

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

SEPTEMBER 1, 1963

NUMBER 17

P RAYER is not asking for things—not even for the best things; it is going where they are. The Word, with its inevitable sense and stain of supplication, is therefore best abandoned. It is meditation and contemplation; it is opening another aperture of the mind, using another focus, that is the real re-creative process.

—AUTHOR UNKNOWN

The Simplicity of Prayer

. *by Horace B. Pointing*

The Spirit and the Supreme Court

. *by Carl F. Wise*

The Nuclear Testing Agreement

. *by Richard R. Wood*

Cuba: Students and Religious Life

. *by Thomas E. Colgan*

TWENTY-FIVE CENTS
\$5.00 A YEAR

Yearly Meetings in Baltimore and New York

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 19102, Pennsylvania (LO 3-7669) by Friends Publishing Corporation.

WILLIAM HUBBEN
Editor

ETHAN A. NEVIN
Assistant Editor
MYRTLE M. WALKER
Advertisements

BUSH CLINTON
Business Manager
F. B. WALKER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
England.....Horace B. Pointing, London
Germany.....Joan Hewitt, London
India.....Anni Halle, Berlin
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Southern Rhodesia.....Maurice Webb, Bulawayo
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
West Coast.....Madge T. Seaver

BOARD OF MANAGERS

1960-1964: Mary Roberts Calhoun, Eleanor Stabler Clarke, James Frorer, Francis Hortenstine, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells. 1961-1965: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Emerson Lamb, Daniel D. Test, Jr., Anne Wood, Mildred Binns Young. 1963-1966: Howard H. Brinton, Sarah P. Brock, Ada Rose Brown, Benjamin R. Burdsall, Walter Kahoe, Alfred Lowry, Jr., Philip Stoughton, Gordon D. Whitcraft, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

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

Second Class Postage Paid at Philadelphia, Pa.

The Nuclear Testing Agreement

By RICHARD R. WOOD

THE AGREEMENT reached on July 25, among the Soviet Union, the United Kingdom, and the United States, to restrict testing of nuclear weapons, is of considerable value as a step. By this treaty the parties agree to refrain from carrying out nuclear explosions in the atmosphere, in space, in the sea, or in any other place whence radioactive debris can spread into the territories of other states. Underground explosions are not ruled out by the treaty.

The treaty is to be of unlimited duration. However, any party to it may withdraw, on three months' notice, if it decides that its supreme interests are being endangered by extraordinary events related to the subject matter of the treaty. (This means that a nation may free itself from the obligations of the treaty if it is convinced that some other party is violating its terms.)

The treaty is to become effective as soon as the three original parties have ratified it. Other nations are to be invited to adhere. It is hoped that adherence by other nations will reduce the danger of nuclear war by restraining the spread of nuclear weapons.

The treaty makes no provision for inspection. It is believed that a nation able to produce or test nuclear weapons can detect violations by others of the provisions of the treaty. The treaty is, therefore, self-enforcing in that violations can be detected and will release other parties from the obligations that have been violated. One possibly serious weakness of such a self-policing arrangement is the inability to refute convincingly a false accusation of violation which might be made by an unscrupulous military or political group eager for its own country to regain its freedom to use nuclear weapons. Eventually both Russia and the United States are likely to see that the best available protection against false accusations would be a United Nations inspection system in which there is continual participation of disinterested third parties.

Although the Nuclear Test Restriction Treaty is not formally related to the United Nations, its preamble records the purpose of the three original parties to go on promptly to "general and complete disarmament under strict international control in accordance with the objectives of the United Nations."

The treaty provides that any adherent may at any time propose amendments, which are to be promptly circulated to all parties to the treaty. If one-third of the parties desire it, a conference of all the parties is to be called to consider the proposed amendments.

Although the treaty is not perfect, it is a useful beginning. It seems likely to reduce considerably the danger from nuclear fallout. The general desire to have this danger reduced gives a good deal of policing weight to the right granted in the treaty for a nation to withdraw if it is convinced that the treaty is being violated. The treaty contains and indicates

(Continued on Page 373)

Richard R. Wood, a member of Moorestown (N.J.) Meeting, is the FRIENDS JOURNAL's contributing correspondent for Philadelphia.

Contents

	Page
The Nuclear Testing Agreement—Richard R. Wood	366
Editorial Comments	367
The Simplicity of Prayer—Horace B. Pointing	368
The Spirit and the Supreme Court—Carl F. Wise ..	369
Cuba: Students and Religious Life—Thomas E. Colgan	371
Baltimore Yearly Meeting, Stony Run—Eleanor B. Webb	372
New York Yearly Meeting—Pearl Hall	373
Richard K. Ullmann	374
Books	374
Friends and Their Friends	377
Letters to the Editor	379

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 1, 1963

VOL. 9—No. 17

Editorial Comments

Are Epistles Really Necessary?

DURING LONDON YEARLY MEETING, held this spring, British Friends devoted one session to the question, "Are Epistles Really Necessary?" Christopher Holdsworth introduced the subject by reminding the Yearly Meeting of the three main functions of an Epistle. These are an expression of affection, a sharing of experience, and a sign of unity among Friends all over the world. He showed how in the 17th and 18th centuries the General Epistle gave perhaps a more profound impression of the exercise of the Yearly Meeting than it does now. The multiplying number of Epistles being exchanged by Yearly Meetings made it impossible to reply to each one separately, and from 1921 on the General Epistle of London Yearly Meeting took the place of the former individual Epistles. The advice was given to accompany the reading of Epistles by a study of the Yearly Meetings' geographical and religious conditions and, if possible, to develop other links with the Yearly Meetings, such as visiting and corresponding.

American Friends know how difficult it is to compose meaningful Yearly Meeting Epistles. Frequently these are lacking in substance to serve the three functions outlined above. Much depends on the spirit of the Yearly Meeting whether its Epistle can convey a sense of true vitality. During the sessions of a Yearly Meeting the writers of an Epistle are on the alert for significant messages or for parts of such messages. They want to catch and preserve the spontaneous, warm-hearted tone of outstanding contributions from at least some Friends. They will, of course, note the meaning of an unplanned silence, and will attempt to convey all the overtones of the gathering to Friends at home and elsewhere. If a Yearly Meeting has emphasized some strong concerns, then the Epistle should similarly stress those instead of attempting to reflect the multiplicity of general interests that is bound to exist or even to write a feeble report of the entire proceedings, such as some American Yearly Meetings present to us year after year. If we know of no solutions to our many problems, then it will strengthen our bonds with other Friends to admit our confusion in undisguised honesty and ask for their prayers or moral support.

Older generations used to read collections of sermons, a literary genre which has lost its former standing. Epistles invite repeated readings only when they represent the best of a Yearly Meeting's thinking and avoid the platitudinous turns that can be found all too often in their texts.

A Yearly Meeting should not feel under moral obligation to write an Epistle, and Friends should ask themselves each time whether an Epistle is really needed. But when written, such an Epistle ought to be strong enough to create the desire for re-reading. It ought to make a mark on our spiritual memory. What counts is its prophetic impact on our searching minds and hearts.

French Conscientious Objectors

After decades of futile attempts by the French C.O.'s to obtain moral and legal recognition of their pacifist standing, the French Cabinet, meeting under President de Gaulle, approved on July 3, 1963, a bill granting the C.O.'s exemption from military service. A six-man commission is to examine the merits of each case. If recognized as a sincere C.O., the young man will be assigned either to noncombatant military service, or to civil service of national interest. His service time will be fifty per cent longer than that of ordinary draftees, who at present serve eighteen months.

The Printed Word

The success of public opinion in impressing upon responsible leaders all over the world that A-bomb testing should stop is the encouraging result of the unrelenting pressure maintained by women and men everywhere. In these days of near-totalitarian power of the military and the equally influential world of finance benefiting from an ever-accelerating armaments race, such a treaty is a moral success of the first order. We have been warned that it holds no guarantees for international peace, and it would be naive to think that the danger of wars is almost gone. We trust that public opinion will continue to assert itself against continued armaments as well as against racial segregation.

Demonstrations, peace marches, and other visible forms of protest have their share in these movements. Women deserve our special thanks for their courage and persistence. The power of the printed word should not

be forgotten. *Speak Truth to Power*, the AFSC pamphlet, has gone through five printings (total sales by July 5: 92,000 copies); 110,000 copies of Martin Luther King's

Letter from Birmingham City Jail have been distributed by the AFSC alone. Other agencies also reprinted and distributed it.

The Simplicity of Prayer

By HORACE B. POINTING

SO many books and papers about prayer are available that the ordinary Christian is daunted by the prospect of finding his way through them. He wants guidance for his own practice, but feels that the experts make hard work not only of praying but of understanding what prayer is. He complains that the mystics describe elaborate "techniques" and use language that is difficult to follow, and he is apt to conclude that effective prayer is something beyond his power. He may find an increasing sense of unreality about his own praying.

Not for a moment do I wish to undervalue the deepest experiences of the prayer life or the concentration involved in them; but I wish, on my own behalf to begin with, to see afresh the worth of such prayers as are within the capacity and practice of most of us in the rush of getting and spending, of busyness and pleasures. At once my mind goes back to Christ, who no doubt knew in his many hours of solitary prayer all that the mystics came to know, and yet, when giving an example of true prayer, was brief and simple: "Our Father . . ."

By intention, the prayers we make ourselves may be similar to this; but in fact they are often jumbles of petition, praise, murmurs of thankfulness, cries of distress or of utter need confessed: "Lead, kindly Light, amid the encircling gloom." Yet even in this confused way we bring into life a greater power than any born on earth; for in prayer the spirit of God in us reaches out to "that of God" in all things, and on to God himself. Somewhere in our *Book of Discipline* we are told that we can draw on springs from God, but "cannot create spiritual power." No, we cannot, as human beings; but as God-directed souls I think we can. All who pray believe that we become a means—however imperfect—through which the Spirit can work creatively and redeemingly in the world. Prayer essentially is not a matter of words: it is a state, a condition in which we try to unite ourselves to the purpose of God. And true prayer—that which is not merely centered on self in unworthy desire—is effective indeed if in it we believe we are on the side of goodness and love in overcoming, absorbing, transforming the evil round about us.

