

FRIENDS JOURNAL

Quaker Thought and Life Today

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*I*T is not necessary for being with God to be always at church; we may make an oratory of our hearts, wherein to retire from time to time, to converse with Him in meekness, humility, and love. Everyone is capable of such familiar conversation with God.

—BROTHER LAWRENCE

A Cuban Quaker in Exile

. *by Margaretta Cope Curtin*

Let Us Have Anger

. *by Allan Brick*

Some Forms of Private Prayer

. *by Richard K. Taylor*

Seven Senecas in England

. *by Henry J. Cadbury*

*Quaker United Nations Program
Australia Yearly Meeting*

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

The Search for Consensus

VOTING is a less important aspect of decision-making than it is popularly believed to be. Registration of a deep international conflict may occasionally be used as propaganda by one side against another, but such a vote is indicative of the failure of UN efforts to solve a conflict. Sometimes (as with the overwhelming votes protesting the standstill in disarmament or urging the Republic of South Africa to abandon apartheid) a large majority behind a UN Assembly recommendation is intended to create pressure on noncooperating nations. The recording of yeas, nays, and abstentions, even though no problem is resolved, may on occasion be important for domestic public opinion *within* the voting nation. On any issue, voting provides a historical record of position and commitments.

Though there have been many proposals to introduce systems of weighted voting (such as in the World Bank) into the major organs of the UN to correct the imbalance between the many small and the few large nations, few states have shown interest in giving up the prestige of the sovereign equality principle. Furthermore, diplomatic competence is not always a consequence of size.

Vitally characteristic of the United Nations decision process is the search for consensus. Time and time again a resolution is taken by its sponsors to each of the major interest groups, and the language of the resolution is modified to gain all nations' voluntary assent. It is on the basis of such consensus that many of the UN's operating programs in the economic and social area have been established. In the questions dealing with peaceful uses of outer space, it was obvious that the only suggestions that could be implemented were those on which the two major space powers agreed. Therefore, the General Assembly's Committee on Peaceful Uses of Outer Space has avoided voting.

Often, when consensus seems difficult to achieve, experienced diplomats of nonaligned nations find themselves acting as mediators. In the bitter struggle over payment of assessments for UN peacekeeping operations, Chief Adebayo of Nigeria has had this mediatory role thrust upon him. In the Security Council this year, it has been Norway and the Ivory Coast which have been impelled to find resolutions acceptable to all major powers.

At the recent Geneva Trade Conference, a delegate expressed the dilemma thus: "It is an obvious fact that on the basis of simple majority the developing nations can outvote the developed nations at any time; yet what will it avail . . . to reach decisions by simple majority if the defeated minority includes the very countries from whom concessions are expected?" Therefore, a mechanism is now being worked out by which voting can be suspended if any five nations assert the need for a mediator.

Voting on candidates, though a different process, also regularly relies on consensus to avoid open contests.

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Editorial Comments

By WILLIAM HUBBEN

Ecumenical Impatience

WHEN the Executive Committee of the Protestant World Council of Churches met a month ago in Africa (incidentally, for the first time on that continent!) it expressed the regret of many Protestant Church leaders concerning the slow progress at the Vatican Council. This disappointment may also have voiced the impatience of the United States Catholic hierarchy, who had hoped the Council would adopt in its 1964 session the Schema on religious freedom.

This impatience is understandable and may well bring home to the public that no church, no meeting (and also no individual) should ever be judged by present appearance alone. What matters in people as well as in institutions is their potential. The ecumenical scene is full of danger as well as opportunities. We have, nevertheless, witnessed historic changes in Catholicism now that it is emerging from a largely medieval frame of mind. Many Protestants have had to revise their image of the Catholic Church that had been preserved for generations. We have learned about the degree of ignorance that prevents progress, especially in Catholic countries where Protestantism is judged exclusively by its negative features. And, finally, it has become clear that religious freedom means different things to the United States, to Italy, Spain, and South America.

Difficulties like these must not blind us to the fact that the most important progress concerns the change of frontiers between opposing camps. Formerly tensions were strong between Catholicism and Protestantism; now the dividing line runs between Christendom and secularism. It is obvious that this change implies a vast psychological reorientation in both Christian groups.

One encouraging result of recent negotiations is that the role of the layman is being newly recognized—if not discovered. He is under obligation to quicken the life of the church at large. Or is this recognition of the layman's role just one more gift of the clergy? Large, indeed very large, groups within the Church have been allowed to

remain in a passive role for centuries. Pope Paul's planned visit to South America may bring this sad fact home to him once more, as it will also show him to what degree unscrupulous Catholic landowners have ignored his admonitions about social justice, considering them rather superfluous papal exercises in penmanship.

No Church must continue to nourish an intramural faith that despairs of the world and leaves it to its own devices. The call to any Church, Catholic or Protestant, is to be, or to become, an *ecclesia servans*, a Church serving the spiritual and social needs of man. Organized Christendom is impatiently waiting to see this come about.

The Developing Nations

Impatience is also the hallmark of the developing nations. They tend to measure their progress on the standards of highly modernized nations with which they come in contact. Yet their handicaps are numerous: poor climate, disease, a late start, and ignorance. They cannot realize that highly developed nations owe their prosperity to generations of frugally living pioneers in agriculture and industry. Growth is a process requiring the labors of generations. In 1700 Europe was as poor as India. England had many starving people, and this very misery, together with the sturdy national character, created some of the conditions for the industrial growth that eventually came about.

The most indispensable motivation for an underdeveloped country in this process is the universal determination of its citizens to grow. It is not enough when a few leaders of initiative nourish this vision of a better future. The phenomenal reconstruction of devastated Europe after World War II proves how indispensable was the initiative of the nations that had suffered most from this debacle. The individual's drive makes all the difference.

The heavy hand of tradition in primitive countries is often a serious obstacle. People in such areas have been known to follow foreign specialists willingly as long as

the experts are present. But such progress as has been attained has often disappeared rapidly when these specialists depart and when "tradition" (often meaning inertia or absence of leadership) takes over. Many "natives" have little or no concept of the discipline which modern industry, agriculture, hygiene, and education require. Their concept of life and leisure is different. Personal initiative is often less appreciated than in Western culture. The Oriental mind is static, and its great cultural monuments have been mostly anonymous creations, whereas the West cherishes personal initiative and responsibility.

Progress demands that moods and emotions must not determine the pace of life; ideas and rational thinking must replace them. Initiative and social morality will produce high standards of living also in countries with little or no mineral resources, as the history of Switzerland has so impressively illustrated. The nations offering assistance abroad will have to remember these principles

as much as the leaders of growing nations need to teach them to their people.

The role of women in this process must not be underrated. A generation of literate women will always insist that their children receive at least some basic training. It will be of more than ordinary interest to watch the changing position of women in Africa and Asia, notably in Islam, which traditionally has assigned an inferior position to women.

The Impatient Military

The *New Yorker* magazine recently recalled that Lieutenant General Clarence R. Huebner, director of the New York State Civil Defense Commission, predicted in 1959 that within five years most Americans would be living in fallout shelters and would see sunshine only by taking a calculated risk. Mischievously, the magazine added to this reminder the question, "Yoo-hoo, General! All right to come up now?"

Let Us Have Anger

By ALLAN BRICK

IS there a place for anger in a Friend's approach to life? It seems to me that there must be. For anger is present, whether we acknowledge it or not—present most destructively when unacknowledged and repressed. To recognize and accept our anger is, strange to say, to increase the possibilities for rational adjustment and for love itself. This is true both for personal relationships and for action in social concerns.

Anger exists as a potential part of any strong emotion. It can be present at any time that we feel passionately about anything. If we believe that we passionately desire something in a group—or for the group—we are inclined to feel anger toward any apparent obstacles or toward the person or persons who become those obstacles in our minds; similarly, we may feel "love"—a surge of unity—for those who seem to be forwarding our expressed concern. If we repress the anger or negate it, forcing ourselves to think it is not there, it can develop into an unadmitted hatred. It can rear its head shockingly in our relations with others. It can work unmercifully upon us. And all the while we "smile and smile . . ."

Everyone (but especially Friends) must be familiar with the kind of meeting where a surface attitude of "love" and "harmony" is maintained out of fear of what might happen if real feelings and personal differences were brought into the open. Of course it is important

that we weigh our words, cautious of hurting feelings, of being rash. Yet many times what we assume to be caution is really a cover-up for our fear of "bringing things out" and, at times, for our delight in being cynical ("You remember what happened last time?") and even for our desire to do some mumbling and gossiping with intimates after the meeting ("You always know what *he* is going to say before he says it.") This indulgence of cynicism and mumbling, in an atmosphere of apparent harmony, is destructive of the group and of the individuals in it.

It sounds trite, but I think the only way out of this is for us to be frank and explicit in our group relationships, trying to conceal nothing. The goal should be to recognize our motivations and feelings for what they are and to admit them in the group. For example, if in business meeting I am expressing my concern that our Meeting make a public statement of moral and financial support for the Student Nonviolent Coordinating Committee, and if in the heat of debate I become "angry," I might do well to show this *in the meeting*. That is, in words and tone I should be honest about the feeling—not hide it behind discreet tactics and gentle words. The point of such admission should not be a pious admission of "guilt," but an acceptance of one of the necessary *human* (not "evil") elements of my being concerned.

In many Meetings a potentially upsetting issue such as public support of the SNCC is never brought up because Friends feel it would be divisive. A Friend wants

Allan Brick, a member of Baltimore Monthly Meeting (Stony Run) and chairman of the executive committee of the Fellowship of Reconciliation, is assistant professor of English at Goucher College in Baltimore.

to propose such support; he believes fervently that it is his authentic concern; but he "knows" (and perhaps others make haste to inform him) that it would be upsetting. And we must not have conflict in a Meeting! So what he does is to keep it to himself or to mumble about it with intimates. The great irony here is that such refusal to bring the "divisive" concern before the Meeting is precisely what *does* bring conflict into the Meeting—dead-end conflict, because it is unadmitted and unfaced. Such conflict, which is known to exist deep down, and which is not allowed to come to the surface, can incapacitate the group for any real action or progress, even though there may be surface "satisfaction" with a static list of property-keeping and charitable pursuits.

