a leaflet, *Isn't There Another Way?* available from the Friends Peace Committee, 1520 Race Street, Philadelphia 2.

"It looks as though trying to run an arms race and a peace race at the same time is like trying to play football and basketball on the same field," this leaflet comments. "We have to choose one or the other. The arms race brings with it the crises we have seen, pollution of the air, a deadening of our moral fiber. The arms race is almost certain to end in nuclear war.

"Why is it so difficult to choose the peace race?"

"1. *We are used to the war system.* It is easy to keep thinking with pre-nuclear ideas. Some still talk about "winning" the next war.

"2. *Many are dependent on the war system.* One man in ten has a job which depends directly on the war system. Some huge corporations have most of their business in war contracts. These men and corporations find it difficult to believe the economists who point out that peace can be profitable, too.

"3. *Many are scared of Russia,* too scared to think calmly about what we can do to preserve our freedom and gain peace at the same time. We must not fearfully cling to the present suicidal course when a better chance is before us.

"4. *The peace movement is small.* The teachers and housewives, workers and business men who have already begun working for peace need help. Everyone must insist that alternatives to the war system be found.

While President, Eisenhower said, "People want peace so much that one of these days governments are going to have to get out of the way and let them have it."

"There is another way.

"The Peace Race can be run, when we insist on it."

New Hampshire Symposium on Light

As the first phase of this year's celebration of their 300th anniversary Dover, New Hampshire, Friends will hold a symposium on the State University campus April 28 dealing with "Outer and Inner Light."

The subject has been chosen in the belief that the Quaker tenet of Inner Light has powerful value for any credible theology in an age that has become galaxy-conscious. Without an interior warmth and intimacy man may feel an immense grandeur in the universe but little home. The flame burned so strongly in the women missionaries who were whipped out of Dover in December, 1662, by order of the Massachusetts authorities, that they returned in 1663 to establish a group that has continued ever since. The present meeting house, erected in 1768, is large with historic galleries and memories of days when Whittier's parents and grandparents were married there.

Seven members of the University of New Hampshire faculty—four of them Friends—will participate in the symposium, which will be held in Murkland auditorium at 3:30 p.m. Speakers will be: Cecil J. Schneer, associate professor of geology, on "The Natural Philosophy of Light"; Albert D. Frost, professor of electrical engineering, on "Light as an Electro-Magnetic Force"; Emery F. Swan, associate professor of zoology, on "The Relation of Light to Life"; Christopher C. Cook, instructor in the arts, on "Light through Art"; Eugene S. Mills, professor of psychology, on "A Psychological View of the Inner Light"; and G. Reid Johnson, associate professor of history, on "The Theological Implications." Chairman will be Henry Bailey Stevens, director emeritus of the University Extension Service.

Dover Quarterly Meeting, which comprises southeastern New Hampshire, will be held April 27; and Friends who can come for the two days will be accommodated. The committee in charge of the tricentennial celebration is composed of Eleanor Dryer, Durham; Winslow and Ruth Osborne, Concord; David Curtis, Canterbury; and Henry Bailey Stevens, Durham.

HENRY BAILEY STEVENS

Powell House—First Year

The first full year of operation at Powell House, New York Yearly Meeting's conference and retreat center at Old Chatham, N. Y., was a most encouraging one. There were twenty-nine overnight groups with 534 present (969 guest nights) and six day groups with 248 present. These included four high school groups, twenty New York Friends groups, eight Powell House-sponsored gatherings, and one non-Friends group. Hospitality was also extended to individuals and families for periods of one day to two weeks.

The physical development of the house and grounds has been remarkable, the major improvement being installation of a complete modern heating system which insures year-round use of the house. All of this is the result of the generous support and interest of New York Friends—support and interest which will continue to be urgently needed.

1963 began with nearly as many reservations as in all of 1962. More than half of these activities are sponsored by local

and Quarterly meetings. Friends groups are encouraged to make fuller use of the house, and the directors, Francis and Pearl Hall, are ready to help in securing leadership or arranging weekends for Meetings that desire such assistance.

New England Worship-Workshops

A new heading, "Worship-Workshops," appears in the Preliminary Announcement of New England Yearly Meeting, scheduled for June 18-23 at Providence, R. I. At other large gatherings of Friends, such as the Five Years Meeting, Friends General Conference, Friends World Committee, etc., worship-workshops are now a regular feature for promoting participation and a sense of fellowship. Beginning after breakfast each morning, they last about two hours, opening with a half-hour of worship followed by an hour and a half's workshop and discussion. Many Friends have found these occasions the high point of their experience at such gatherings.