Many people are troubled because some of their pray-

ers do not seem to be answered. But since prayer releases love and goodness, there is no such thing as unanswered prayer. Even so, to bring a new power into our lives does not ensure thereafter our immunity from every peril. Our prayers have added, as it were, to the Spirit that can work actively among men, but the struggle between good and evil must go on, and the victory is neither always immediate nor always for ourselves. In our *Book of Discipline* we are reminded of a woman, Rebecca Beard, who, threatened with death, went down with agonized prayer upon her knees, and there and then experienced a revelation and a healing. But we are also given the story of John Wilhelm Rowntree, who met his crisis in the same way and found joy, though he knew that physical healing could not be his. Both of these invoked and became part of that unity with God which creates wholeness of body, mind, and spirit. In this, both gave something to the world through their suffering and acceptance, even though in Rowntree's case the healing which reached mind and spirit could not then conquer disease of body.

It is from such considerations as these that I find light cast on the value of my poor and broken praying. How penetrating is the saying of William Littleboy, also quoted in *Discipline*: "Prayer is not given to us to make life easy for us . . . but to make us strong." We may walk upon the hills, or be cast down into the dungeons of hell, but, on hilltop or in hell, God is there. We may not realize it at the time, but he gives even to such faltering Christians as ourselves an inner strength by which we are sustained, come what may.

I take a life of prayer to be not a life of seclusion, with the breathing of prayers in words almost all day and night; it is surely in feeling the nearness of God through all the concerns and employments we engage in. It is wordless commitment, so realized that if at any moment words come they are simple and natural, arising out of our situation. What, we may ask, stands in the way of this life of prayer? Mainly, I would say, such failings as lethargy and a love of comfort. Yet we can all break down in some degree our resistances to the grace of God working in and through us, and thus we can know something of the life of prayer.

If we practice prayer, as best we can, it may still be our experience that in great difficulties, in sudden crises, instinctive reactions may rush to the surface and pre-

Horace B. Pointing, who recently retired as editor of the British Friends' publication *The Wayfarer*, is one of our correspondents in England. The present article is reprinted from the February 22 issue of the *London Friend*.

dominate; but underneath our fears and impatience will be the God whom we are learning to trust—to trust even when we have been “knocked off our perch,” and he seems to have deserted us. Yet he is still there; and even though our vision is temporarily clouded, we come to know again that he is working with us, leading us onward, and bringing us to “our desired haven.” There is good counsel in some words of George Fox: “Be still and cool in thy own mind and spirit from thy own thoughts.” Be expectant; be ready. Wait patiently for him.

I would think it an exaggeration to say that all men pray, but at least we may say that all men *can* pray; there is no requirement of sanctity before prayer can be effective. Each man knows his failures, and one here, one there reaches up to the petition: “God be merciful to me, a sinner.” But it may be that the agnostic is confronted suddenly by a scene of great beauty, and standing before it in silent awe, is taken out of himself in wonder. We may see this as one remove from the thankfulness to the God whom we ourselves can approach because it is he who “has made everything beautiful in his time.” Or the

sailor, perhaps hard-bitten and unthinking, finds himself on a sinking ship, and cries to the Lord for help. This also can be a true prayer, in which all souls on earth have part; for humanity confronts the universe—unresponsive as it may appear—with a tragic sense that chance rules all. But if out of that frustration there rises one cry to be saved, then the Power, the Being, behind all is invoked. And out of such beginnings has come man’s quest for God, in which revelation and experience have followed dream and imagination, and the tentative has given way to certainty.

So we say that prayer is uttered for ourselves, and for one another, and for all. No true praying is wasted, and nothing we can do is more rewarded. Let it be repeated that in prayer, as steadily maintained as possible, trust is born and nourished. In prayer God is seen, who has been likened to a Rock, immovable in the ceaseless flux of things around us. And in prayer God is seen, who has been called the Shepherd, leading his flock to quiet places, and vigilant on their behalf, so that in what is good for the soul and in what feeds its life, they shall never want.

The Spirit and the Supreme Court

By CARL F. WISE

AN evaluation of the two prayer-decisions of the Supreme Court may attempt to answer one of at least two major questions. What has been done to the law? What has been done to the spirit? With the first of these, a journal for Friends is not directly concerned. It is the province of scholars in Constitutional Law and belongs to technical literature for lawyers. With the second question every Friend is in some degree duty-bound to *apple*.

One *apple* begin by coming to some understanding with himself, as well as with other Friends, about what he means by spirit, for a mere habitual, emotional response to the word will not serve. In many contexts, spirit is another word for tradition—not so much tradition in general as some specific tradition embalmed by affection. As such, it is intensely personal, and the communication of it is difficult for anyone who has not lived within the small circle of the specific experience. That is why what is spiritual to one is sometimes merely vague to another, or what is spiritual to the other is called secular by the first.

There is also the frequent assumption that spirit is always supernatural. This also makes communication difficult, for the supernatural does not usually acquire

outline in the light of common day, nor is common understanding always able to cope with it. Generally there is also an accompanying assumption that spirit is intrinsically good. In spite of the devil (a being completely of spirit), to call something spiritual is usually to praise it.

A third assumption which deserves scrutiny has been more frequently put to question. It is that spirit is principally, if not exclusively, a human possession. Theologians have not normally been concerned with saving the souls of buttercups. In the opinion of many religious thinkers, however, it is at least possible that spirit is an attribute of all life. If it is, the devil becomes an understandable being, for spirit must then share with the other common attributes of life the equal possibility of being evil or being good.

One might try to trace how spirit developed through what the human being calls, perhaps fatuously, tropisms and instincts. It will be enough to remark here that although the human being resembles countless other forms of life by living upon earth, with water, and in air, there is a way in which he appears to differ from them all. He surrounds himself with an aura that is not earth, water, or air, yet is dependent upon all three. It is a kind of fourth state of matter. It is an atmosphere, but different in attributes from the one he breathes. He can pollute the air, but he cannot create it. As with the air, part of the aura is ready-made; it comprises the instinc-

Carl F. Wise, a member of Reading (Pa.) Meeting, is retired from his position as a teacher of English in the Philadelphia public and adult school system. He is a member of the JOURNAL's Board of Managers.

tual drives: hunger, mating, and a score of others. But man uses these creatively in a quite new way—a way at best rudimentary in any other form of life. With whatever help from whatever Source, he creates his personal envelope of spirit in a way that is never true of the envelope of air he breathes.

Moreover, although each person's aura resembles every other one, no two are alike. The principle of difference-within-likeness apparently applies as much to the growth of spirit as to the growth of body. And the individual auras combine to form the spiritual atmospheres of the home, the church, the community, the nation. They are not the same from age to age. There is a law of evolution native to each.

Just as it took thousands of years of flaking lichen indirectly to produce enough humus to nourish Penn's Treaty Oak, so it took thousands of instances of difference from the rule of tooth and claw to produce his Christian justice. And just as the first flake of lichen still lives in the oak, so every past bravery of spirit lives in today's nobilities. No life, no spirit is futile. No witness is ever lost. Nor does the spirit dry up with the body. Consider what we owe to past men of God. Consider the pure stream of spirit that for two thousand years has flowed from the spring called Jesus.

The principle of difference-within-likeness Friends have recognized from the beginning, but have called it continuing revelation. It was with this principle that the Supreme Court decided that government must not interfere. It was an act of exemplary modesty. They passed no judgment on the worth of the Lord's Prayer or any other prayer. They said only that no matter how locally beloved or socially valuable any pattern of words or any ritual may have been or may still be, it is not within the province of government to prescribe it. They declared in effect that the spiritual market place needs freedom no less than the commercial, that citizens of any age should not be driven to a ritual or a belief by governmental prescription, but should be drawn to it by the magnetism of its own merits.

It is curious that those who defended by-order-of-gov-

ernment prayer before the Court should have defended it so innocently. The Court was urged to retain the New York Regent's prayer, for instance, because it was innocuous. But no prayer—at least, no intercessory prayer—can possibly be innocuous. It is the most subversive activity in which a man can engage. It asks God to set aside men, governments, even natural laws, and to take direct action. How many of the children who obediently repeated, "Thy will be done on earth as it is in heaven," knew what they were asking for? And how would government have behaved if children and teachers had taken the words seriously and had started helping God make the necessary changes in schools, in business—or in government?

When the Court handed down its decision, it was stated that religion had been banished from the public schools. It would be difficult to invent a statement farther from either truth or fact. There is no prohibition in law, except the teaching of a specific, exclusive creed. Nothing but parental dissension within the school district prevents any board of education from offering a course in comparative religion in any public school. The Bible may continue to be read, if the reading is not prescribed.

Religion has always been in the public schools and always will be, although seldom has it come in through the doors of the auditorium, where the Bible has been read during the opening exercises. It has come in quietly, unannounced, through the faculty room. Knowingly or unknowingly, willingly or unwillingly, every teacher teaches two things—his subject and himself. Whenever a teacher is hired not only because he is knowledgeable in his academic specialty but also because he is a certain kind of person—because he does justly and loves mercy and walks humbly with his God—religion enters the classroom.

Neither courts nor legislatures can either take it out or put it in. It is kept out by parents who are interested in having a child taught how to get along in the world than in having the child made into a spiritually mature person, by citizens more interested in special privileges than in the good of the community, by communities more interested in defending and increasing

YOU will never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars; and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and kings in sceptres, you never enjoy the world.

Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all ages as with your walk and table; till you are intimately acquainted with that shady nothing out of which the world was made; till you love men so as to desire their happiness, with a thirst equal to the zeal of your own; till you delight in God for being good to all—you never enjoy the world. . . .