Equally damaging to the genuine health of the Meeting are situations in which a too-early agreement or a too-summary disagreement is reached on a concern that produces conflict. Strong members sometimes moralize and articulate an agreement while others in the Meeting are persuaded not to voice the anger or at least strong discomfort which this push toward unity makes them feel. Similarly, there is the situation where a conflict should have been fully admitted to and sat with, perhaps over a considerable period of time, yet is hastily swept under the rug as something on which Friends "cannot unite"; thus the full realities (and perhaps opportunities) of the conflict are never recognized. Harbored, unarticulated, it festers beneath the smiling surfaces—as in the case of a coerced unity.

This refusal to admit the reality and even the human value of anger also bears upon our philosophy of religion as it relates to social action. When we fail to admit our own anger we tend to suppress and to deny the importance of anger in political action for social justice.

For the first meeting of First-day School last fall, the children and adults in my Meeting met together to see and discuss a film called *The Magician*. This film, circulated widely by the American Friends Service Committee (and used extensively in the Mississippi Freedom Schools last summer) is a kind of Pied Piper allegory. In it a group of children playing on a beach are approached by a man in generalized military dress who begins to fascinate them with sleight-of-hand magic, then lures them to a shooting gallery where, after giving them paper soldier hats and toy machine guns, he sets them all to firing a real shooting-gallery machine gun at targets that graduate from toy animals (such as tigers) to much more humanized toy animals and, finally, to a little-girl doll, at which the children cannot bear to fire until the sign "enemy" is put above her. The bullets rip into the doll, and the children, receiving much drill instruction, march away with their military hats and toy guns, a grim lot.

Several of the adults who saw the film responded in

a way that seems to me fairly typical of Friends. One complained: "It made us hate the military instead of war." What bothered him was the film's admission of an emotion directed against a certain type of person—"the military." Possibly he would have preferred a more reasoned, less dramatic, exposition of the "causes of war"—famine, population explosion, and, in general, the conditions that the agencies of the United Nations are working to alleviate and that an ideal world government would seek to remove. Yet I would suggest that personification of the "enemy" as the military indoctrinators themselves is necessary as a threshold to understanding.

Before any rationality can be brought to the actual causes of war the military and people made agents of the military must be seen for what they are, and emotion—some sort of outcry—must be directed at them. The point here is not hatred; nor is it simply anger that short-circuits right back to the man who is "angry." Rather it is a personal, instinctive sense of exploitation and injustice. What is being done to these children, to me, to my children?! What, who, what forces, are making them into unwitting killers?! This is the feeling that must undergird analysis—must be fuel for the fire of peace-making. Not simply anger, then, but a more cool-headed (yet not cooled-off) "righteous indignation" becomes the feeling when admitted to and expressed.

Jesus whipping money-changers from the temple should not be totally bowdlerized from our New Testaments. Nor is indignation itself the end: the controlled and rational channeling of the anger, once admitted to, gets to be the point, together with cool analysis of causes and of how to act upon them. But "indignation" is the beginning.

For example, the "United States" (which is to say its military and military-thinking men who want to experiment with their new "harmless" anti-vegetation chemicals, their napalm bombs, and their untested destroyers and jets) must be branded clearly as an unjustified intervener in Vietnam, for the very facts of this situation cannot be perceived without such branding, and only if we perceive the facts can we envision realistic solutions. Similarly, no words about the need for peace and reconciliation in Mississippi "speak truth" unless at the same time they express our outrage at the exploitation, terror, and murder of Negroes there.

Thus the expression of anger is inseparable from that of love itself. And "charity for all"—the understanding that all are somehow "victims" and are forgiven—becomes possible only if we allow ourselves to distinguish between some as "victims" and some as "oppressors" in actual social situations. In questions of social action, as in relationships with individuals, we cannot afford to suppress or distort our inner power when it would speak.

A Cuban Quaker in Exile

By MARGARETTA COPE CURTIN

AT a time when almost two thousand homeless Cubans were arriving every week in Miami, the American pastor of the Tenth Avenue Friends' Meeting was offered the directorship of Church World Service, the Protestant relocation agency. The American families in his Meeting were moving away, but because he was reluctant to leave the Cuban members, who needed him, he turned to his refugee helper, saying "I will accept if you are ready, Juan."

Juan Sierra was ready. He had been pastor of a Meeting of one hundred members in Cuba. Here he would serve only fifty of his countrymen, but the problems were formidable. In meeting, he could speak Spanish; outside was a strange country with a strange language.

But he had been endeavoring to prepare himself. In the three months since his arrival, in 1961, he had learned to drive around the city; he had studied the complicated rules and procedure of the government agencies for refugees in Miami and had acquainted himself with the regulations for their resettlement as followed by the four relocation offices: Catholic, nondenominational, Protestant, and Jewish. The most difficult task remained. Feeling that his English was not adequate, he attended night classes. Later, after he took over the Tenth Avenue Meeting's pastorate, he enrolled for the English Center's intensive courses. Two terms of three-and-a-half hours a day, five days a week, were grueling for a man long out of school.

His work is not only for Cuban Friends; his mission extends to all who are troubled, Catholic or Protestant. In the rush years before the blockade, he would meet planes from Havana and take refugees in his car to the old Tamiami Hotel, where the government housed them for their first twenty-four hours, then would drive them the next day to register in the Freedom Tower and would guide them through the perplexing hours of interrogation before taking them to "Welfare" for their first checks. Most difficult of all was to find housing in crowded Miami.

He has begged tomatoes from farmers and stale bread from bakeries; the allowance to refugees without work is not sufficient for the high rents of a resort city and the hunger of large families. Always there is need for clothing, in many sizes, for men, women, and children. Once they came with little, but now with only what they have on.

Margaretta Cope Curtin, a one-time Philadelphian who has spent much time in Cuba and now lives in Miami, has devoted herself for the last few years to work with Miami's many Cuban refugees.

Conditions change from year to year, but basic problems remain the same. It is still true, though the stream of refugees is but a trickle compared to those earlier times, that at any hour of the day or night Juan Sierra may receive a call for help from the bewildered new exiles who continue to flee Cuba in little fishing boats.

Fortunately, Juan is a resolute man. All his life he has shown determination. It was not easy, nor was it customary in his native land, for a youth born in a remote north-coast town like Banes to go to Havana, the capital, to put himself through the University. Juan was there six years, working while he studied engineering.

It was in Havana that he met Hortensia, who was preparing for a teaching career. In 1934 they were married; in 1936 they made a joint decision: to dedicate themselves to their Quaker faith.

Those were busy years. Four sons were born. Juan was pastor of Friends' Meetings and assistant principal or principal of Friends' schools in Banes, Gibara, and Puerto Padre in Oriente Province—that province which soon was to be remembered as the birthplace of Fidel Castro and the Revolution.

It had been in Oriente, also, that the Quakers first labored. In the early 1900's, a Friend named Martin, making a sea trip from Jamaica to Philadelphia, chanced to be talking with the captain while passing Cuba. Captain Baker remarked that his company, United Fruit, would like to have missionaries in the section of Oriente where it was soon to start operations, possibly because of the location there of the Nañigos, devotees of a quasi-religious cult allied to the voodoo circles of Haiti, or possibly because missionaries tend to uplift the populace in general. For whatever reason, there was donated to the Friends for mission work in Cuba, through or by Captain Baker, the \$2,000 which led to the coming of Emma Phillips to Gibara.

She was an unusually competent young woman who had been a missionary in Mexico and a teacher of Herbert Hoover. With her came Sylvester and May Jones, an American couple, and two young Mexican Friends, Francisco Martinez and Maria Trevino.

Midwestern Friends continued to sponsor the Meetings that sprang up. And it was in Banes, when he was between eighteen and twenty, that Juan had joined one of them. At Matanzas, less than a hundred miles from Havana, Friends studied at the seminary with the other Protestant denominations, who divided the country and worked harmoniously together. When Castro rose to power, no one dreamed he was other than he seemed, a

religious man who wore a Catholic medal around his neck on a gold chain.

The seizure of schools began in 1960, but it was not until May of '61 that Castro shocked everyone by appearing on television to announce that the revolutionary government would take over all private schools, religious or secular. Only the very poor attended the public schools of Cuba, which were universally primitive and ill-equipped; this was, therefore, a severe blow to freedom.

That was the year which was to change the life of Juan Sierra, who was then executive secretary of the Yearly Meeting at Holguin; Hortensia was teaching Spanish and Spanish literature in the high school. Their third son was then thirteen years old. In the school he attended the government introduced several Communist teachers, who required each pupil to answer the roll call with some appropriate slogan, such as "Down with the Yankis!" One day, when the young Sierra's name was called, he said boldly, "God is love." Such defiance was dangerous. Proud though he was of their spirit, Juan was afraid for his sons, and wondered what he should do.

The decision was taken out of his hands. One night he heard two shots fired directly in front of his house. Three milicianos came with machine guns, asking the crowd that gathered, "Where did those shots come from?"

The crowd replied, "The shots came from here." Although they had arranged it all, the milicianos now made it appear that the Friends were guilty.

They demanded admittance. Juan protested, but had to let them in to search for the weapons the gentle pastor did not own. On this excuse, the school and the Meeting were taken over: buildings, bank account—everything was seized.

For a time, Juan led his students to a camp in the Sierra Maestra Mountains. But this was no solution. He decided he must confront the government; it was inconceivable that such things could happen in democratic Cuba.

That they *could* happen, two interviews with the minister of Education convinced him. Inasmuch as in both of them he said, "Now we have no religious liberty," it was small wonder that when he asked leave to take his family to Mexico to teach illiterates his request was refused.

Those were anxious days. The Sierras had no means of support; but worse, Joel, twenty-six, and Jorge, twenty-three, could be forced into the Milicia. Luckily, through friends in the United States, Juan managed to arrange their escape. There were two more months of waiting before Juan, Hortensia, Daniel, and David, with the help of a shipping-line official whom Juan knew personally, fled on a freighter and reached Florida.