The Executive Council of New England Yearly Meeting has decided to experiment with a similar pattern for its 1963 sessions. Each of its four departments will be responsible for planning and providing leadership for one or more worship-workshops. Attendance at each will be limited to about twenty to thirty Friends.

THOMAS R. BODINE,

Clerk of the Yearly Meeting

New Board Members for Friends Publishing Corporation

At the annual meeting of Friends Publishing Corporation, held in Philadelphia on March 23 in conjunction with the annual meeting of the Friends Journal Associates, the following persons were appointed to a three-year term of service on FRIENDS JOURNAL's Board of Managers:

Ada Rose Brown, former editor of the Curtis publication *Jack and Jill*, now a free-lance writer. She is a member of Moorestown (N.J.) Meeting.

Benjamin R. Burdall, a member of Purchase (N.Y.) Meeting who is on the faculty of Brooklyn Friends School.

Walter Kahoe, vice-president and secretary of the J. B. Lippincott Company and director of its medical publications division. He is a member of Providence Meeting, Media, Pa.

Alfred Lowry, Jr., art director for the *American Weekly*. He is a member of New York Monthly Meeting.

Gordon Whitcraft, editor of the opinions and review page of the Philadelphia *Evening Bulletin*. He is a member of West Chester (Pa.) Meeting.

Reappointed for a three-year term were Howard H. Brinton, Sarah P. Brock, Philip Stoughton, and Carl F. Wise. The names of these new and reappointed members are listed with those of continuing members on the masthead on page 170 of this issue.

Accepted with regret were the resignations as Board members of Bliss Forbush, clerk of Baltimore Yearly Meeting, Stony Run, and headmaster emeritus of Baltimore Friends School, who has served since 1960, and of Lawrence McK. Miller, Jr., of Doylestown (Pa.) Meeting, general secretary of Friends General Conference, who has served on the JOURNAL's Board since 1955.

Letters to the Editor

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

In reports from the 1962 Nobel festival in Stockholm I read John Steinbeck's speech. One section was of special interest because Steinbeck's thinking could indicate a certain Marxist atheism or worship of man as an idol. Christianity has, or should have, as a cornerstone the close and intimate relation between God and man as Father and children. Marxism wants to eliminate God and put man in his place.

The churches, I believe, have not emphasized enough the relation between God as the Father and men as his children. On the contrary, they have overemphasized the picture of God as the frightening big Power, far away, who could be understood by no one, touched by no one and seen by no one. They have actually created a gorge where Christ wanted to build a bridge. In this abyss Marx and his followers could build something which for many seems to be a truer and kinder religion, using half-truths and material temptations as construction stones. Is Steinbeck also entangled in that?

Quakerism is as yet so new to me that I do not know if my thoughts rhyme with yours. However, I am trying to find truths, and Quakerism already has become a great stimulus for me.

Saro, Sweden

P. A. ATTERBOM

J. Stuart Innerst (FRIENDS JOURNAL, February 1) condemns capitalism in strong terms. He speaks of it in such terms as "wage slavery" and "... the fiendish record Western man has written as the devotee of the false gods of Possessions, Prestige, and Power."

In his condemnation of capitalism it would seem that Friend Innerst must logically include the concepts of the free market, free enterprise, and the ideal of a free society based on the right of the individual to engage in the process of creating and distributing wealth in accordance with his own abilities and inclinations so long as he does not injure others.

Jesus said, "But he that is greatest among you shall be your servant." In a very real sense the men who have accumulated the most wealth have rendered the most service to the public in the form of lifting human beings out of poverty and backbreaking toil by developing better and more efficient means of producing the essentials of decent, comfortable living. Stuart Innerst, like many others, undoubtedly thinks that one gains wealth by taking it from others. Actually, it usually comes from helping them. One becomes wealthy by producing better goods at lower prices. Profit is not something held back from labor or gouged out of consumers; it is essentially something taken out of costs. It helps consumers and raises the standard of living. It provides jobs at rising rates of pay as production increases. The part of this wealth retained by the entrepreneur or the capitalist is usually small in comparison with the benefits accruing to the public.

What does Stuart Innerst mean by "wage slavery"? Surely our American workers are in far better position than they would be if we had no capitalists or great industries. No Social-

ist country has workers enjoying even a respectable fraction of the income enjoyed by American workers, along with their freedom. Why should this be termed a "fiendish record"?