Yet further, you never enjoy the world aright till you so love the beauty of enjoying it, that you are covetous and earnest to persuade others to enjoy it.—THOMAS TRAHERNE (1637?-1674)

their own wealth than in lessening the poverty of others, by nations more interested in preventing all hindrance to their will than in the survival of mankind.

From the beginning of their establishment, Friends have resisted every effort of civil authority to limit liberty of conscience. The courts were against them for many years, and Friends filled the English jails. Even now, Friends are far ahead of the Supreme Court as champions of freedom of spirit. By their distaste for creeds and their refusal to make one, Friends say in effect that the imposition of a formula of belief is not only no function of civil government, but that it is no function of church government either.

Cuba: Students and Religious Life

By THOMAS E. COLGAN

CUBA as I saw it during a three-week visit in May, gave outward appearances of being firmly in the Communist bloc, while at the same time its citizens, from government leaders to workers on collective farms, expressed warm affection for the American people.

My passport, validated by the State Department and the Cuban government, gave me the opportunity available to few Americans in the past two years to see at first hand what has happened to the people of this island, once so friendly, but now so widely separated from us. Traveling as the result of a personal concern, I had the desire to give information about the United States to the Cubans and to express the hope that Cuban citizens ultimately will not abandon the democratic way of life.

A three-week trip to this lush island can only be a glimpse at a small segment of the revolutionary society on America's doorstep. Impressions gained from visits in the provinces of Havana, Pinar del Rio, and Matanzas, when added to the observations of others, will have to suffice until our State Department sees fit to remove Cuba from the list of countries forbidden to American citizens, except for journalists.

Cuba offers small opportunity for effective opposition by the dissatisfied and the disenchanted. But the devoted followers are given countless rallies to demonstrate their loyalty in return for the large-scale social welfare gains provided by the revolution. Castro's strongest support comes from students. "Fidel Castro—Our Fatherland or Death" is a popular cry among the youth, and talking with them reveals why.

Under Batista the country suffered from a woefully inadequate school system. The International Bank of Reconstruction in 1950 reported that although Cuba had compulsory education to the 8th grade, in that year, out of 150,000 children who began the first grade, only 4,800 would complete the 8th grade. Twenty-four percent of the population above ten years old were illiterate. Castro attacked this frightful condition with the aid of students during 1961, "The Year of Education." He claims that in one year, by using 100,000

children as auxiliary teachers, some as young as 12 years, the illiteracy rate was reduced to seven percent.

These boys and girls spent up to a year living and working under wretched conditions with poor farmers and fishermen, teaching them to read and write. They have been richly rewarded with free tuition and room and board for their high school and college education. A day spent in Liberty School City with some of these "becados" (scholarship students) convinced me of their enthusiasm for Castro and "socialismo."

Their education is no doubt poor by our standards. Many of the best teachers and professionals have fled the island since the swing toward socialism. But the students seem unaware of this, caught up as they are in a busy schedule which includes volunteer work assignments and an ample quantity of Marxism-Leninism. The lack of adequate school buildings has meant the rebel government has had to improvise by placing the students in the former homes of the rich and in the luxury apartment houses.

An army barracks in Cardenas on the Caribbean has been converted into a 46-classroom school for 1,400 students. The revolutionary government lets visitors know that Batista's army barracks have been converted to schools. Liberty City in Havana is also built on the site of army barracks torn down by Castro, and provides education in modern buildings for 5,000 elementary school children and 2,000 high school students. This conversion is having a powerful influence on the young people benefiting from the new use. The students were most enthusiastic in their singing of the "Internationale," a song heard at all public rallies, and their classrooms are liberally posted with pictures of Khrushchev, Marx, Lenin, and Castro.

The flight of doctors to Miami has created a critical shortage now being overcome by a special program involving six hundred boys and four hundred girls. Taking a 15-month course in mathematics, physics, chemistry, and language, these students, some as young as 14 and as old as 35, are being prepared for a five-year course in medicine at Havana University. Housed in luxury apartment buildings overlooking the Atlantic Ocean, they receive, in addition to tuition, room, and board, \$8.00 a month spending money. In the meantime, the shortage of doctors is being filled by Canadians, Czechs, and Argentinians.

Garages, balconies, and dining rooms of mansions in Havana are used as classrooms for 10,000 girls, 98 percent of whom are Negro. They come from the rural areas, where no schools exist. Vilma Espin, Raul Castro's wife, president of the Women's Federation, who is responsible for this program, told me that prior to the revolution, prostitution would have been the only career open to these girls. "They might not have all they want," she said, "but they have hope for a brighter future." They are taught the fundamentals of good health practices and introduced to formal education by students from the Makarenko Pedagogic Institute (named after a Russian teacher) of Giron College, formerly Villanova College, now nationalized, as were all church-related and private schools. As yet, no theological seminary has been touched.

The students at Giron College, at Havana University, and at all other schools I visited were for the most part articulate

This is the first of two articles on Cuba by Thomas E. Colgan, a member of Wilmington (Del.) Meeting, who is executive director of the Friends Service Association, Inc., in Fallsington, Pa.

supporters of the new life. The vice-president of the student federation at Havana University interviewed me in his army uniform, complete with pistol. These students condemned "American imperialism" and hoped that some day the American people "would get the truth about Cuba; then all will be right between our countries." In answer to our fears about Communism, they countered with a description of a communist which seemed to be a combination of Gandhi and Schweitzer. Two ominous signs were their resistance to studying English and their outright rejection of religion. "The church has been here for centuries and never helped our social conditions. Socialism has, in just a few short years."

One bright spot in the religious life of students is the island-wide, though small, Student Christian Union led by Marina Ortiz, a Friend. I attended a forum in a Methodist Student House on the topic "How to Testify to Christianity in a Revolutionary Society." The conclusion reached was a declaration that each Christian must be a witness of his time and that Christians must also study communism to know what they are dealing with.

I attended mass, several Protestant services, Friends' meeting, and visited a synagogue. Although many churches are filled, the faithful were mostly older people. But I was told this had also been true of pre-revolutionary times. Churches report rough going in reaching young people, who fear that opportunities will not be available if they attend church. In a random sampling of six hundred students, I found only one who admitted a religious affiliation.

This indifference toward religion led me to Dr. Jose Corneado, director of Church-State relations for the government. It is not a new development, he said, adding that young people now also have more opportunities to express their doubts. He went on to say that as youth spends more time studying and working there is a greater emphasis on material things. "Is there a conflict between Christianity and education?" I asked, and he replied that it "was not the role of the school to say anything about religion, but the church is free to run all the religious classes in their churches they care to." With the teaching of Marxism-Leninism in the schools, one can project the future of religious life in Cuba.

The vast program of social reforms has presented the Christians in Cuba with a moral dilemma: Should they cooperate with communism and thereby make it easier for it to succeed? One minister, representing a sizable group, sees the reforms as the Sermon on the Mount in action. His group, while not socialist, cooperates with the authorities. Others are completely opposed to them and are waiting for the revolution to collapse. A third group is attempting to work out an approach to the excesses of the revolution without being charged with counter-revolutionary activity.

This third group has in mind the recent condemnation by Castro of the Gideons, Jehovah's Witnesses, and the Pentecostal Groups for discouraging the people from joining the militia, from volunteering for Sunday work assignments, and from saluting the flag. Castro called them "counter-revolutionary" because "their actions were motivated by political considerations, not by a long-standing religious testimony."

Reflecting on my conversations with students, religious

leaders, and government officials, I came to the conclusion that our ban on travel has left the liberal, democratic, and religious forces in isolation. With no contact other than eastern-bloc technicians, how can we expect democracy as we know it to thrive? Also, during my visit, I found all Cubans very friendly, although bitter about America's economic blockade. How long can we realistically expect this friendly feeling to continue if it is not cultivated through personal contact?

What a Swedish citizen now teaching at Havana University said in our interview makes a good deal of sense to me: "It is most important for Cuba to have a window to the West. Cuba's door is open. If the United States insists upon keeping its door closed, we should not be surprised when the day comes that Cuba's door is closed."

Baltimore Yearly Meeting, Stony Run

By ELEANOR B. WEBB

DO FRIENDS fiddle while Rome burns?

A question like this occurred to more than one of us at the 292nd annual sessions of Baltimore Yearly Meeting, Stony Run, held August 2-7 on the campus of Western Maryland College at Westminster.

True, Friends at this gathering accepted a minute, brought by their joint Social Order Committee, which urged that "efforts to ameliorate the conditions of Negroes . . . be updated in the light of current revolutionary efforts" and stated that "we recognize the relevance of the current drive for national civil-rights legislation. Our prayers and support are with those who choose to share personally in the massive petition for redress of grievances . . . in Washington, August 28." Friends were encouraged to support the ratification of the test-ban treaty by means of a "flood" of letters to their Senators, and Hi-Q's reminded us effectively of the Hiroshima anniversary.

Yet the subject which occupied the most time and occasioned the most passion and heart searching at Yearly Meeting was the possibility and desirability of reuniting the two Baltimore Yearly Meetings, Stony Run and Homewood. These two groups, separated since the division of the 1820's, have been meeting at the same time and having some joint sessions, both for worship and for business, since 1947. Several of their committees are joint; there is an involved pattern of joint activity, and the personal fellowship between the two groups is warm and deep. But an organizational merger? That to many still seems far away. It was not entirely without misgivings that each Yearly Meeting appointed members to a committee to explore whether sufficient basis for such a step actually exists.

These two Yearly Meetings are mighty small groups, viewed in the perspective of the world's religions—a little more than two thousand members in Stony Run, a little more than a thousand in Homewood. (A total of some four hundred persons from the two Yearly Meetings was present in Westminster.)

Eleanor B. Webb is an active member of Baltimore (Md.) Meeting, Stony Run, and is on the Program Committee of the Friends General Conference.

ster.) In moments of impatience or of overwhelming concern for social problems, it was certainly possible to be scornful of our own preoccupations, to muse on what the Pompeians may have been talking about as Vesuvius started to erupt.