Long before we met, I knew Juan's understanding

voice over the telephone. My first appeal to him concerned a student who had been a political prisoner. Because of Juan's visits and kindness and the aid of a representative of the American Friends Service Committee, this young man is no longer despondent and without hope of an education. He is attending Friends University in Wichita, Kansas, and has joined the Society of Friends.



Juan and Hortensia Sierra

Recently, when a Philadelphia Friend came to Miami, we accepted an invitation to visit the Sierras, finding our destination a modest one-story house with a sign in front reading, "Iglesia 'Los Amigos.'" The Meeting and the pastor's house are both under one roof. The Meeting is a room only ten by twenty feet in size, but there is space for fifty metal folding chairs, a piano, and a reading stand.

Hortensia, Juan's serenely beautiful wife, ushered us into a tiny office behind the meeting room; there she was caring for two black-eyed refugee boys of one-and-a-half and five while their mothers were at work. Once they had kept an eight-month-old baby; always there are visitors, she explained, until the families get settled.

Then Juan came in. He is one of those slender Cubans whose age it is impossible to guess; his worn, expressive face was transformed by a warm smile when he spoke of his people. Some of them had come to Miami before the Revolution. The heads of ten families, therefore, were able to become naturalized American citizens—a privi-

lege denied to refugees, each of whom, like Juan himself, has a blue card and a number. Fifty of the blue-card families, Friends or "friends of Friends" who had attended meeting while in Miami, are now relocated in other parts of the country. Those who remain no longer receive relief; and like the pre-Castro Cubans they have humble jobs.

They plan to stay here, or at least to stay until conditions in their country are changed. Among them are several teachers, a certified public accountant, a bank manager, and an engineer who now paints automobiles. The other men work in shoe factories or make picture frames; the women who are able to find employment run power machines or are otherwise engaged in the fashion and clothing industry. None of them are prosperous; none follow their former professions.

The two Sierra sons who are still at home attend Dade Junior College at night. In order to do so, they must earn their way by working all day: one in a plant that makes aluminum paint, and the other cutting and delivering rugs. The two oldest sons have completed their education and are living in Kansas and Texas.

Juan and Hortensia showed us around the building: the kitchen, where Friends have lunch together once a month after meeting, with each family bringing food; the narrow hall, with tiny bedrooms branching out for the four Sierras and their frequent visitors. Everything is immaculately clean, sparsely furnished, and on a scale unbelievably small.

The following Sunday I went to meeting for worship at Tenth Avenue in the company of another Friend, a former Philadelphian now living in Miami. It was moving to see so many brave people who had lost everything gathered together for worship.

As he walked with us afterward to our car, Juan told us about the organization called Cuban Protestants in Exile, of which he formerly had served as president for two years. Until recently, he told us, the Cuban Friends in Miami have been supported by the Five Years Meeting, aided by North Carolina Yearly Meeting. Now they must take on more of the financial burden themselves. The members of the Meeting are few in number and are barely able to gain a livelihood, but, with the same faith that has sustained Juan through all his tribulations, he looks to the future. Somehow, he believes, the Tenth Avenue Meeting will find a way.

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Seven Senecas in England

By HENRY J. CADBURY

EDWIN BRONNER'S article in the January 1 FRIENDS JOURNAL brings together two matters of very topical contemporary interest. One is modern curiosity about the history and languages of the emerging African peoples. The other is the Seneca Indians of Western New York, for whom Philadelphia Friends have felt keen concern since the 1790's and particularly in the last year or two because of the action of the United States Government in dispossessing them of land guaranteed to them by treaty. (The non-Quaker public feels interest in them, too, as was shown a few weeks ago when an anonymous manuscript journal of a Quaker visitor to them in 1798 was sold at auction for \$800.) The link in the article between the aborigines of two continents is, of course, that remarkable Quaker woman of Sheffield, England, Hannah Kilham. In both contexts her significance is her pioneer effort in the translating and reducing to writing of native languages.

Her work on the Seneca language (1818) is the earlier and the less known. Edwin Bronner reports on a letter that she wrote in 1821, telling how she had met a group of Seneca Indians in England. One cannot but ask how Seneca Indians came to be in England, and how they became known to Friends there.

On the very same day that I read "Hannah Kilham, Rediscovered" in the FRIENDS JOURNAL I stumbled by chance upon the answers to these questions—a case of coincidence and of serendipity. There was no Friends' periodical in Hannah Kilham's day (1774-1832), or at least nothing except a slender annual necrology of ministers and elders deceased, called the *Annual Monitor and Memorandum Book*, published at York annually, beginning in 1813. It has, besides the obituaries, blank pages for memoranda and a few miscellaneous articles. By good chance I came upon two of these articles (No. 7 for 1819 and No. 8 for 1820) which give a pretty full contemporary account of Seneca Indians in England in 1818. It begins as follows: "About the close of the year 1817, two Americans, with a view to pecuniary advantage, succeeded not without some difficulty, at a council held with the Seneca Indians resident on Buffalo Creek, in procuring seven men of that nation, one of whom was a chief, for a stipulated sum to cross the Atlantic and for twelve months, to exhibit their warlike customs, their manners of life, etc. in this country."

Then follows the Indian name, the English name, and the age of each of the seven. The chief was Senungice or Long Horns, aged 41. They were accompanied by an interpreter, Augustus C. Fox, who had been a trader amongst the Indians for upwards of twelve years. Their

itinerary included Liverpool, Manchester, Leeds, York, London. In each place they were put on public exhibition. "After leaving London in the autumn of the same year they were taken by way of York to Newcastle and into Scotland. They afterwards embarked for their own country; and intelligence has been received of their safe return."

At Leeds a Friend was twice introduced to their lodgings to look at them and to inquire into their history from the interpreter. The chief recognized the visitor as a Quaker, saying, "The Quakers in this country look like the Quakers in America and I suppose they are friendly to each other." His address is given at length in the style familiar to us from other Indian-Quaker interviews. He mentions Yochgee (William Penn) and his treaty with them and the more recent gift from Friends of oxen, ploughs, and a resident blacksmith. Next day an address was made in reply, by the English Friends, with words of friendship and advice, deprecating the Senecas' military display and their addiction to drink and advising them to move over from hunting to agriculture and to learn English so as to be able to read the Bible. Evidently the Friends at every turn regretted the exploitation and moral risks involved in the tour of this Indian troupe.

At York, on the 5th of 5th Month, they were invited to breakfast with several Friends at the Retreat, and again the exchange of serious comments is recorded. In London just after Yearly Meeting they were again in contact with a group of Friends; the conversation is reported, as is a letter with a fable which had been sent them by John Broadhead of Leeds. (He had been, I think, their first contact with Friends.) While their performances at one of the London theatres seemed to Friends a demoralizing influence, their ability in learning to read, especially the "strong talents and diligent application of one of them" (Red Bear was his English name), greatly encouraged the London Quaker committee appointed to promote their instruction. A woman Friend was among those present at York. Hannah Kilham, however, is not mentioned by name.

The whole account deserves reprinting. Probably more information will come to light elsewhere. Meanwhile let me draw a moral. Edwin Bronner ended his article with a "commercial" on behalf of giving old letters to Quaker libraries. I would underscore also the importance of maintaining contemporary recording of history in Quaker periodicals more fully than was done in the *Annual Monitor* a century and a half ago. For example, as members of the Friends Historical Association know, its *Bulletin* as recently as 1955 published a good summary of Hannah's African missionary interests, written by Elwood Cronk, and in 1960 its British counterpart, the *Journal of Friends Historical Society*, had a compre-

hensive article on her linguistic work by P. E. H. Hair, the scholar of Khartoum mentioned by Edwin Bronner.

P. S. The expectation of further information was fulfilled more promptly than I anticipated. On January 5 Edwin Bronner received a sale catalogue advertising some papers about Senecas in England. Acutely, he noticed this at once and quickly ordered them for the Haverford College Library, where they were received before this article could be set in type. One of the papers is the original farewell letter to the Quakers from the Indians before they left England, with the crude signatures of two of them in their newly learned writing and a delightful drawing of three deer. Another is a printed copy of a letter from the same Indians, dated "Buffalo, 1821," accompanying the gift of six brooches to six named British Friends and reporting that they had joined a new Christian group among the Indians.

The Pique of Hysteria

By ALBERT FOWLER

IN his recent book, *Contemporaries*, Alfred Kazin says flatly that the world is not going to blow up. People only think it is. "It is a wish for the apocalypse that lies behind the continued self-muttering that the world is about to blow up." . . . This enmity between the self and the world is the product of the literary imagination over the past two hundred years, bolstered by the brilliant arguments of men like Nietzsche and Freud. . . .

It is no longer recognized, and it appears to be almost impossible to recognize in the face of the present belief in freedom, that sane limits on military and political power have to be balanced by sane limits on individual power. When these limits are breached for the individual, it is inevitable they will be breached for the State; and the balance can be restored not by changing the military or political situation but by changing man's picture of himself. . . .

The freedom modern man finally achieved during the eighteenth century through the French Revolution and the accompanying Terror was won at great cost, and the severity of the experience has survived down to the present in such proverbs as "Eternal vigilance is the price of liberty." To a considerable degree the issue of individual freedom has set him not only against church and state but against society itself. Was the effort he made to rid himself of dictatorial authority so tremendous that it left him with an abiding fear of having to fight the whole battle over again if he ever let down his guard? . . .

Modern man has never outgrown the conviction,

These brief excerpts are from a longer article by the same title in the Autumn 1964 issue of the *Colorado Quarterly*, from which they are reprinted by permission. Albert Fowler is a member of Radnor (Pa.) Meeting.

rooted in the French Revolution and the Enlightenment, that his creative life was being throttled by church and state, abetted by every institution of the status quo, and that only by supreme effort could he safeguard his good qualities and allow them room to develop.

Even after he had successfully curbed the dictatorial power of church and state, his conviction grew that the individual was in danger from the authorities, victimized by the organs of society, and threatened by the rigors of regimentation. Nietzsche gave the conviction a wider perspective when he spoke of the instincts of wild, free, prowling man up against the terrible bulwarks of social

organization, and Freud added a new dimension with his assertion that the personal suffering required by organized society cannot be diminished and that further surrender by the individual might even lead to the extinction of the human race. . . .