Capitalism has done more to emancipate man from disease and poverty and to make possible his cultural and spiritual development while retaining his precious freedom, than any other economic system ever devised. In place of this, Stuart Innerst seems to be calling for some type of collectivism or government-managed economy, which is essentially the same as communism itself. Most Friends, I think, will not be happy about his fervent plea for a collectivist society. Of course the Russians are fine, friendly people. I like them. But they have been enslaved by gangsters. If we destroy free enterprise and extend the power and function of our government to the point necessary to operate a centrally-planned economy, that also will happen to us.

New York City

HOWARD E. KERSHNER

Free minds are not too common in America. In some other countries they are less so. I have been in contact with a young man, K. Viswanathan, of Kerala, South India, who is a free mind, a great educator, and a person of unusually clear purpose and strong ethical commitment.

Against the advice of his friends, who held that he "should not waste his life in a dirty village," Viswan determined to work out his life purpose in his native community.

In accord with his view that education is concerned with the whole of life, he works with children three to six years old in nursery school, and with their mothers; he has active children's groups of six- to twelve-year-olds; he has youth groups from twelve to twenty. Visitors to his project comment on the striking changes in character of these young people.

He is making great changes in the economic life of the community. Taking the credit cooperatives which had been robbed and then abandoned by the landlord-money-lender element, he has rebuilt them with integrity. He has sparked the development of cooperatives for fertilizers, oil pressing, spinning, weaving, crafts, and sale of local food products. His young people get first-hand experience of integrity in everyday economic life.

Viswan is deeply religious, and his is the religion of a free, critical mind. His staff includes Hindus, Christians, and Muslims.

We have sent Viswan \$1000 to \$1500 a year. His six years' work justifies far greater support. We hope to find for Viswan \$50,000 for land and buildings, and assurance of \$6,000 to \$10,000 annually for operating expense and helpers. Also he needs two or three Americans of special competence and dedication, for teaching, management of cooperatives, or establishing small industries. Can you help find them?

Would your Meeting or a few of your friends undertake to find a specific amount in the form of annual contributions for a number of years?

We have prepared a 100-page book about Viswan (*It Can Be Done in Education*, by Arthur E. Morgan). It is available from Community Service, Inc., Yellow Springs, Ohio.

Yellow Springs, Ohio

ARTHUR E. MORGAN

BIRTH

GALLAGHER—On March 12, at Morristown, N. J., a daughter, MARIAN HILLS GALLAGHER, to Henry and Helen Gallagher, members of Somerset Hills (N. J.) Meeting.

DEATHS

BURKS—On March 21, in an automobile accident at Seattle, Wash., HARRY BURKS, aged 45, a member of Pacific Yearly Meeting. He was executive secretary of the Pacific Northwest Regional Office of the American Friends Service Committee.

COGGESHALL—On March 24, suddenly, in Mexico City, Mexico, EDWIN H. COGGESHALL, a member of Mexico Meeting, formerly a member of Norristown (Pa.) Meeting. He and his wife, Agnes W. Coggeshall, were managers of the Casa de los Amigos in Mexico City.

ZUKIERELLI—On March 21, DOROTHEA A. ZUKIERELLI of Stapeley Hall, Germantown, Philadelphia, a member of Central Philadelphia Meeting.

Coming Events

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

APRIL

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.

21—Chester Quarterly Meeting on Worship and Ministry, Springfield, Pa., 3 p.m.

21—Library Lecture by Henry J. Cadbury: "Albert Schweitzer's Quest and After." Common Room, Founders Hall, Haverford College, Haverford, Pa., 4 p.m.

23—Annual spring workshop in religious education for Friends in Bucks Quarter and vicinity, Newtown (Pa.) Meeting, 9:30 a.m. to 2:30 p.m. Betty Ellis, chairman of Friends General Conference Religious Education Committee, will speak on the theme: "And Gently Lead." Caroline Pineo of the Philadelphia Yearly Meeting Religious Education Committee will lead a demonstration class. Write Religious Education Office, 1515 Cherry Street, Philadelphia 2, for program.

23—Seventh annual shareholders' meeting of Friends Suburban Housing, Inc., 8:30 p.m., Drexel Hill Baptist Church, State Road and Childs Avenue, Drexel Hill, Pa. Short business session. Program includes panel discussion and skits on "Freedom of Residence—A Basic American Freedom." Refreshments. All welcome.

26-28—Seminar on the Functions of the Ministry and Counsel, sponsored by New England Yearly Meeting for members of Ministry and Counsel and others interested, Woolman Hill, Deerfield, Mass., Friday, 10 a.m., through Sunday, 4 p.m. Levinus Painter, leader, on "The Ways Jesus Met Human Need." Cost: \$11.50. Write Woolman Hill for reservations.