Yet surely the feelings of a white Quaker are as important as those of, say, a Black Muslim. It would be a violation of respect for human beings to ride roughshod over the deeply held convictions or prejudices of individual Friends—for united local Meetings to insist on a united Yearly Meeting against the will of Friends who are still genuinely separated, or for separated Friends to insist on remaining separate regardless of the needs of others. To be a moral man even in a society as tiny as the Baltimore Yearly Meetings requires imagination and persistence.

The program committee for the Yearly Meetings did what is being done everywhere else this year by scheduling two lectures on Rufus M. Jones. This action gave rise to the feeling, when Yearly Meeting fatigue prompted being fractious about something, that perhaps it is time Friends stopped talking about Rufus Jones and did something radical like reading his books, or even working in a cause. And if Rufus Jones's view of man was in fact overoptimistic, as one speaker suggested, nonetheless it was part of a total view of the universe which resulted in probably the most effective life and the greatest good works in American Quakerism in a century. If this be error, let us make more mistakes.

Are not Yearly Meeting gatherings really much alike throughout the world? Would not Friends from New Zealand or Ireland, from Kenya or Japan, recognize the familiar elements of bustle and quiet, pressure and peace? We cherished, as they would, the renewed friendships, committee meetings, searching conversations, lectures, politics, reports, passions, unschedulable moments of beauty like Westminster's incredible sunsets, business sessions, laughter, work, frustration, and inspiration. We were properly reminded by James Vaughan of the Young Friends Committee of North America that none of the existing bodies of Friends is living up to the challenge of our heritage, and that no one merits the exclusive right to call himself a Friend. Floyd Moore quoted Rufus Jones's affirmation that the best way to God is any way which truly leads to Him.

The Nuclear Testing Agreement

(Continued from Page 366)

possibilities of development. It demonstrates the possibility of reaching agreements, based on mutual interests, across the lines of the Cold War. It is not merely a verbal agreement; the right to withdraw implies the right to resume practices whose consequence, increased fallout, all the parties desire to prevent.

By reducing the tension resulting from competition in nuclear weapons tests, the treaty may increase the effectiveness of the United Nations' processes of finding mutually satisfactory solutions of international disputes. Therefore the treaty appears to be a useful step on the way to the organization of peace. Its prompt ratification will serve the basic interests of the United States.

New York Yearly Meeting

July 26 to August 1, 1963

By PEARL HALL

"HOLD your meetings in the power of the Lord." These words of George Fox became the key words for the 268th session of the New York Yearly Meeting at Silver Bay this year with 359 in attendance. There was generally a searching and waiting for spiritual resources that arise from deeper levels than human opinion. This year we experienced more frequently than in earlier years that Spirit which is above and below our varying ways of apprehending Him. Several Friends noticed that in working through tensions of past years a genuine trust, respect, understanding, and tenderness have grown so that the Meeting was given power to proceed with faith on hitherto divisive questions.

The opening meetings for worship were incorporated into the meetings for business. Francis Hall spoke each morning out of the concerns of the day, challenging individuals and Meetings to a renewal of spirit from the Eternal Center.

On Saturday evening a similar theme was echoed by William D. Lotspeich, who spoke on "What Can I Do About Peace?" "Am I arranging my life and vocation to speak to the stark human need all around me?" He shared his personal discovery as a scientist and a concerned Friend that to be an instrument of peace demands a love and service rooted in something more than natural and rational sources; that only in continuous acts of faith in a God of love were genuine acts of love possible. Incidentally, this was also the tenor of the Junior Yearly Meeting (159 in attendance) as they explored the theme "Who Is My Brother?" Their epistle says, "To bring about true brotherhood we must not only look to distant places, but also look into our own lives."

As we go back to our daily slogging efforts to turn the minds of men from reliance on deterrents to reliance on the mighty spiritual power of trust, let us never forget that we are acting under orders—under divine orders. We are tempted to want "to see the distant scene"—the final outcome of our work, whether far away or not so far. This temptation must be resisted. None of us knows, nor can know, what will be the state of the world ten years, fifty years hence.

But, if we have faith in God, in the mighty powers of the mind and the spirit, we can say with Cardinal Newman and Mahatma Gandhi: "I do not ask to see the distant scene: one step enough for me." Each of us can take his own next step, for nuclear disarmament, for strengthening the United Nations, for the World Peace Brigade, or wherever we are led; and we shall take it with confidence if we have faith.

—HORACE ALEXANDER
from *The Friend*, London

A wider perspective and appreciation of ecumenical developments came through two panel discussions with John B. Sheerin, editor of *Catholic World*, William A. Norgren, Director of Faith and Order Studies of the National Council of Churches, and Maurice Creasey, British Friend. Each related his own religious body to the ecumenical dialogue which is in process between all branches of the Christian Church. Following these panels, New York Friends gave long consideration to the question of the application for membership by Friends General Conference in the National Council of Churches, but could not find unity and will reconsider the matter in 1964.

Among actions taken by the Yearly Meeting was approval of the establishment of Friends World College on Long Island to open in September, 1964, with an initial Board of Trustees appointed by the Yearly Meeting in consultation with the present College Committee. There was also approval of the proposal of the Religious Education Committee to expand its program by making use of the Powell House staff and facilities for leadership training, correlation of youth projects, and maintenance of library and curriculum assistance to Meetings. We also sent letters to the President and Congress urging enactment of civil rights legislation. Participation in the March to Washington, August 28, was encouraged as a demonstration of our concern for equal rights for all Americans.

Only an impressionistic view can be given here of the accomplishments of some two hundred Friends on various committees who faithfully year after year carry on the work and concern of Quakers in New York with wisdom, faith, sacrifice, and love. The Committee on Youth Work has given up talking about helping, but is actually doing the job, each member working on a personal basis with one or more young people in distressed areas; McCutchen, our Friends' Home, operates at capacity; Oakwood School is winding up a \$150,000 development program, having dedicated three boys' dormitories this year. The Advancement Committee says, "Our report is incomplete without a memorial to J. Barnard Walton, who came into our homes and Meetings bringing a clearer understanding of Quakerism to young and old"; the Faith and Practice Committee, now in its fifth year, has received many responses to the proof-sheets of the new discipline distributed last year—a revised copy of the *Advices and Queries* was distributed for approval this year; the Records Committee rejoices in a handsome gift that ensures them a perfectly equipped archive room in the new New York Monthly Meeting; Ministry and Counsel is initiating a series of gatherings in which Friends of differing viewpoints and concerns can come together in a listening atmosphere and engage in an exploration of the faith and goals of Quakerism, hoping to lay the groundwork for tapping that power which is the essence of Quakerism; Powell House had 44 retreats and conferences in 1962, with a considerably enlarged program in 1963 as Committees and Meetings find it a center for inspiration, expression, and planning.

It was quite appropriate that in our closing session Mary

Pearl Hall and her husband, Francis B. Hall, are co-directors of Powell House, Old Chatham, N. Y. They are members of New York Preparative Meeting.

Hoxie Jones should bring us, in pictures, tape recordings, and story, a vivid account of Rufus Jones, whose love and devotion covered such a wide scope.

The New York Yearly Meeting will meet again at Silver Bay, July 24 to July 31, 1964, with George Corwin as Clerk and William Wood, III, as Assistant Clerk.

Richard K. Ullmann

BY the sudden death of Richard K. Ullmann at his home in Birmingham, England, on August 8, the Society of Friends has lost one of its most active figures.

Richard Ullmann was educated at the Universities of Frankfurt, Freiburg, and Berlin. After going to England as a refugee from Hitler's Germany, he taught and lectured widely in German literature, language, and history. Since the war he had become increasingly active in Friends' work, especially in efforts to maintain contact with Eastern Europe. The Prague Christian Peace Movement commanded his particular interest.

He delivered the Swarthmore Lecture at London Yearly Meeting in 1961, published as "Tolerance and the Intolerable." His Friends General Conference lecture "No East Nor West," delivered at Cape May in 1962, was published as an article in the *FRIENDS JOURNAL* of August 1, 1962.

He was also the author of *Between God and History*, published in 1960, and (with Stephen King-Hall) of *German Parliaments*, a 1955 study of the development of representative institutions in Germany for the Hansard Society.

Richard Ullmann attended the Vatican Council last year as a delegated observer for the Friends World Committee for Consultation, and was to have been an observer for Friends at the forthcoming sessions of the Council. As recently as July 22 to 28 he was taking a vigorous part in a conference of European Friends at Woodbrooke, Selly Oak, Birmingham, where he for some years had been a staff member.

Books

COMMITMENT. By WILLARD UPHAUS. McGraw-Hill Book Company, Inc., New York, 1963. 266 pages. \$4.95

Friends who had not known of Willard Uphaus before must have become familiar with the seventy-year-old man defending conscience and the First Amendment during a year spent in a cage-like cell in a New Hampshire prison. His autobiography, written in prison, is a study in space. Friends will feel the expansion and the sudden contraction of horizons. Willard Uphaus began life on a farm near Muncie, Indiana, and was the first in his county to go to the high school, six miles away—so far away that he had to board there. He went forty miles to Earlham College, then to Indiana University, to Yale for a doctorate, and eventually to World Fellowship of Faiths, with its dream of religious world unity, which led him to his tiny cell in Boscawen jail. It should be easy to identify oneself with this man of protest, with his familiar rural Methodist background, a man who is gentle, somewhat timid, always respectful of others, never arrogant in his protests.

Commitment to ideals led Willard Uphaus into positions of leadership in organizations and out of them again in a way that non-Quakers would call naive and extremely imprudent. It led him into the National Religion and Labor Foundation, into the American Peace Crusade, to Russia and to Warsaw, where he made an address before the Second World Peace Congress stating idealistic peace goals but criticizing America too candidly for home consumption. Commitment led Willard Uphaus and his wife, Ola, to take over World Fellowship, Chocorua, New Hampshire, a summer camp where guests of all nationalities and walks of life come for fellowship, lectures, and worship. But his reputation for association with Communists brought an investigation by the State of New Hampshire. He refused to give the Attorney General of New Hampshire the names on World Fellowship's guest register. It led him to the Boscawen jail. This is a book for Quakers to study, to learn how this man, who writes with integrity, felt about friends and "enemies" (such as Russians or prison guards)—to know what manner of man he is.