By transforming the invisible into the visible, the intangible into the tangible, the once-upon-a-time into the here-and-now, science is forcing modern man to deal in practical terms with what he has long been content to consider a figment of fantasy. Science is now demanding that the literature and culture of the West face the responsibilities they have so far refused to own.

Some Forms of Private Prayer

By RICHARD K. TAYLOR

GOD requires only one thing of us, said an ancient mystic, and that is that we look at Him continually. How may we establish in ourselves that sense of God's presence which comes, says Brother Lawrence, by continually conversing with him? How may we know Paul's experience, which he called "The energy and power of Christ at work in me"? In the manifold decisions of life, how may we be open to what God is saying to us?

I have found it useful to establish some guideposts throughout the day which serve as reminders of the need continually to relate to God. The suggested ways of praying which follow probably will not be helpful to all. The important thing, it seems to me, is not to adopt one particular way, but to experiment with prayer and find the way that is most satisfying.

George S. Stewart, in *The Lower Levels of Prayer*, writes:

Instantly, with the return of thought and awareness after sleep, the good and evil influences which affect life become operative in a specially forceful way. Many a day is made or marred by these first moments and by the response we make then to the calls of life. It is wise, therefore, to prepare a way by which the first thoughts and first responses are turned God-wards.

"Let the first thought and the first word belong to Him to whom our whole life belongs," writes Dietrich Bonhoeffer. And C. S. Lewis says:

The terrible thing, the almost impossible thing, is to hand over your whole self—all your wishes and precautions—to Christ. . . . That's why the real problem of the Christian life comes where people don't usually look for it. It comes the very moment you wake up each morning. All your wishes and hopes for the day rush at you like wild animals. And the first job each morning is just

shoving them all back; just listening to that other voice, taking that other point of view, letting that other larger, stronger, quieter life come flowing in. And so on, all day.

Muriel Lester, in her *Ways of Praying*, suggests one way this can be done:

Immediately you awake set your first thought on God. Keep your mind on Him for a few seconds. Do not think of Him subjectively, as to your relation to Him, your failures, your sins, or your needs, but rather objectively. Think of Him as shining beauty, radiant joy, creative power, all-pervading love, perfect understanding, purity and serenity.

Sometimes it is helpful to go over slowly in the mind the words of a hymn or a Biblical passage or to make such an affirmation as "This is the day which the Lord hath made; we will rejoice and be glad in it." A help in focusing the mind may be meditation on a particularly meaningful statement like Martin Buber's "Creatures are put in my path so that I, a fellow creature, by means of them and with them, may find the path to God."

There must be a thousand other methods and variations on this; the important thing, before getting caught up in the plans and pressures of the day, seems to be finding a way to relate to God and seeking the path of obedience to His will.

The variations of morning prayer, I suppose, are almost infinite, but I have found two especially helpful. One, which might be called "visualization," involves simply thinking slowly about the coming hours and the situations to be met, giving particular thought to one's relationships to people and to the kinds of circumstances which may most easily trap one in self-centeredness, and asking that God be present in each situation.

The second approach is more ordered, involving:

1. Finding a relaxed and worshipful attitude, perhaps together with one's spouse or in a family circle.

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is executive director of the Fair Housing Council of Delaware Valley.

2. Reading carefully and thoughtfully a passage from the Bible or other devotional literature.
3. Asking yourself: "What truth is here, what viewpoint that is new and applies to me?"
4. Asking: "What is the meaning of this for my own life?"
5. Asking: "What do I intend to do about this?" and perhaps making a simple resolution on how this intention is to be carried out.
6. Offering this resolution to God and asking Him for help in making it part of your life.
7. Remaining in quiet, waiting for God's blessing.

One thing that I like about these two approaches to morning prayer is that they relate the worshipper's prayer to his daily activities. It is all too easy to repress fine thoughts in prayer and then to forget all about them in the hustle and bustle of the day's work, but when we meet the situations we "visualized" we probably will be reminded that we asked God to be present in them. Are we being open enough so that He can find expression here?

For many of us there are definite levels in the quality of our relationships to other people. Some such relationships are deep, but too often they are superficial, glancing rather than penetrating—only half regarding the other person, and too self-concerned to cross the gap between. Perhaps we will find that the depth relationship will be more likely to come as we are able to open ourselves to God during the day. Thoreau said that God is never more real than in the present moment. Each situation can be a new beginning with God. To remember Him and speak to Him again and again through the day is part of that conversation which Brother Lawrence found brought God closer.

There are innumerable ways of turning to God on any occasion. Sitting at a desk, riding through traffic, making a bed, going to an appointment, talking to someone—any of these can be a time for worship. We need not go apart; we need only to recall God's outreaching love and to think what he might want us to do or to discover in this moment. When the tensions of the day close in, we may find it helpful to say, "Christ be with me," thereby reaching out to his living presence for serenity and direction.

The end of the day seems a good time to set aside a period for ordered prayer. Most of us are very active during the day, and we may suffer from a rush of thoughts that impedes our quiet recollection of God. Often it is difficult to switch from intensive involvement in family life, concern for world events, job responsibilities, or other activities to thinking about God and his ways with us. One way to counter this difficulty is to have definite

guideposts in prayer which will impose a rhythm and pattern on the racing mind.

One traditional form of prayer serves this purpose very well by carrying us through the steps of thanksgiving, praise, contrition, dedication, petition, intercession, and communion. But sometimes our thoughts and feelings dart ahead too quickly to submit to such discipline, or for some reason we simply cannot bring ourselves to such ordered prayer. When this is the case, I find another very simple method of prayer most helpful. It involves merely letting all the racing thoughts and emotions come to the surface and holding all of them, even those of which I am ashamed, up to God, acknowledging His Lordship over every aspect of my life, and saying repeatedly, "This too is thine."

Friends Meeting

By WINIFRED RAWLINS

What is this strangest of all foods
Which we who gather in this room
Can eat, and leave obscurely blessed,
Yet cannot say what moves our hearts
To sing a new and stronger song?

This faltering silence holds no line
To plumb the inward, nameless sea;
Like restless fish we plunge and dart
Or float in shallows near the shore,
Longing to meet the buoyant tide.

When words break through the cloud of quiet,
Hungry, we reach and pull them in;
As fruit on overhanging boughs
Is stripped and savored, so we search
Yet seldom find the truth we crave.

We are fed otherwise, and well;
Through failure steals the fugitive love.
As each one waits, unsatisfied,
Bearing his neighbor's stumbling words,
Bearing our human finitude,

The alien phrase becomes a hand
Groping for ours; from each to each
Compassion binds us like a net.
Love draws us to its breast to nurse.
Despite all setbacks, we are fed.

THE FRIENDS JOURNAL is changing its mechanical addressing system. Since each name and address must be transferred to a new plate, there is always a possibility of error. Subscribers who fail to receive any future issues should notify the JOURNAL's circulation department.

Keepers of the Dream

By CHARLES C. WALKER

THE occupational hazard of peace workers is despair. Not without reason! The forces driving nations toward war are so obvious and apparently so overwhelming that a feeling of helplessness in the face of doom pervades the daily lives of millions of people.

Who really believes in peace any more? Inevitable peace was to have been the by-product of inevitable progress. Now both banners lie in tatters. "What can war but endless war still breed?" asked Milton, and that hereditary line remains unbroken. At one level of thinking, war has become unthinkable and absurd. At another level, war has become the sovereign master against whom it is useless to rebel. Even the gesture of rebellion is dismissed as neurotic or pathetically utopian.

"Affairs are now soul-size"—but they always have been. The will to destroy has always vied with the will to create and conserve. Heretofore, the destroyers have labored under limitations of technique and geography, but now the will can be matched by means. Millions are at the mercy of the few, but mercy is the forgotten beatitude.

Even in this extremity we cannot plead that we are merely slaves chained to the war chariots of history. By the dim light of conscience, or the glimmerings of whatever freedom remains in the human mind and heart, we can see the lineaments of our responsibility: man decides. If we are engulfed in the apocalypse, it will not have been the dispensation of an inscrutable Divinity or the ineluctable outcome of mechanistic forces. It will have been the result of human decision.

Whatever the failings and shortcomings of peace workers, there is one mission they must never betray: to be keepers of the dream. Out of frustration may come the full complement of negative responses—defections, withdrawals into privatism, mutual recriminations, and various forms of adventurism. Much can be forgiven, but not the abandonment of hope.

Not the blind hope that "believes because it is impossible." Not the foolish hope born of illusory panaceas. The hope we hold is nourished at its deepest levels in religious experience: in those moments of awareness when we realize our kinship in the great human community where there are no longer aliens or enemies. It is nurtured by the example of those throughout the centuries who willingly endured suffering and martyrdom in its service. It is confirmed in the realities of developing

Charles Walker, a member of Concord Meeting, Concordville, Pa., is college secretary of the American Friends Service Committee's Middle Atlantic Region and editor of its *MAR News*, from which the above article is reprinted.

societies where peace is seen not as a distant goal but as the precondition of orderly and creative human growth.

We may see one day (sooner than we can now believe) a gathering of the forces of hope, even from far corners of the world—an emerging sense of expectancy before which seemingly insurmountable obstacles will yield. The dawn of peace may not "come up like thunder," but, rather, imperceptibly—quite likely in the twentieth century.

It is, after all, "not so wild a dream."

Builders

By BEATRICE SAXON SNELL

I was Nimrod
Who built the Tower of Babel.
Bold and magnificent
My great design,
Perfect in stress and span.
Not for myself I wrought,
But for man's glory
Who is creation's lord,
And vied with Heaven.
The tower my mighty intellect conceived
Brought man confusion.

I was Noah
Who built God's wondrous Ark.
Bold and magnificent
His great design,
Perfect in stress and span.
Not for myself I wrought,
But for His glory
Who is creation's Lord,
And gave Him worship.
The ship His mighty intellect conceived
Saved man from ruin.