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

28—Centre Quarterly Meeting at State College Meeting House, 318 S. Atherton Street, State College, Pa. 10 a.m.: Ministry and Counsel; 11 a.m.: meeting for worship; lunch served by host Meeting; 1:30 p.m.: meeting for business, followed by conference session.

28—Library Lecture by Henry J. Cadbury: "Influences of Recent Theology." Common Room, Founders Hall, Haverford College, Haverford, Pa., 4 p.m.

28—Symposium on the theme "Outer and Inner Light," in celebration of 300th anniversary of Dover (N. H.) Meeting, Murkland Auditorium, State University campus, 8:30 p.m. Speakers: Cecil J. Schneer, associate professor of geology, on "The Natural Philosophy of Light"; Albert D. Frost, professor of electrical engineering, on "Light as an Electro-Magnetic Force"; Emery F. Swan, associate professor of zoology, on "The Relation of Light to Life"; Christopher C. Cook, instructor in the arts, on "Light Through Art"; Eugene S. Mills, professor of psychology, on "A Psychological View of the Inner Light"; and G. Reid Johnson, associate professor of history, on "The Theological Implications." Chairman, Henry Bailey Stevens, director emeritus of the University Extension Service. Friends attending Dover Quarterly Meeting on April 27 can be accommodated for both days.

MAY

3-5—Retreat at Pendle Hill, with John Casteel as leader. For registration, write the Secretary, Pendle Hill, Wallingford, Pa.

3-5—Annual meeting of the Southern Appalachian Association of Friends at Cumberland Campgrounds near Crossville, Tenn. Theme: "Deepening our Spiritual Growth in the Family and the Local Meeting." Kenneth and Elise Boulding of Ann Arbor, Mich.; Karl Hujer of Chattanooga, Tenn.; Lawrence McK. Miller, Jr., of Friends General Conference, Philadelphia, will participate. Write to Kitty Grace, Pied Piper Trail, Lookout Mountain, Tenn., for details and reservations.

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

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

10-12—Family Weekend Work Camp, sponsored by the Friends Social Order Committee of Philadelphia Yearly Meeting, 6:15 p.m. Friday to 3 p.m. Sunday. For details or reservations write or telephone David S. Richie, 1515 Cherry Street, Philadelphia 2; LOcust 8-4111.

11—Abington Quarterly Meeting at Gwynedd, Pa., 11 a.m.

11—Burlington Quarterly Meeting at Crosswicks Preparative Meeting, east of Routes 130 and 206, four miles from Bordentown, N. J., 2:30 p.m.

17-18—Retreat at the John Woolman Memorial. Facilities for up to 10 for overnight, more for daytime; part-time participation welcomed. For further information, write the directors, Samuel and Clarissa B. Cooper, John Woolman Memorial, 99 Branch Street, Mount Holly, N. J. Telephone: (area code 609) 267-3226.

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.

CALIFORNIA

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.
STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2808.

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 3-7936. Phern Stanley, Clerk. Phone DR 3-5337.

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3086 or 687-5729.
OAK PARK (Suburban Chicago)—11 a.m., YMCA, 255 S. Marion; south from Marion sta. of Lake St. El. Maurice Crew, Clerk. 1027 Thatcher. River Forest, FO 9-5434.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.
INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

ACTON—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

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.
DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

MINNESOTA

MINNEAPOLIS—Twin Cities, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.
MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEBRASKA

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

NEVADA

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

NEW HAMPSHIRE

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, 9:30 a.m., Dartmouth College Union Service Sundays. Susan Webb, Clerk.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.
DOVER—First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.
HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.
MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.
MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. Visitors welcome.
MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 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 TK2-8645.
CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.
LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.
NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan 22 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.
SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.
SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.
CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 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, 753-5653.
CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.
N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

PENNSYLVANIA

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First day school, 10 a.m., meeting for worship 11:15 a.m.
CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.
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.
PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.
PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m. 1353 Shady Avenue.
PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.
STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

KNOXVILLE — First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.
MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-7-4615.

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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 2-1848.

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

VIRGINIA

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

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

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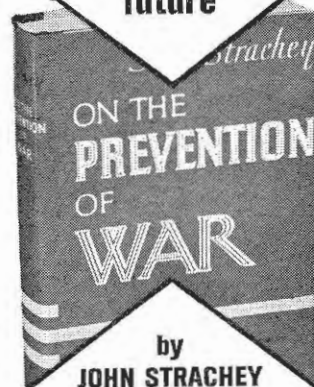
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