VIRGIE BERNHARDT HORTENSTINE

PEACE AND WAR: MAN-MADE. By TOM GALT. The Beacon Press, Boston, 1963. 97 pages; discussion guide of 33 pages. \$3.95

This book presents mankind's creeping efforts to prevent war through international, cooperative action. Tom Galt engages the reader by stating, "We already know how to stop wars. The world has a method for preventing them entirely." The effectiveness of international collaboration in resolving many international disputes is emphasized again and again.

For some students, the contents will present a sweeping review of world history. Tom Galt takes his readers from the days of the Achaean League to the present period of U.N. peace-keeping in the Congo. He presents many fascinating episodes in which seemingly inevitable wars were halted. He shows that diplomacy, mediation, commissions of inquiry, and arbitration all have resolved international disputes. The development and failure of the League of Nations is summarized. The United Nations' formation, functions, and activities are well developed.

The discussion guide presents several ways of dealing with the contents. Specific questions based on each chapter are provided. "Thought" questions are also given. Related readings and a list of peace organizations appear in sections of the guide.

For this junior high teacher, the net effect of the book is disappointing. The style of writing is not likely to keep the student in suspense. Tom Galt seems to be talking down to students through short, choppy sentences and paragraphs. The author has tended to oversimplify historical interpretations. In dealing with the Monroe Doctrine, for example, he briskly states, "In 1823, feeling cocky, they [the Holy Alliance] decided to suppress some of the new democratic governments in South America. When this news reached the United States, President Monroe spoke to Congress. If any foreign armies, he said, tried to march into any country anywhere in the Americas, the United States would go to war to defend these continents. That was the Monroe Doctrine. The United States Navy polished its guns. The European kings left South America alone."

Perhaps Tom Galt did not intend to suggest that the United States Navy was responsible for keeping Europe out of Latin America. However, junior and senior high school students deserve a fairer interpretation than this. The promising question raised at the opening of the book—"What are you going to do about this?"—crops up again only in the discussion guide. Since the sweep of events described by the book is so rapid, it is likely to develop hope for, rather than personal involvement in, the U.N.'s success. Peace is man-made, Tom Galt shows, but his book indicates that ordinary men have had scant effect in promoting it.

NORMAN H. WILSON

DREAMING IS NOW. By WINIFRED RAWLINS. The Golden Quill Press, Frankestown, N. H., 1963. 88 pages. \$3.00

There is an intensity of life in this little book of poetry. Handsomely bound in earth colors, it is a lovely object to hold in the hand, and also a good companion.

The writer obviously wishes to communicate, and does; her poems are not crossword puzzles filled with cryptic allusions, but letters to the world.

Embedded in the sparkling imagery are words addressed to our human condition. She says:

Leaders now cannot save us,

We are only as wise as the most foolish;

We must turn back and bring up the stragglers.

And again:

There is no giving up . . .

We have done with the luxury of despair;

Every morning we must begin again with hope,

And every evening forgive one another.

With mingled tenderness and fire she writes of many things: "Song for Extinct Animals", "Portrait of Mary Bridget", "Zen Buddhist High Priest," "While Looking at a Drawing of Neanderthal Man." Each reader will have his own personal choices.

ANN RUTH SCHABACKER

BEYOND THE LAW. *The Religious and Ethical Meaning of the Lawyer's Vocation.* By JAMES A. PIKE. Doubleday & Co., Garden City, N. Y., 1963. 97 pages. \$2.95

This is a penetrating analysis by a former lawyer who is now Bishop of the Episcopal Diocese of California. Pointing out that the profession's canons of ethics represent the minimum, not the maximum, of the lawyer's ethical responsibility, the author explores moral questions which are not answered by the canons of ethics.

The basic thesis is that in the practice of law the lawyer should bring to bear on the situation not merely his skill as a lawyer, but the totality of his being, his full development as a spiritual person.

Thus the lawyer has responsibility to exercise moral judgments. The author reviews specific situations: the use of a technical defense, such as the statute of limitations, to defend a client whom the lawyer believes is under a moral duty to right a wrong which he has inflicted upon the plaintiff; or the use of procedural delays; or using staged "adultery" in a divorce proceeding in a State in which adultery is the only ground for divorce. Most choices are not between black and white, but between shades of gray, and it is desirable for the

lawyer to struggle with the choice even though he may decide to do the dubious act. "He will be deepened as a person by the very struggle of conscience through which he has arrived at his answer."

Circumstances are sometimes such that the lawyer is called upon to be a pastor, to ask the client the right questions and to help him see the truth. The author urges that it is the lawyer's vocation as a human being to use this opportunity to help his client to be his full self.

This provocative book should be of interest to many outside the legal profession. The thesis that there is a moral claim upon the lawyer's whole being that far transcends his professional obligations is, of course, a thesis that is applicable to vocations generally.

HENRY C. BEERIS

THE EASTERN ORTHODOX CHURCH: *Its Thought and Life*. By ERNST BENZ. Aldine Publishing Company, Chicago, Illinois, 1963. 240 pages. \$5.00

Ernst Benz, one of Germany's outstanding theologians and an authority on Eastern Orthodoxy, has the happy gift of explaining in simple language the liturgy, sacraments, dogma, constitution, and laws of the Orthodox Churches. The discussion of the significance of icons and the meaning of this art for the religious life of the Eastern Churches appears especially instructive. The present ecumenical interest brings all this material into closer range with contemporary problems than perhaps was possible at an earlier time. The similarities to, and differences from, Roman Catholicism, as to monasticism and also as to cultural and political influences, offer pertinent material for judging today's ecumenical scene. We recommend this book.

W. H.

CREEDS OF THE CHURCHES: *A Reader in Christian Doctrine from the Bible to the Present*. Edited by JOHN H. LEITH. (An Anchor Original, No. A-312.) Doubleday & Co., Inc., Garden City, New York, 1963. 589 pages. \$1.95

This paperback original is a useful addition to the growing library of reference and resource books appearing in this relatively inexpensive format. Many of its selections complement those found in Bettenson's *Documents of the Christian Church*, a standard anthology of historical source material.

This new volume, compiled by the Professor of Historical Theology at the Union Theological Seminary in Virginia, provides "in one volume the major theological affirmations of the Christian churches . . . which have some measure of official status in the Church's history." Each selection is introduced by a short paragraph which seeks to relate that particular statement to "the developing theology of Christianity."

An introductory essay, "The Creeds and Their Role in the Church," presents the historical significance of creeds and theology. Its concluding sentence is worthy of quotation here: "The final authority of a creed is the witness of the Holy Spirit in the life of the Church, an authority that in its deepest dimensions is always personal."

Then follow some fifty pages of creedal and theological statements starting with the Bible and ending, in 1445, with the Council of Florence. The remainder of the book, over five hundred pages, represents the post-Reformation period, with

some twenty pages of material pertaining to the Ecumenical Movement and concluding with the New Delhi statement of the World Council of Churches (1961) on the Church's unity. Some eleven pages contain excerpts from Robert Barclay's *An Apology for the True Christian Divinity*.

Creeds of the Churches is valuable for anyone interested in church history or historical theology.

WILLIAM H. CLEVELAND, JR.

ETHICS & BUSINESS. By WILLIAM A. SPURRIER. Charles Scribner's Sons, New York, 1962. 179 pages. \$3.50

Dr. Spurrier's background is educational and theological. But he knows an uncommon lot about the men making decisions at managerial or executive levels within an organizational or institutional framework. He has set himself the task of questioning, through the device of letters to imaginary business correspondents, the ethical and moral validity of many common premises utilized as the basis for managerial decisions in personnel, production, marketing, and merchandising, and of questioning equally the rationalizations generally employed to justify those decisions.

But Dr. Spurrier speaks with a moderate voice. He is the first to admit he sits apart from the contentious world of commerce. He offers, as he says, "no clarion call to clear moral actions, . . . no clear-cut guide through the maze of difficult choices." He seeks instead to encourage re-examination of commonly accepted business philosophies and stimuli, not to accomplish their total rejection but rather to develop an ethical awareness—and eventually a greater moral humility—in his readers.

By his very moderation and his eminently friendly approach Dr. Spurrier will offend almost no one. Writing simply and unpretentiously, he speaks the language of his readers rather than that of the trained theologian. He stands on no high pinnacle of moral judgment, but asks only that his readers listen, reconsider, and then re-emphasize, if they will, the ethical content of their business decisions.

JAMES A. E. WOOD

FAMILY LIVING IN THE BIBLE. By EDITH DEEN. Harper and Row, New York, Evanston, and London, 1963. 274 pages. \$4.95

This is a clear and vivid presentation of the whole of family living in the Bible, brought together for the first time within the covers of one book.

There seems to be a tendency among Friends today to by-pass the Old Testament on the basis of its emphasis on blood and thunder. We must be grateful to Edith Deen for opening our eyes to its many heart-warming stories of young men and women, husbands and wives, parents and children as well as to its information about marriage customs (the wedding ceremony, polygamy, concubinage) and the perennial problems of marriage (illness, adultery, food and clothing, drunkenness, divorce). Mrs. Deen has graphically portrayed every aspect of family life from Adam and Eve to the first families of early Christianity—all told with warmth and sensitivity. This is a book to interest anyone, and an invaluable one for First-day School teachers.

WINONA C. ERICKSON

Friends and Their Friends

Upon the occasion of the departure of Bronson and Eleanor Clark from Algeria, the United States Ambassador to Algeria, William J. Porter, recently wrote to the American Friends Service Committee's Board of Directors a cordial and appreciative letter concerning the Service Committee's work in Algeria. Bronson Clark has just completed his term of service as field director for the AFSC's team in Western Algeria.