The Open Hand

By CARL F. WISE

When I consider this imperfect me —
Ignorant of what I best possess, guarding
My tight-fisted praise with jealousy
But free with blame, with fat intention larding
My lean deeds, hedging my grace to please
My timid mind, and content that conscience' prod
Should dull itself on privilege and ease —
I wonder at the open hand of God:
The rising sun still dripping from the sea,
Beauty made permanent in paint, the line
Of melody along a brook—such free
Innumerable gifts are mine, all mine.
When I forget my gratitude for song,
Let me know death. I shall have lived too long.

Australia Yearly Meeting

THE second Yearly Meeting of Australian Friends was held a few miles north of Sydney from January 5th to 8th. The site bordered on natural bushland, with distant views of sea and of tree-covered hills.

This Yearly Meeting will be remembered for the underlying sense of unity which prevailed among 150 Friends differing widely in outlook. As the concluding Epistle expressed it: "We have rejoiced in the variety amongst us. The diversity of our capacities and the potential of our young people enable us to go forward in faith that creative imagination will give unity and power to this variety."

The theme of creative imagination was prominent in the second James Backhouse lecture, delivered by Clive Sansom, the Quaker poet from Hobart, Tasmania. He dwelt upon the role of imagination in art, science, and religion, showing how each of these is related to the others, especially through the part played by the imagination of creative thinkers. The imagination of children, he thought, is often stifled by the conventional processes of education; imaginative vision can be a manifestation of the Holy Spirit, with power to change our lives.

Friends paid tribute to David Hodgkin, retiring as Presiding Clerk after eight years of service which have seen, among other developments, the establishment of Canberra Meeting and the change to Yearly Meeting status. He is succeeded by Richard G. Meredith, a member of the staff of Friends School, Hobart. Jean Richards is his deputy.

Reintroduction of National Service for young men gave a sense of urgency to the session dealing with Friends' peace testimony. Both young and old felt the need to emphasize not only their conscientious objection to war and killing, but their conscientious *objective*—that is, their determination to take positive action for reconciliation and for building a world in which war would be unthinkable. In facing the issue of conscientious objection to military service Friends should seek the same corporate guidance from God that they seek in meetings for worship and business.

A restatement of our peace testimony was made in modern terms, taking account of such factors as nuclear warfare and the use of propaganda to gain control of men's minds, which were unknown to Quakers of three hundred years ago. Is Christian pacifism relevant in a world of conflicting ideologies, mounting tensions in Southeast Asia, and bitter racial prejudice? These are only a few of the problems which challenge our convictions as Quakers that war is totally opposed to the way which Jesus shows us.

However, more is demanded of us than mere war resistance. Friends agreed to foster peace research, perhaps financed by voluntary "taxation." We agreed to explore the possibility of a Quaker delegation to Indonesia and Malaysia, to broaden and deepen both our own and wider Australian understanding of these countries.

Another subject fully discussed was Friends' membership in the Australian Council of Churches in view of the Council's adoption of the new basis of membership, as defined at Delhi. Uneasiness was expressed at this more "orthodox" basis; no

change in our affiliation is to be made at present, but we are to make our position clear to the Council.

One afternoon was spent as guests of Sydney Friends on a boat trip on the harbor. The session that evening was tragically interrupted by the sudden death (from a heart attack) of Ludwig Hirschfeld, a much loved and valued member of Melbourne Meeting.

Yearly Meeting was preceded by Young Friends Camp, attended by over sixty, and by a summer school with about the same number. Talks showed the need of the Society for a new dynamic faith.

Yearly Meeting of 1965 did not, perhaps, reach the height of inspiration of last year, but it brought home to Friends that they must be forward-looking and must shun complacency.

WILLIAM T. COOPER

Book Reviews

ALL THE KINGDOMS OF THE EARTH. By NORMAN K. GOTTWALD. Harper & Row, New York, 1964. 448 plus xv pages. \$7.00

Norman K. Gottwald is professor of Old Testament at Andover Newton Theological School, a leading scholar in his field, a beloved teacher in his classroom. This book, which deals with the heart of Old Testament thought, is the mature product of long study.

The prophets, until rather recently, were an enigma. The grandeur of their words needed more than a theological explanation. Some said it was genius, some, mental abnormalities. Recent years, however, have removed Hebrew history from its chronological place as "primitive beginning" to put it approximately midway in the written story of civilization. The prophets were provincial neither in geography nor in time.

With appropriately wide horizons, Professor Gottwald discusses the historical influences and the political setting as they shaped the forms of prophetic thought. He brings increased respect for the men of whom he writes, and, more important, inspires to the informed commitment needed in each succeeding age, even though the word "prophet" is customarily reserved for Old Testament times.

Every First-day-School library should own a copy of this book, which teachers are encouraged to read. A complete index and a topical bibliography make study a pleasure.

MOSES BAILEY

RELIGION AND THE CONSTITUTION. By PAUL G. KAUPER. Louisiana State University Press, Kingsport, Tenn., 1964. 137 pages. \$3.50

Paul Kauper, Professor of Law at the University of Michigan, a distinguished lawyer, teacher, writer, and Protestant lay leader, presents here an analysis of the legal aspects of church-state separation. His thesis is that deciding under what conditions government money may be given to religious schools raises exceedingly complex and subtle questions of jurisprudence. There are no pat answers. One must decide between the Constitutional prohibition against the establishment of

religion by government and the right of citizens to have free exercise of religion.

On the whole, if I read him correctly, Mr. Kauper sees no strong objection to having the government pay for bussing students to religious schools; this he considers to be in the nature of a public welfare program that merely guarantees students their right to free choice of schools and of religious practice. On the other hand, he finds no Constitutional support for religious observances in public schools.

The book takes careful reading; it is a technical treatment of the subject that probably will appeal more to lawyers than to laymen.

GUSTAV GUMPERT

I BELIEVE . . . By KATHLEEN LONSDALE. Cambridge University Press, London, 1964. 56 pages. 95 cents

Kathleen Lonsdale is a D.B.E., an Sc. D., and a person of such uncommon competence as to dismay a common reviewer. She is also a Friend who demonstrated the depth of her Quakerism by going to jail for refusing to register, leaving three children at large. It is the greater pleasure, therefore, to say that this eighteenth Eddington Memorial Lecture is wholly worthy of its distinguished author.

When Friends say that Quakerism is an experiential religion, as they are fond of doing, they often seem to imply that creedal religions are not. But every religion is an experiential one, even if in creedal forms the experience one should have is prescribed in advance. Kathleen Lonsdale's experience parallels that of many another Friend by convincement who comes to Quakerism because his creedal experience has been unsatisfactory. You can usually tell him by the negative strain in his thought—something the birthright Friend sometimes has difficulty in understanding. Both should be equally Friends by conviction; but there is a difference between saying "I am a Friend because the creed failed to nourish my spirit" and "I am a Friend because my spirit has always been fed."

This is not to imply that Kathleen Lonsdale spends most of her time telling why she is no longer a Baptist. Her principal thesis is that religious truth and scientific truth are not mutually exclusive categories. Rather, every honest search for truth

complements every other search. This thesis is no more (and no less) than the ancient Quaker doctrine that all of life is a sacrament.

So brief a presentation does scant justice to this slender volume. It should prove popular with First-day Schools in the late-teen-age and adult classes. There is at least one thought worth a discussion on every page. At ninety-five cents a copy, that comes out to something less than two cents a thought.

CARL F. WISE

THE SEARCH FOR IDENTITY: *Essays on the American Character*. Edited by ROGER L. SHINN. Harper & Row, New York, 1964. 193 pages. \$4.00

What do Americans (thirteen in this symposium) think of themselves? Certain general agreements emerge here.

Mostly children of voluntary immigrants, we still act from a consciousness of freedom — hence each generation's intention to break off from the imperfect past. Because of our prosperity and success, we see America as the home of the invincible — an attitude that today's situation cannot support. We must, in Herman Reissig's words, "give up trying to play God around the world without retreating to isolationism" — a dangerous tendency evidenced by the self-absorption of our recent creative writing and made more terrifying by the technological tools science has placed in our hands.

The American conscience, with its ideal of a perennially innocent "nation under God," too often revealing little understanding of our religious heritages and only the shallowest of commitments, must be judged by its effect on social relationships. The Civil War disclosed a split in our psyche (plastered over for political reasons by the Founding Fathers) which will not heal until we are united in fact.

Many hope with Senator Eugene McCarthy that our future mistakes will be made "because of an excess of trust rather than because of an excess of mistrust."

RUTH A. MINER

NO NEW MORALITY: *Christian Personal Values and Sexual Morality*. By DOUGLAS RHYMES. The Bobbs-Merrill Company, New York. 155 pages. \$3.50

Echoing and elaborating on "the new morality" already set forth by John Robinson in *Honest to God*, Douglas Rhymes, Canon of Southwark Cathedral in England, is concerned to emphasize the point that this is not a new morality, because in fact it follows closely the approach of Jesus to ethical questions and dilemmas. The author, who several times quotes from the pamphlet, *Towards a Quaker View of Sex*, protests against a theory of moral conduct which is rooted in obedience to a law and champions the view that "goodness is determined by the adequacy with which an individual is to live his life in its wholeness"—that is, by a standard of personal responsibility.

Douglas Rhymes makes a point not developed by Robinson, but one which Rabbi Joshua Liebman stressed in his book, *Peace of Mind*: In order to love one's neighbor as oneself, it is truly necessary to know and love oneself. This is the opposite of selfishness and is the best deterrent to the exploitation of others, in sexual or other ways. Says Rhymes, "Lust arises

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from too little, not too much, self love." True love of another person produces chastity without the need of rules, which is just what Robinson says in his pamphlet, *Christian Morals Today*.

Most of this book is on the subject of sexual ethics, with reference to the practical moral problems faced by young people and married couples. It is relatively easy reading, and it makes a good companion piece to *Towards a Quaker View of Sex*.

LARRY MILLER

JESUS, PAUL, AND JUDAISM: *An Introduction to New Testament Theology*. By LEONHARD GOPPELT. Thomas Nelson & Sons, New York, 1964. 192 pages. \$2.95

This paperback is the translation from German of half of a book issued ten years ago. In spite of that and of the rather forbidding introduction of the term "New Testament Theology," it will come with freshness to any careful reader. The author believes that the understanding of Jesus and Paul is best organized on the question of their relation to Judaism. Everyone knows that both these men were in tension with this Jewish environment, and familiar incidents in the gospels and Acts and discussions in Paul's letters, especially Galatians and Romans (chapters 9 and 11), emphasize the central importance of these issues. But there is much that is original or unconventional in the way Professor Goppelt interprets the matter. He believes Jesus rejected Judaism as much as Judaism rejected him, and that he had a secret authority deliberately hidden from those who crucified him.

Throughout the book the author is concerned not so much with what happened as with what it meant to the early church and to Paul. He assumes that it meant the same to Jesus himself. And of course he assumes that what it meant to them is objectively valid.

HENRY J. CADBURY

REVELL'S GUIDE TO CHRISTIAN COLLEGES, 1965-1966.

Edited by MARDEN L. PERRY. Fleming H. Revell Company, Westwood, New Jersey, 1964. 160 pages. \$4.95

What is the college really like? How severe are the academic pressures? What is the cultural and social climate on the campus? Do the students care about much beyond grades and having a good time? How much emphasis is there on athletics? Is the guidance program a good one? Does the college have a meaningful religious orientation? How honest is the information in the catalogue?

Among many others, these are questions raised by the high school student, his parents, and the counselor as the search goes on to determine the colleges to which the student should apply. As general pressures for admission increase, colleges farther from home and those less well known will be considered. The problem of obtaining reliable information is intensified.

College publications, interviews with college representatives and alumni, and campus visits are among the sources of information; but the college guidebook has become an indispensable aid to all concerned with college admissions. Among the valuable books in this field is *Revell's Guide to Christian Colleges, 1965-1966*, directed at assisting young people con-

cerned with locating Christian colleges which try to recruit, train, and inspire men and women for "genuinely Christian leadership." The colleges included—"Christian and church-related colleges, universities, and Bible schools"—are arranged by states, and the typical college-guide details concerning accreditation, degrees, admissions, and expenses are provided for each. Statements on church affiliation, religious character of the student body, chapel attendance, religious groups on campus, the availability of nearby churches, and required statements of faith constitute the unique information in *Revell's Guide*. With few exceptions, regulations governing the use of cars, tobacco, and alcohol are added, usually in the form of quotations from the catalogue.

No attempt is made in this publication to evaluate the religious, intellectual, or social atmosphere on the campus, as has been done to a remarkable degree in the excellent *Comparative Guide to American Colleges* (edited by James Cass and Max Birnbaum, and available in a paperback from Harper and Row), nor does *Revell's Guide* index by topics (church affiliation, special academic programs, institutions offering degrees in selected fields, etc.), as is done so valuably in *Lovejoy's College Guide* (Simon and Schuster). Catholic institutions are not included in this guide, and the criteria for selection may be of some concern to Friends, who will ask why Haverford is listed and Swarthmore is not.

ALEXANDER M. MACCOLL

A PSYCHIATRIST LOOKS AT RELIGION AND HEALTH.

By JAMES A. KNIGHT. Abingdon Press, N. Y., 1964. 207 pages. \$3.75

Dr. Knight, a clergyman and a psychiatrist, brings to this modest volume a wealth of experience which enables him to present, with a minimum of technical verbiage, observations on the elusive and complicated factors in human problems. Running through the book is his deep conviction that individuals have a tremendous capacity for health and that the quest for balance, both physical and spiritual, manifests itself in common as well as in extraordinary and scarcely recognizable ways. Some of the case studies may seem bizarre or extreme, but they serve to illustrate man's tenacious search for meaning.

Chapters on "The Body's Miraculous Wisdom" and "The Use and Misuse of Religion by the Emotionally Disturbed" will be of special interest to Overseers and members of Ministry and Worship who are in positions of counselling. Discussions on "Partners in Healing: The Pastor, the Patient, and the Physician" and "The Care of the Dying" can stimulate real concern in an area which has been neglected in modern society.

An exploration of the thinking of Jung and of his religious and psychological concern, followed by a comparison of the contributions of Freud and Calvin, puts these pioneers in historical perspective and forms a background for Dr. Knight's hopeful conclusion that religion and medicine need each other. Laymen understanding this interdependence can benefit from the increasing cooperation between these two disciplines.

ANNA S. MORRIS

Friends and Their Friends

Members of Eugene (Oregon) Meeting are now making use of the newly completed first half of their contemporary-design meeting house, containing meeting room, library, nursery, kitchen, storeroom, and washrooms. The other half, which is to house the First-day School, is not yet available. The meeting room is used during the week by the PTA's kindergarten for a public school across the street from the Meeting.

The American Friends Service Committee promptly sent congratulations to President Johnson upon release of his recent message to Congress calling for reform of immigration procedures. The AFSC, which during the past year has been especially active in stimulating public discussion on this issue, had endorsed in 1963 a statement of the American Immigration and Citizenship Conference asking that the national-origins quota system be replaced by one that would give priority to persons with needed skills or with close relatives in the USA. This is virtually the same program as the one proposed by the President.

Richard F. Smith, director of the Service Committee's US Refugee Program, who frequently has testified before Congress on US immigration policy, has prepared a report, "Forgotten Issue—Our Immigration Policy," obtainable from Refugee Resettlement and Immigration Services, 160 North Fifteenth Street, Philadelphia 2.

Isaiah Meyer, a member of Sacramento Meeting and treasurer of College Park Quarterly Meeting, is assisting the director of the California Division of Highways' Bay Area Transportation Study, which is formulating a comprehensive transportation plan for the nine counties adjoining San Francisco Bay.

A Pendle Hill Weekend Conference on "The Nurture of Vocal Ministry in Quaker Worship" will be held March 19-21. Sponsored by the Religious Life Committee of Friends General Conference, and open to all Friends concerned with ministry, the conference will feature two public lectures: on Friday evening, March 19, Howard Brinton, former director of Pendle Hill, will speak on "The Quaker Ministry in Historical Perspective"; and the following evening James R. Stein, pastor of Poughkeepsie (N.Y.) Meeting, will have as his topic "A Living Ministry." Resource leaders of daytime sessions for those registered for the weekend will include Francis Hall of Powell House, Jesse Stanfield, retired Quaker teacher and pastor, and Dean Freiday, chairman of the Religious Life Committee.

Advance registrations (\$2.25) and inquiries should be sent to Friends General Conference, 1520 Race Street, Philadelphia 2. Total cost for the weekend is \$14.00; evening sessions may be attended without charge. Approximately three hundred member Meetings of Friends General Conference have been invited to send participants.

Bradford Smith's posthumously published *Men of Peace* (reviewed in the January 1st FRIENDS JOURNAL) was one of thirty books-of-the-year (1964) selected for inclusion in the White House library.

On the occasion of the celebration late in January of the 102nd birthday of Elizabeth C. Hallowell Taggart, member of Norristown (Pa.) Meeting who is known to many Friends through her continued faithful attendance at the Friends General Conferences at Cape May, the Philadelphia *Evening Bulletin*, in a feature story telling of this Quaker centenarian's remarkable alertness of interest, explains that she "keeps up with local and world events by reading newspapers and the FRIENDS JOURNAL."

During World War II the Germans destroyed a Quaker settlement on the border between Russia and Poland that had come into being through the efforts of William Tysz, a member of London Yearly Meeting. For the use of this community William Tysz translated into Russian London Yearly Meeting's Discipline, as well as a number of Quaker pamphlets. Now there comes from David Berkingoff, a Russian-born New York Friend, word of the death several months ago of this unusual Quaker leader, whose last address was in Warsaw.

The William Penn Committee of Philadelphia Yearly Meeting's Representative Meeting has been asked to assist in providing relics of Pennsylvania's Quaker history for the soon-to-be-opened William Penn Memorial Museum and Archives Tower near Pennsylvania's State Capitol at Harrisburg. Already donated has been Paul Domville's painting of William Penn's treaty with the Indians which for several years hung in Philadelphia's Cherry Street Meeting House. Items needed to complete the museum's exhibit are household goods, school furnishings, clothing, tools, etc., from the seventeenth, eighteenth, and nineteenth centuries. (A complete list is available from the William Penn Committee, 1515 Cherry Street, Philadelphia 2.) Descriptions of objects thought suitable for donation should be sent to William N. Richards, director, William Penn Memorial Museum, Harrisburg, Pa.

Leon T. Stern, a member of Central Philadelphia Monthly Meeting who is preparing a brief, interpretive biography of the late J. Barnard Walton, for many years General Secretary of Friends General Conference, would be grateful for any material from Friends who were visited by Barnard Walton and who could comment on his work and style. He is particularly interested in Barnard Walton's early period as a social worker and in his later services as a Meeting visitor. Correspondence to Leon Stern should be addressed to 6300 Greene Street, Philadelphia 19144.

The annual Teenage Friends Adventure—a camp-caravan tour of Mexico—is tentatively scheduled for June 18-July 22. Boys and girls who are prepared for rugged, simple living; who are interested in the cultural life and social problems of rural and urban Mexico; and who are in sympathy with Friends' belief in cooperative relationships among people of all races are invited to send for further information and application blanks to Ken Stevens, 8-3473 California Avenue, Modesto, California.

The customary Teenage Adventure to Hawaii will not be held this summer, but a special Easter Weekend trip (April 16-18) to Baja California is planned for sixth-, seventh-, and eighth-graders. Information about this may also be obtained from the above address.

A retreat at Pendle Hill, to be led by the study center's director, Dan Wilson, will be held March 5-7. Requests for reservations or for further information may be sent to Pat Hale, Pendle Hill, Wallingford, Pa.

Some critics of the American Civil Liberties Union opposed establishment of an ACLU branch office in Atlanta, Georgia, on the ground that this was "another Yankee invasion of the South." According to a recent editorial in *The Christian Century*, this criticism was ill-founded, for actually the regional office was opened at the specific request of a group of Southerners, including lawyers who have cooperated with the ACLU. Furthermore, the new office's director, Charles Morgan, Jr., a young lawyer, is a Southerner who was forced to leave Alabama when harassments and threats to his family and himself followed a widely publicized Birmingham speech in which he denounced the entire city for the "murder" of four Negro children killed in a church bombing.