Ambassador Porter wrote that the AFSC's staff "have reflected great credit on their organization with their superb interpretation of its humanitarian aims, and have thereby greatly enhanced the prestige of the United States. . . . Let me take this occasion also to thank the American Friends Service Committee for its support of these fine people and for its sponsorship of a most valuable work."

The task of facing the world again after long years in a mental institution is, for many patients, impossible. Having made the institution a way of life in which they feel secure, they are afraid not so much of what they see as what they imagine. They need help.

For women patients at Norristown (Pa.) State Hospital help has come from the only source psychiatrists say it can come from—the community itself. Town House, a bridge by which 75 per cent of these women have been able to make the transition from institutional to community living, was started some years ago by the hospital's superintendent William P. Camp. In 1958 it was turned over to a volunteer group of women. Through it, ten or twelve women each year are restored to society.

William Camp is a member of Norristown Meeting and of the Prison Service Committee of Philadelphia Yearly Meeting.

Many Friends will remember Katharine Petersen of Hannover, Germany, who was the competent and genial director of the International Quaker School at Ommen, Holland, from 1934 to 1939. A few years ago she was given the Order of the British Empire for her services to British-German understanding. She has now been presented with the Grand Cross of Service by the West German Government for her outstanding work in the reconstruction of German education since 1945.

The East Cincinnati (Ohio) Monthly Meeting has appealed to the Attorney General to investigate the case of Arthur Emery, a member of Bear Creek Friends Meeting, Indiana, who was assaulted and subsequently arrested for his support of the cause of Negro farmers in Tennessee. Some time ago, Arthur Emery moved from his home to Somerville, Tennessee, bought a large bulldozer, and rented it to white and colored farmers to whom local operators refused rental. He also organized the growing and merchandising of vegetable crops.

He was several times attacked by hoodlums and finally thrown in jail. The local terror persists. The East Cincinnati Friends Meeting has appealed to Attorney General Robert Kennedy to restore law and justice in Somerville.

The latest Pendle Hill Pamphlet, *Poetry Among Friends*, is written by Dorothy Gilbert Thorne, formerly a professor at Guilford College, and at one time clerk of the Five Years Meeting. This refreshing essay assures us that Quaker poetry did not end with Whittier. Increasingly, Friends are turning to the disciplined forms or the free verse of poetry to interpret their experience of life. As Whittier did for his generation so modern Quaker poets—delightfully represented in the pamphlet by selections from their verse—are writing about the experience of worship, interpreting the lives of Quaker heroes, reflecting on urgent human problems, finding in nature and in humanity the ever-present Grace of God. An impressive list of the twenty-four poets and their published works is given at the close of the essay.

With attention focused on the forthcoming United Nations Day celebration on October 24, the United Nations has prepared a display for libraries, industrial institutions, and other groups interested in the dissemination of printed and visual information emanating from the UN.

This basic exhibit contains six booklets and a flag chart, presenting the different phases of the organization's work in an easy-to-assemble 30" x 35" display unit. Listings and information will also be supplied to enable interested persons to acquire additional copies of the books displayed and of other publications issued under the United Nations imprint. An added incentive in the production of the exhibit is the fifteenth anniversary of Human Rights Day, December 10.

Inquiries should be directed to the nearest United Nations Information Center, or to the United Nations Sales Section in New York or Geneva.

The Fellowship of Reconciliation has filed a new brief, requested by the Internal Revenue Service, in its tax-deductibility controversy with the Federal Government. Restoration of the organization's tax-exempt status seems likely. U. S. Senator Kenneth B. Keating and the editors of *The New York Times*, *The Christian Century*, and *The Progressive* have supported the F.O.R.'s position. Secretary of the Treasury Douglas Dillon was quoted in the *New York Post* to the effect that the IRS would reverse its earlier ruling.

A Hoover Center for the Study of War and Peace will be part of the Earlham College Lilly Library, soon to be completed. The Hoover Center will contain a collection of selected volumes, documents, and publications, patterned after a similar Center at Stanford University.

In a letter to Earlham's President, Landrum R. Bolling, President Hoover, who is a Friend, said, "I wish for you and your colleagues success in developing a significant program of undergraduate studies in the problems of war, revolution, and peace. It is an especially appropriate undertaking for a Quaker college. I have a strong conviction about the unusually important role of the independent and church-related colleges in developing character, and in training the new leadership we need in America. May Earlham continue to grow in strength to better fulfill its high purpose."

On August 8, Dong Suk Cho, a member of the Seoul Friends Meeting, left Korea by air to visit Friends and Meetings in the United States, and to study for a year at Pendle Hill, Wallingford, Pa. He planned to visit in Honolulu, at the sessions of Pacific Yearly Meeting, with Friends in Oregon and California, and in the Indiana-Ohio Area en route to Philadelphia. Dong Suk Cho is the second Korean Friend to visit and study in the United States under sponsorship by the Friends World Committee for Consultation, which in 1961 undertook to assist the Seoul Meeting in its development. A major goal in this relationship is to increase and strengthen the ties between Korean Friends and Japan Yearly Meeting.

Lewisburg (Pa.) Meeting recently has held a series of seven informal discussions on the first six chapters of *The Journal of John Woolman*. The applicability of Woolman's thoughts and actions to our life and time was, of course, one of the main topics. The Meeting plans to continue these discussions and recommends the procedure both as a fitting memorial to a great spiritual leader and as an examination of Friends practice today.

Forty-seven persons were executed in the United States during 1962, in eighteen of the forty-four states which still impose capital punishment. This was the second lowest number on record. Ages ranged from a 19-year-old Texas boy to a 58-year-old woman in California. Twenty-nine persons were electrocuted, fifteen were placed in gas chambers, and three were hanged. At the end of 1962, 267 persons were under sentence of death but not yet executed, as compared with 273 at the end of 1961.

A new world-wide survey of military conscription and conscientious objection by Guy F. Hersherberger, executive secretary of the Peace Problems Committee of the Mennonite Church, gives for each country the status of conscription, the provisions (if any) for conscientious objectors, and a review of the pertinent laws and statutes. This survey is available in booklet form from the National Service Board for Religious Objectors, 401 Third Street, N.W., Washington 1, D. C., for twenty-five cents.

The New York Meeting for Ministry and Counsel will hold a retreat for its members November 1 to 3 at Powell House, Old Chatham, N. Y. As the number of participants is limited to thirty, the Meeting is asking for early registration. Transportation for those without cars will be provided. Inquiries may be addressed to: Friends Meeting, 221 East 15th Street, New York 3, N. Y.

A musical version of Jan de Hartog's play "The Fourposter" (renamed "No Bed of Roses," with music and lyrics by Martin Kalmanoff) was produced this past summer at the Bucks County Playhouse in New Hope, Pa. Jan de Hartog and his wife, Marjorie, are members of the Wider Quaker Fellowship.

German Quaker Seminar in October

The second Quaker Studies Seminar in Germany is being planned to take place in Quaker House, Bad Pyrmont, from October 4 to 14. The first one was held in April 1962 at the Freundschaftsheim, Bückeburg. Thirty-one students took part and for all it was a happy and blessed experience. The seminar was organized with the help of the Woodbrooke Extension Committee and the Rowntree Trust. We were much indebted to Konrad Braun for a splendid program and for helpful, inspiring lectures which really met our need. Alfred Bietenholz (Basle), Bertha Bracey, Konrad Braun, Otto Peetz, and Fred Tritton were our programmed speakers, and we also had several other contributions.

Before beginning to organize for 1963 we asked the Seminarists of 1962 for their suggestions, and with one accord they suggested continuing along the same lines with the same themes and speakers. Konrad Braun is again helping us and has suggested the following program: (1) Quakerism and the Christian Church, (2) Quakerism and Public Life, (3) Quakerism and Education. Speakers will be Konrad Braun, Fred Tritton, Katharine Petersen, and Magda Kelber.

Not only friends of the Friends and members of the German Yearly Meeting will be welcome, but we should be very pleased to have German-speaking Friends from other Yearly Meetings. There will be accommodations in a very comfortable *pension* close to our beautiful Kurpark—a little over ten minutes' walk from the Quaker House. Cost for meals and sleeping DM10.00 per day, with DM5.00 registration fee and DM20.00 for Seminar expenses. For further information please write to the undersigned at Bad Pyrmont, Germany, Bismarckstrasse 37.

A. MARY FRIEDRICH

Final Report of Friends Arch Street Centre, Philadelphia

It has been almost two years since the report we called penultimate to the Quarterly, and to two City Monthly Meetings, was signed on May 9, 1961, by our beloved friend and clerk, Katharine W. Elkinton.

Shortly afterward the hostel was closed as arranged—the dining room on June 30, and the residence on July 31. Ten weeks later, on the day our Board of Management met, Kitty Elkinton quietly slipped away, so far as known without warning and without pain.

It is appropriate to include here the Minute adopted by the Board of Management when next we met:

Our last meeting, on October 10, 1961, was saddened by the unexpected absence of our dear friend and clerk, Katharine W. Elkinton. It was only subsequently that we learned that she had peacefully departed this life that same morning.

Ten months later our sense of loss is hardly less keen, while it may be thought strangely appropriate that her death coincided so strikingly with the passing of Friends Arch Street Centre.

Kitty Elkinton's long and faithful service on this Board of Management as an appointee of Philadelphia Quarterly Meeting was enlarged in 1956 when she kindly agreed to become our secretary, and two years later, our clerk. Quite

apart from the continuous connection with, and interest in, Friends Arch Street Centre of her husband's family from the beginning, Kitty Elkinton's own gifts made her an ideal successor to Howard W. Elkinton. During the discouraging and difficult last years her cheerfulness and lively optimism never failed us. It is consequently with gratitude and affection that we now record our sense of all she meant to this Board and to "Centre."

The disposition of our furniture and effects has taken much longer than was anticipated, but in March our treasurer sold the last item and, as appears from his report, paid over to Philadelphia Monthly Meeting for the John Martin Trust our residual balance, pursuant to the Board's direction. Our Minute Book has been deposited with the Department of Records at 304 Arch Street.