The General Electric Company has prepared a booklet, *At Work in Industry Today*, documenting fifty case stories of employee progress for Negroes in General Electric. Designed to show that industry has a place for capable people, regardless of race, and to encourage Negroes to seek the requisite education and training, the 28-page booklet has been sent to educators, businessmen, clergymen, and others, in the hope that it will aid them in counseling young Negroes planning careers and seeking employment.

The booklet may be obtained from Employee Relations Service, General Electric Company, 570 Lexington Avenue, New York 22, N. Y.

"If strangers come in to your school be diligent at your business and not gaze at them." This instruction is included in a list of advices issued in 1783 to pupils at Horsham (Pa.) Friends School, just reprinted in Horsham Meeting's *Newsletter*. "If they speak to you," the advice concerning strangers concludes, "give a prudent answer, modestly turning your face towards them or standing up."

Of late there has been considerable talk of "the Quiet Revolution" going on in the South, but *Four Lights* (publication of the Women's International League for Peace and Freedom), noting that in Mississippi alone within the last few months there have been three murders, at least eight persons beaten, thirty-five churches burned, thirty homes and other buildings bombed, thirty-five shooting incidents, and more than a thousand persons arrested for civil rights "offenses," quotes the suggestion of "one astute Southerner . . . that the Quiet Revolution would be a more hopeful process if people would stop shooting each other."

The *Extension Newsletter*, published by the Friends Home Service Committee of London, tells of a Meeting which, having outgrown its meeting house, advertised for larger quarters, receiving answers in a strikingly ecumenical spirit from a Roman Catholic priest, who offered a small hall, and a Congregational Church, which offered to sell a plot of land.

An up-to-date, annotated list of major books on disarmament and arms control may be obtained from the Committee for World Development and World Disarmament, 218 East 18th Street, New York 3, N. Y.

Washington Square Friends Center Proposed

In the January *Newsletter* of the Washington Square Meeting, which is adjacent to part of New York University in New York City, is a comprehensive statement by Douglas Hitchings, the Meeting's clerk, of his hopes for a possible Washington Square Friends Center where many people, in the hurried world of New York, could find "a haven of peace and quietness—an island where they can take stock and recollect themselves." He suggests that "Friends . . . should be able to provide such an atmosphere and thereby render valuable service. . . . We should provide both a place of residence for foreign students and facilities to meet American students and Americans in general. We should, I think, consider it our work to foster a dialogue between the citizens of all the countries represented. . . . We should be concerned with the dialogue not only between Americans and foreign students but also . . . between American students and Friends. If we prove ourselves worthy, this is increasingly apt to take the form of counselling.

"One of the first requirements of a good counsellor is to be able to listen—to try to understand the rebellion and generally stirred-up feelings which many college students labor under. Finally, our lives as well as our mouths should be able to say something of value. . . .

"Friends' work has always been based on the premise that men can find God and can then convey something of this relationship to others. For many, the strongest awareness of God's love comes in the meeting for worship. It would therefore seem important for a Friends Center to have a short meeting for worship each weekday, as well as on Sunday."

The *Newsletter's* editor invites Friends and others, wherever located, who wish to comment on this proposal for a downtown Friends Center in New York to let their opinions be known (2 Washington Square North, N. Y. 10003).

Student Visitors from Mexico

Friends Service Association—William Penn Center in Bucks County, Pa., and Wilmington (Delaware) Friends Meeting were hosts over the Christmas holidays to students from the National University in Mexico City.

Nine third-year-economics students stayed with Bucks County families, while ten first-year-economics students were guests of Friends in Wilmington. The visit (financed by the special-exchanges program of the US State Department) was sponsored by the Experiment in International Living, Putney, Vermont. (The idea had been conceived by Dr. Jack Powelson, a Friend now teaching at the University of Pittsburgh who formerly taught at the National University, where he became concerned about students' misconceptions regarding the United States' economic system.)

The students spent four weeks in homes (an experience they greatly enjoyed) and three weeks in traveling and in visiting cultural and historic sites. For one visitor a special treat was being the guest of Dwight Morrow, Jr., of Wrights-town Meeting, whose father, while US Ambassador to Mexico, inaugurated the "Good Neighbor Policy."

Roelof Steijn of Wilmington Meeting and Thomas Colgan of Friends Service Association, assisted by numerous volunteers, arranged opportunities not only to meet American families in their homes but also to visit factories, banks, farms, and schools. The students were impressed by the active role of American women in home and community life and by the economic status of the poor. ("Even *they* have cars and television sets!"); but they were dismayed at the discrimination practiced against Negroes, which they considered "a glaring inconsistency in our democratic system."

In the hope of encouraging more Mexican student visits, Wilmington and Bucks County Friends will submit an evaluation of the program to the State Department.

THOMAS E. COLGAN

Letters to the Editor

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

Now Is the Time

All Friends cannot drop other worthy interests and try to stop the war in Vietnam, but more of us could speak out. Still others could add a widow's mite for peace.

Conscientious objection in time of war is not enough. The hour of greatest effectiveness for Friends is when war is but a tiny flame—while there is yet time to snuff it out.

What can we do? First, get the facts. One book gives ample historical background and understanding of the causes of the conflict: *The Two Viet Nams*, by Bernard B. Fall. He is a former French colon, hence has no pro-communist bias. I have read in the American Legion's magazine and elsewhere distortions of fact on Vietnam. That they are deemed necessary indicates the weakness of the American position.

Secondly, armed with such facts and opinions as befit informed citizens, we can speak out. Friends and others in some communities have signed paid advertisements in newspapers.

We can circulate the petition being gathered by the Friends Committee on National Legislation for a cease-fire and negotiation. We can contribute money, join other peace groups and protest demonstrations—in short, raise our voices on high.

President Johnson no doubt would be gratified because it will strengthen his hand to respond to suggestions for cease-fire and negotiation.

Now is the time for all good men to come to the aid of their country—and the cause of peace. Especially Friends.

Bedford, Ohio

SHELDON D. CLARK

A Hypothetical Quaker President

I have often wondered what this country would be like if the population were, say, sixty percent Quakers of conscientious practice who elected one of their number to the Presidency. I myself (I hasten to be candid) would be the winning candidate. Having acquired the necessary power, I would propose during the first hundred days of my Old Frontier of the Spirit the following innovations:

Suspension of the legislative and judicial branches, except for skeleton staffs, placing sycophants of government in an indefinite leave-without-pay status. This would tend to eliminate at once special privilege, lust for power, and bureaucratic red tape.

Promotion of greater understanding of ethnic, social, and material differences by interchanging for duration of the hundred days the populations of the slums and the suburbs.

Elimination of the sensuality which permeates our national life by offering spiritual alternatives to lewd enticements in the mass media.

A clean-up of the nation's junk, a small percentage of which would be placed in Grand Canyon and all abandoned coal mines. The remainder would be recast at Detroit into throwaway missiles directed in target practice at the moon. This would help maintain full employment in the multibillion-dollar space program for years to come.

Requirement that everyone plant in the good earth something which would bear fruit for him. This would encourage a love of nature and might help restore a blighted landscape.

Restoration of a flabby nation to greater physical stamina through walking by gradually curtailing nonessential transportation, with a goal of two families to every car.

Encouragement of meaningful contemplation for one hour every day in an effort to make the church and the life of the spirit central to our lives.

Dissolution of the armed forces so as to eliminate all external threats to our security.

Convening, at the end of the hundred days, of a joint Congress to deliberate impeachment of the Chief Executive. This would prove again the folly of the pursuit of power.

Ashton, Md.

RICHARD H. FARQUHAR

The Temperance Testimony

The letter written by James B. Osgood (JOURNAL, January 15), suggesting that we work to further peace and forget about our testimony regarding the use of alcohol, is representative of the thinking of a large number of our Society. It indicates

a weakness that results when we forget that we are a *Religious Society of Friends*. As a religious society, we examine that which is a source of harm to our fellow man, and there cannot be much disagreement that, after war, the use of alcohol is man's worst enemy.

James Osgood is rather sweeping in his claim that those opposing use of alcohol are puritanical. It certainly is not true with me. I grew up in a Germanic family where the use of liquor as a beverage was common custom. It was much later that I grew to feel that every time I took a cocktail I was sustaining a system which was hurting somebody while giving me pleasure.

Thus, my objection to war and my objection to alcoholic beverages spring from the same inner conscientious response to the divine in each person. I fail to see the difference.

Philadelphia

HENRY BECK

The Death of a Committee

When one visits meeting-house burial grounds he finds headstones with names and dates. The people resting beneath the soil participated in the building of the Meeting; they may have been active in running the Underground Railroad or in other brave and good deeds. Surely, their deeds were recorded, and memorials of gratitude were given to their memory!

In a certain city the Meeting of Ministry and Council was abolished. This Meeting had existed for decades; great minds had given it their devotion; it had initiated many activities. It was open to the wide membership to come in, to listen to a spiritual message and to suggestions of a Quaker way of thinking and doing.

The untiring labor of many years is thrown like a stone in water. There are no memorials. It is gone like the wind.

New York City

DAVID BERKINGOFF

The "Quaker Meeting" Game

In reply to David Morrison's inquiry in the *FRIENDS JOURNAL* of November 1, the Quaker Meeting game is certainly not a new one. I played it some forty-five years ago in Hagerstown, Maryland. I believe it was my introduction to Quakerism.

It was something to do when we were out of breath from more strenuous activity, and was always played with the "meeting" sitting on someone's front steps and the "it" person standing facing them. In our version, the first one to laugh or speak became "it," and much depended on the histrionic ability of this child. We did not shout "Quaker" at the end of the rhyme, and I had forgotten the third line, but it obviously belongs there.

I appreciate your correspondent's mention of the game, for I have not found any children lately who know it.

Nokomis, Fla.

LOUISE MOORE

Regarding David Morrison's inquiry in the November 1st issue: "Quaker Meeting" is not a new game. We played it with cousins and non-Friends in the Salem (N.J.) Quarter forty to forty-five years ago. It was a sort of rest break between one strenuous activity and another—a great business of giggling and making solemn faces.