It remains for this and the other Meetings to which the present report is made, to release your respective appointees to our Board of Management. We ask that this may not be overlooked.

For 45 years Friends Arch Street Centre, to quote the advertisement which was so familiar in the old "square Friend," served as "a home from home, with a garden, in the heart of the City." And now that it has come to an end, perhaps we may close by paraphrasing Wordsworth's lines on the extinction of the Venetian Republic:

"Friends are we, and must pause when even the Shade
Of that which once was good, is passed away."

By direction of the Board of Management:

Third Month 30th, 1963. H. JUSTICE WILLIAMS

Letters to the Editor

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

Henry C. Beerits' article on "Speaking in Meeting" (June 15) deserves wide reading. I especially commend his honest heresy in proposing a wee bit of programing for an unprogramed meeting by suggesting a quarter-hour of beginning silence to set the tone. I suggest thirty minutes to divide the time equally between those who prefer their *vox Dei* clear and some who may not get it unless it is mixed with the *vox populi*.

A young member of our Meeting recently told us that he frequently feels the urge to speak in furtherance of some thought expressed by others, but cannot soon enough find the words. I should have encouraged him to take his thought home with him, work it out in words at his leisure, and await an appropriate occasion for its use at some later time. If we are going to have a fruitful spoken ministry we'd better get away from the idea that the Lord is going to touch every budding prophet's lips with a coal of fire at the precise moment. Public speaking is not easy for most people. Were we a little less rigid in our claims as to how the Spirit works, we might occasionally uncover a Rufus Jones or a Henry Ward Beecher.

I've been around Friends' Meetings quite a little, heard sometimes inspiring testimonies, and doubt whether many of them were wholly impromptu.

Tacoma, Wash.

STANLEY T. SHAW

To climb a difficult mountain without adequate physical training would certainly be foolhardy. Why is it that so many of us try to reach spiritual heights without adequate spiritual training? Naturally, there is no formula for becoming deeply spiritual just as adequate physical training does not necessarily produce a skilful mountain climber. But isn't proper training a prerequisite nonetheless? Many have realized that it takes quite a while to develop a satisfactory ability for sharing in silent worship. Have we tried to help each other in this matter? Perhaps we may do this by explaining our own difficulties so that youngsters can more easily overcome theirs. Do we sufficiently encourage each other to be honest and open with each other as well as with ourselves? Do we sincerely try to develop our courage? Most important, is our training sufficient to reach the taller peaks, or do we become exhausted at the lower ones?

Bedford, Mass.

DONALD LISS

When many of us were requested recently to write letters to Washington in favor of a test ban, there was the suggestion, among others, that we state that there would be less risk to our national security from a test ban than from the continuation of the armaments race. Such a pragmatic point was supposed to appeal to some of our political leaders.

I am not sure that such a strategy is justifiable. Josiah Royce held that "only the eternal is practical." My own letters were mainly pleas for my grandchildren and for future life in the earth (including that of animals, plants, etc.).

John F. Kennedy's simple but courageous words, "The children have no lobby," should hearten us a little.

Yellow Springs, Ohio

DECKARD RITTER

I am disturbed by Sam Bradley's "Good Words for Love's Fools" in the July 5 number of the JOURNAL. I wonder if I am stupid, for I can see only confusion in the article as well as in its title! Perhaps he wrote it with tongue in cheek?

It is good to turn to I Corinthians 13 for clarification of the love that is not physical appetite. Ah, how clear the meaning of Paul's dissertation; and as meaningful to twentieth century Americans as to first century Corinthians. It is easy to believe that it is part of the "Word" that shall not pass away even though heaven and earth may!

And so, once again, the JOURNAL has been a blessing to me, although this time in a back-handed way. God grant you the love so necessary to any meaningful work.

Stryker, Ohio

BERTHA BECK

Coming Events

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

SEPTEMBER

1—Annual meeting for worship at Adams, Mass., with John Sullivan, secretary of the New England American Friends Service Committee as guest.

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

7—Nottingham Quarterly Meeting at the "Brick" Meeting House, on Route 273, Calvert, Md. Ministry and Counsel at 10 a.m.,

followed by meeting for worship and business. Bring box lunch. At 1:30 p.m., Fred H. Ohrenschall will speak on "Spiritual Healing."

The Meeting House is open on Sundays from 3 to 4 p.m. for visitors interested in the progress of restoring this historic landmark.

8—Easton Day: area gathering of Easton-Saratoga and Quaker Street Half Yearly Meetings; Glens Falls Quarterly Meeting; and Hudson-Mohawk Junior and High School Young Friends. Worship in South Easton Meeting House at 11 a.m. Picnic lunch at 12:15 p.m. Hudson-Mohawk Junior Meeting at 1:15 p.m. Drama on Nonviolent Action, under the care of New York Yearly Meeting's Peace Institute, at 1:45 p.m.

8—Meeting for worship at Catawissa (Pa.) Meeting House, 3 p.m.

14—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m. Meeting for worship, followed by business. 5:30: supper will be served. 7 p.m.: address by Henry C. Niles and Mary C. Niles, dealing with some contacts with Islam and Hinduism (slides).

14-15—North West Quarterly Meeting at Indian Brook Camp, Plymouth, Vt. Henry B. Williams, Clerk, Hanover, N. H.

15—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, 3 miles west of Newtown Square, Pa. Worship and Ministry led by Carl F. Wise (theme: "Which Way Quakers") at 10 a.m. Meeting for worship (families invited; baby-sitter for those under 7) at 11 a.m. Luncheon on donation basis at 12 noon. Business meeting at 1 p.m., followed by talk on "A Quaker View of the Population Problem" by Dr. H. Curtis Wood. Reservations for luncheon should be made with Ruth H. McClure, Warren Avenue and Boot Road, Malvern, R.D., Pa.

19—Meeting at Center Meeting, near Centerville, Del., at 8 p.m. Richmond P. Miller will speak on "Friends' Responsibility to the Community."

20-22—Meeting Workers Institute at Pendle Hill. Leader: Larry Miller. For information write Pendle Hill, Wallingford, Pa.

22—Annual meeting of the John Woolman Memorial Association in the Mt. Holly (N.J.) Meeting House, 3 p.m. The speaker will be Mildred Binns Young on "John Woolman and William Blake." Tea will be served at the Memorial.

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

MEETING ADVERTISEMENTS

Arizona

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

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

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

California

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

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

CLAREMONT—Meeting for worship and Sunday School will be held at 9:30 a.m., 727 Harrison Ave., Claremont, California.

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

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

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.

SAN JOSE—Meeting 11 a.m.; children's and adults' classes 10 a.m.; 1041 Morse Street.

Colorado

BOULDER—Meeting for worship at 10 a.m.; No First-day school until late in ninth month. Hans Gottlieb, Clerk, HI 3-1478.

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

Connecticut

HARTFORD—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

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

Delaware

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

27-29—Green Pastures Quarterly Meeting at Mill Lake Camp, Chelsea, Mich. Clerk: Peter R. Wenck, Box 456, Newaygo 49337, Mich.

30-October 3—Quaker Pastors' Retreat at Powell House. Wilmer Cooper, dean of the Earlham School of Religion, will be the leader. Cost: \$19, including \$3 registration fee. Scholarship help available. Apply to Francis and Pearl Hall, directors, Powell House, Old Chatham, N. Y.

BIRTH

ELSBREE—On April 26, LYNETTE ELSBREE, second daughter of Schuyler and Nancy Hollingshead Elsbree, members of New Orleans (La.) Meeting.

MARRIAGE

NYSTROM-STAPLER—On July 27, in Newtown (Pa.) Meeting House, MARY IRENE STAPLER, daughter of Robert K. and Mildred M. Stapler of Yardley, Pa., and HERBERT ERIK LENNART NYSTROM of Stockholm, Sweden.

DEATHS

BRINTON—On July 23, in New Rochelle, N. Y., MABEL HEEBNER BRINTON, aged 87, a member of Gwynedd (Pa.) Meeting. She was the sister of Mrs. Roy H. Passmore of Pelham, N. Y., Mrs. Isaac Grimley of Kutztown, Pa., and Dr. S. Jervis Brinton of Stone Harbor, N. J.

BROOMELL—On July 26, at Buck Hill Falls, Pa., GEORGE LUPTON BROOMELL, husband of Anna Pettit Broomell and father of G. Lupton Broomell, Jr., and Hannah Broomell Wilson. He was a member of Green Street Meeting, Germantown, Philadelphia, Pa.

COCKS—On July 30, in Cornwall, N. Y., LYDIA A. COCKS, aged 86, a member of Cornwall Meeting.

THOMPSON—On July 11, in her 87th year, KATHARINE A. R. THOMPSON, widow of Albert J. Thompson. She was a former overseer of Wrightstown (Pa.) Meeting. Surviving are four sons, Elliott R. Thompson, Alan W. Thompson, Jr., J. Stanley Thompson, and Hamilton S. Thompson, and seven grandchildren.

ULLMANN—On August 8, RICHARD K. ULLMANN, aged 59, in Birmingham, England. (See Page 374.)

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., 1st and 3rd Sundays, 202-2nd Avenue.

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

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting and Sunday School. Phone 389-4345.

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

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

Georgia

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

Hawaii

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

Illinois

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 867-5729.

DOWNERS GROVE—(suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

Indiana

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

Kentucky

LOUISVILLE—Meeting for worship, 10:30 a.m. Neighborhood House, 25th Street at Duncan Street. Phone TW 5-7110.

Louisiana

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

Maine

CAMDEN—Friends of Camden, Maine, welcome you to attend meeting for worship, First Day, at 9:30 a.m. Meeting will be held in the following home:
Sept.—John and Marcia Sims, 101 Chestnut St. For directions call:
236-3239 (Sims) or 236-3064 (Cook).

Massachusetts

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

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

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

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

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

Michigan

ANN ARBOR—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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

Minnesota

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

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

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Meeting for worship will be held 6:00 p.m., tea and discussion group after meeting. Call HI 4-0888 or CL 2-6958. Starting Sept. 8th, meeting for worship will be held 10:30 a.m.

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—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Meeting for worship, 9:30 a.m., D.C.U. Lounge, College Hall (Summer schedule until Labor day). William Chambers, 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, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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

New Mexico

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

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

New York

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

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

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

DUTCHESS COUNTY, Bull's Head Meeting, 11 a.m. Turn east from Taconic Parkway, at Bull's Head road, 1/2 mile on left.

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.

PURCHASE—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

SCARSDALE—Worship, Sundays, 10 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 Vall Avenue; call 393-9979.

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. Horatio Wood, Clerk, 751-6486.

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.

SALEM—Sixth Street Monthly meeting of Friends, unprogrammed. First day school, 9:30 a.m., meeting 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Hallday, clerk. Area code 513—382-0067.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

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

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, no meeting until September 8th.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 W. School House Lane.
Powelton, 36th and Pearl Streets, 11 a.m.

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

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

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

SWARTHMORE—Whittier Place, College Campus. Adult Forum. First-day School 9:45 a.m. Worship 11:00 a.m.

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

Tennessee

KNOXVILLE—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0878.

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

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

Texas

AUSTIN—Worship, Sundays, 10 a.m., 3014 Washington Square. GL 2-1841. John Barrow, Clerk, HO 5-6378.

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

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

Virginia

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

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

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

Washington

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

FOR SALE

NEW HOPE—23 acres, stream, brick dwelling 90 feet on Route 202. Anton Lampel, Philadelphia 40, Pa. BA 3-3700.

FOR RENT

PHILADELPHIA—Center city west—unfurnished duplex apartment available in autumn. 15' by 20' living-room, dining alcove, new kitchen, utility room on second floor; two bedrooms, new bath on third floor. Private entrance and stairways. \$150 a month. Box B-284, Friends Journal.

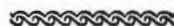
AVAILABLE

BACHELOR 50, wishes to share his pleasant Germantown, (Phila.) Pa. home with couple with limited means. Phone GE 3-8478.

RE-UPHOLSTERY, SLIPCOVERS. Antique, modern upholstery restored. Reasonable. 35 years experience. Serving Philadelphia and suburbs, not Bucks County or N. J. Seremba, LUdlow 6-7592. SPECIAL DISCOUNT on SLIPCOVERS. Member Swarthmore Meeting.

FRIENDS JOURNAL is on sale at the John Wanamaker store and at Friends Book Store, 304 Arch Street, Philadelphia, Pa.

A Complete, Modern Plant for the Production of

Fine Printing

THE LEGAL INTELLIGENCER
10 SOUTH 37th STREET, PHILADELPHIA 4, PA.

Telephone EVergreen 6-1535

POSITIONS WANTED

WOMAN ON SOCIAL SECURITY DESIRES HOUSEWORK. To live in. Experienced, references. Box C-285, Friends Journal.

YOUNG WOMAN DESIRES POSITION AS COMPANION. Prefer Philadelphia area. Excellent references. Write or phone, Louise Yergan, 514 Wellesley Road, Philadelphia 19, Pa., or CH 7-2169.

WANTED

RESPONSIBLE woman to care for two girls, three years and six months, during work week. Bryn Mawr area, Pa. Call MI 2-8575 evenings.

OFFICE SECRETARY FOR THE RELIGIOUS EDUCATION COMMITTEE OF PHILADELPHIA YEARLY MEETING, 1515 Cherry Street. Friend preferred, time adjustable. Typing and interest in religious education important. Please contact Margaret W. Evans, GE 8-3380.

MATURE COLLEGE TRAINED WOMAN WANTED as permanent editorial assistant in pocket song books with world outreach in work camps, schools, missions. Staff of fifteen, good pay, college community. Write or call collect, Lynn Rohrbough, Radnor Road, Delaware, Ohio 43015.

ADVERTISE IN THE JOURNAL**The Penington** 215 EAST 15TH ST. NEW YORK 3, N. Y.

A Quaker Residence in the heart of the City providing rooms and meals in a homelike atmosphere. Friends and friends of Friends are welcomed as permanent Guests and transients.

Write or Phone GRamercy 5-9193

**FYFE & BOYD
FUNERAL HOME**

* James E. Fyfe • Irvin B. Boyd

Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

* Member Germantown Meeting

The book . . .
"Stories of the Underground Railroad"
By ANNA L. CURTIS
which has been out of print for some time,
is now again available, at

\$2.00 THE COPY

It may be obtained from the FRIENDS' BOOK STORES, or from the author, at 325 West 13th St., New York 14, N. Y.

INVEST IN GROWING MEETINGS

You can invest in the building of meeting houses by purchasing mortgage pool notes of FRIENDS MEETING HOUSE FUND, INC. Interest: 4% payable semiannually. For prospectus and specimen note, write:

FRIENDS GENERAL CONFERENCE
1520 Race Street, Philadelphia, Pa., 19102

SWARTHMORE COUNSELORS

405 Haverford Place—Swarthmore, Pennsylvania

Educational Counseling

Career Guidance—Job Campaigns

KI 4-4343 EUGENE BURROUGHS, Director

—Formerly with Tomlinson Counselors—

**FURNITURE RE-UPHOLSTERY
AND SLIP COVERS**

THOM SEREMBA

near Philadelphia. Please see our advertisement in classified column under "Available."

MEMBER SWARTHMORE MEETING

ANTIQUES

I am always interested in buying (or selling) 18th century furniture and furnishings



HERBERT M. LOWRY

765 Germantown Pike

Lafayette Hill, Pa.

Member of Central Phila. Monthly Meeting

**STRAWBRIDGE
& CLOTHIER**

Builders of Confidence
Since 1868

Counseling Service of the Family Relations Committee

— For appointments —

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

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

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

If no answer call TU 6-3561 after 5 p.m.

PLEASE MENTION THE
FRIENDS JOURNAL
WHEN WRITING TO ADVERTISERS



25th printing

Over
1,600,000
copies sold

A POCKET PRAYER BOOK

By

Ralph S. Cushman

INSPIRATION through Scripture, prayer, quotations and poems. Vest-pocket size, 144 pages, imitation leather binding, gold stamped. Black, 75¢ each, \$7.50 per dozen; white, \$1.00 each, \$10 per dozen, postpaid. Order from

The Upper Room

The world's most widely used devotional guide
1908 Grand Ave., Nashville, Tenn. 37203

Abington Friends School

FOUNDED 1697

Jenkintown, Pennsylvania

Offering—

Preparation for college with a concern for the fullest development of the individual—emphasis on academic excellence, personal integrity, and the social values that characterize the Religious Society of Friends—

A DAY SCHOOL FOR
BOYS THROUGH FIRST GRADE
FOR GIRLS FROM NURSERY
THROUGH HIGH SCHOOL

HOWARD W. BARTRAM, Headmaster

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone Kingswood 3-2072

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

If you enjoy the FRIENDS JOURNAL, a gift subscription to someone else will double your enjoyment

HORIZON'S EDGE

COUNTRY-HOME SCHOOL

A family school for boys and girls, grades 1-8. Young children need wholesome family life. Horizon's Edge, a home-centered school, helps each child find and become himself, develop basic values and responsibility. Sound academic foundation moves at individual's speed.

HORIZON'S EDGE SCHOOL • WILLIAM AND MILDRED MEEH
CANTERBURY, N. H.



Phone
MA 6-2900

Each Account Federally Insured
Legal for Trust and Pension Funds
Convenient for Mail Deposits

LANSDOWNE FEDERAL

★ SAVINGS AND LOAN ASSOCIATION

FRED A. WERNER, President

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$10,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

FLORENCE L. KITE
6118 McCALLUM ST.
PHILA. 44, PA.

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

JOHN H. COLBAUGH, Headmaster
3825 WISCONSIN AVENUE, N.W.
WASHINGTON 16, D. C.

PLEASE NOTIFY US THREE WEEKS IN
ADVANCE OF ANY CHANGE OF ADDRESS

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

ALEXANDER TUNSTALL MACNUTT
Headmaster

Box B, Locust Valley, Long Island, N. Y.

WHITNEY LAKE

A FINE FAMILY RESORT COLONY

Three beautiful mountain lakes situated in 600 acres of woodland on route 590, near Lake Wallenpaupack, Hawley, Pa. Moderately priced cottages and sites are available along the lake shore. For information write or call

W. B. MACKY, 441 KIRK LANE,
MEDIA, PA. LOwell 6-3587

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

Seventy-ninth Year

LINCOLN SCHOOL

PROVIDENCE, RHODE ISLAND

A day and resident, college-preparatory school for girls. Conducted by the New England Yearly Meeting of Friends. Administered in the belief that students should be encouraged to develop thoughtful and discriminating attitudes toward life, a sympathetic interest in the welfare of other people, and an appreciation of enduring principles of value to a Christian world.

Mary Louise Schaffner, Headmistress

Providence 6, Rhode Island

Oakwood School, "where everybody is somebody," is a coeducational intercultural, college preparatory school. Enrollment of 210 and a staff of dedicated teachers work together to develop the fullest potential of every student. All students housed in new fireproof dormitories. Applications now being received for the year '64-'65.

OAKWOOD

Quaker Boarding

GRADES 9 TO 12 INCLUSIVE

For further information write THOMAS E. PURDY, Headmaster



SCHOOL

Coeducational

POUGHKEEPSIE, NEW YORK



Marple Store Antique Shop

STUART AND MABEL BREMILLER

816 WEST SPRINGFIELD ROAD
SPRINGFIELD, DELAWARE COUNTY, PA.

Area Code 215

Kingswood 3-3809

Opposite
Springfield
Friends
Meeting

Open daily
10:30 to 5:30
except First Day

We BUY as
well as SELL:

- FURNITURE
- CHINA
- GLASS
- PRINTS, etc.