Pittsburgh, Pa.

NAOMI H. YARNALL

Changes in Philadelphia?

The letters in the January 15th *FRIENDS JOURNAL* relative to the disposal of the fine old buildings in what is now called "the quadrangle" at Race and Fifteenth and Cherry Streets in Philadelphia are most distressing to one who cherishes memories of inspiring and happy experiences within those hallowed walls.

For the most of my eighty years I have been active in Baltimore Monthly and Yearly Meetings, and it was with deep regret that many of us saw the swift deterioration of the neighborhood in which our Park Avenue Meeting and School were conducted for so many decades. I hope that ministry from the Race Street Meeting House may inspire seekers from that locality, as well as elsewhere, for many years to come.

Baltimore, Md.

ANNA M. CORSE

"Rome and a 'Gathered Meeting'"

Dean Freiday's "Rome and a 'Gathered Meeting'" (January 1 *JOURNAL*) should reach a far wider audience than the readers of the *JOURNAL*. It throws a remarkable new light and should break down barriers of prejudice held by many Protestants. No doubt many of us have something of Rome in us as an inheritance from our Catholic forebears. I, for one, have at times a hunger for what that church has to offer, and satisfy it by joining the Roman Catholic worshippers. Now, after perusing Friend Freiday's pronouncements, I shall attend the time-honored Roman church with a fresh and renewed interest.

Great Falls, Mont.

ESTHER HAYES REED

Friendly Contacts in Cairo

Friends in Cairo would be happy to have contact with any Friends or friends of Friends who may find themselves in Cairo.

We are a small group, gathering for fellowship occasionally. Three mothers and nine children meet weekly on Saturday afternoons for songs, stories, silent worship, and creative activity.

For details communicate with Loren and Margaret Tesdell (members of Southampton, Pa., Friends Meeting), c/o American University in Cairo, 113 Sharia Kasr el Aini, Cairo, Egypt, UAR. Home phone: Cairo-Maadi 35302.

Cairo, Egypt

LOREN and MARGARET TESDELL

BIRTHS

CLARK—On December 29, 1964, to Jan Smuts and Donna Shaf-toe Clark of Street, Somerset, England, a daughter, BETSY BANCROFT CLARK.

EVANS—On December 3, 1964, to Walter L. and Larue Evans of Moorestown, N. J., a son, WILLIAM ALBERT EVANS. Both parents are members of Cropwell Preparative Meeting, Marlton, N. J.

MARRIAGE

CLARK-BRAINE—On December 28, 1964, at Street Meeting House, Street, Somerset, England, MARY BRAINE, daughter of Marjorie and Hector Braine of Wolverhampton, England, and RICHARD BANCROFT CLARK, son of Cato and Bancroft Clark of Street.

DEATHS

BROSIUS—On December 5, 1964, LAURA HICKS BROSIUS, aged 82, of Kennett Square, Pa. A member of New Garden Meeting, she is survived by a son, Arthur, and three grandchildren.

COFFIN—On January 1, at his home in Easton, Md., LOUIS FUSSELL COFFIN, aged 75, a member of Third Haven Meeting of Easton. He is survived by his wife, Laura Glen Coffin; a son, Louis F., Jr.; a daughter, Elizabeth C. Wright; and twelve grandchildren.

DRIVER—On January 2, JAMES T. DRIVER, a member of Haddonfield (N. J.) Meeting. He is survived by his wife, Rachel J. C. Driver.

FRORER—On January 18, at Wilmington, Del., ISABELLA JOHNSTON FRORER, aged 71. A member of Wilmington Meeting, she is survived by her husband, James R. Frorer; two daughters, Janet Frorer Taylor and Harriet Frorer Durham; and five grandchildren.

GILBERT—On December 2, at Chester, Pa., DORA ANN GILBERT, aged 95. A member of Chester Meeting, she was the daughter of the late George and Tacy Martindale Gilbert.

MOTT—On December 3, at Abington Friends Home, Norristown, Pa., KATHERINE MIDDLETON MOTT, aged 85, wife of the late Abram Cox Mott, Jr. A member of Gwynedd (Pa.) Meeting, she is survived by a son, two daughters, and several grandchildren and great-grandchildren.

PEARSON—On January 6, ALBERT MILHALLEN PEARSON, aged 44, a member of Goose Creek Meeting, Lincoln, Va., of which he was treasurer. He is survived by two brothers, Silas H., of Gaithersburg, Va., and West A., Jr., of Philomont, Va.

Samuel J. Bunting, Jr.

Samuel J. Bunting, Jr., a member of Merion (Pa.) Meeting, died on January 1, 1965, at the age of 75. He is survived by a brother, J. Gibson McIlvain Bunting.

At the end of the first World War Samuel Bunting served in the American Friends Service Committee's Philadelphia headquarters, where he arranged for transportation and equipment for Friends Reconstruction Units overseas. During his later career in the investment business his chief avocational interests were Friends' activities and the Boy Scout Movement. Besides organizing and leading a Boy Scout troop sponsored by Merion Meeting he was responsible for the inclusion of certain Friends' principles among the criteria on which the Scouts' "God and Country Award" is based.

A long-time member of the Friends Historical Association, Samuel Bunting had great interest in the history of Merion Meeting and its locale which was the basis for the many historical talks he gave, as well as for a published history of the Meeting of which he was the author.

Having been in his youth a member of the Monthly Meeting of Friends of Philadelphia at Fifteenth and Race Streets, he was also a rich source of information on the history of the Race Street Meeting House. The historical booklet, *A Century of Race Street Meeting House*, published in 1956 by Central Philadelphia Meeting, owed much to his invaluable fund of knowledge.

He was a representative of Philadelphia Yearly Meeting on the Friends General Conference Central Committee and served on the Yearly Meeting's Representative Committee.

Merion Meeting and other Friends' groups will feel the loss of Samuel Bunting in many ways.

NOTE: The Annual Meeting of Friends Publishing Corporation and Friends Journal Associates will be held at Fourth and Arch Streets on the first evening of Philadelphia Yearly Meeting (March 25), starting with dinner, 5:30 p.m. Evening program to be announced. There is no Yearly Meeting event scheduled for that evening.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 2. (Price 50 cents)

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), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

California

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th St.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

Coming Events

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

FEBRUARY

17—Library Forum at 221 East 15th Street Meeting House, New York City, 7:30 p.m. Frances Williams Browin, editor of FRIENDS JOURNAL, will speak on problems and pleasures of publishing a Quaker magazine. Dinner with Frances Browin, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. (Telephone The Penington, OR 3-7080, for reservations.)

19-21—Pendle Hill Weekend, with Maurice Friedman. Topic: "Martin Buber: Encounter on the Narrow Ridge." Total cost for weekend (6 p.m. dinner, Friday, to 1 p.m. dinner, Sunday), \$15.00. To reserve room and meals, send \$5.00 in advance to Patricia Hale, Pendle Hill, Wallingford, Pa. Those unable to attend entire conference will be welcome at lectures (Friday, 8 p.m.; Saturday, 10 a.m. and 8 p.m.; Sunday, 10 a.m.); admission charge, \$1.25 each.

20—Potomac Quarterly Meeting, Washington (D.C.) Meeting House, 2111 Florida Avenue, N.W., under care of Adelphi Monthly Meeting. Ministry and Counsel, 10:30 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

20—Bucks Quarterly Meeting, Makefield Meeting House, near Dolington, Pa., east of Route 532, 10 a.m.

20—All-Friends Quarterly Meeting, Montclair (N.J.) Meeting House, 289 Park Street (corner Gordonhurst Avenue). Committees, 3 p.m. Business, 5 p.m. Dinner served by host Meeting, 6 p.m. At 7:15 Elwood Cronk, executive secretary, Young Friends Movement of Philadelphia Yearly Meeting, will speak on "Quaker Revolution—Unwanted Child." For overnight hospitality and dinner reservations call or write Edith Stratton, 761 Valley Road, Upper Montclair, N. J. (201-NO 7-2179).

21—Adult Conference Class, Central Philadelphia Meeting, Cherry Street Room, 1515 Cherry Street, 11:45 a.m. Topic: "Resources for Social Action." Speaker: Richardson Dilworth, former mayor of Philadelphia.

28—Warrington Quarterly Meeting, York (Pa.) Meeting House, W. Philadelphia Street. Worship, 11 a.m. Box lunch; dessert and beverage served. Business and conference sessions in afternoon.

28—Haddonfield Quarterly Meeting, Westfield (N. J.) Meeting House, Route 130, at intersection with Riverton-Moorestown Road. Worship, 11 a.m.; lunch; business, 2 p.m.

MARCH

5—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:45 a.m. Speaker: Mary Ewing, executive secretary, Department of United Church Women, Greater Philadelphia Council of Churches. Topic: "Fulfilling Our Mission Together as Church Women."

5-7—Retreat at Pendle Hill, led by Dan Wilson, director. For further information or for reservations write to Patricia Hale, Pendle Hill, Wallingford, Pa.

6—Philadelphia Quarterly Meeting, Green Street Meeting House, 45 West School House Lane, Germantown, 4 p.m.

7—Haverford Quarterly Meeting, Merion (Pa.) Meeting House, Montgomery Avenue and Meeting House Lane, 11 a.m.

25-31—Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House. Detailed information in issue of March 1.

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, 11 a.m., 957 Colorado.

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

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.

SANTA CRUZ—First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Bob Kuller, 443-2770.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult discussion, 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 288-2359.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

Delaware

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

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. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

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

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m. 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, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

Iowa

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

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maine

CAMDEN—Meeting for worship each Sunday. For information call 236-3239 or 236-3064.

Maryland

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

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, J. K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

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.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

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

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

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

MONADNOCK—Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

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, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

HADDONFIELD—Meeting for worship, 11 a.m.; 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.

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., 727 Madison Ave.; phone 465-9084.

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan 2 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.

ROCHESTER—Meeting for worship and First-day School, 11 a.m., 41 Westminster Road, Rochester, New York.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

North Carolina

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A. Phone: 942-3753.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vall Avenue; call 525-2501.

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. Grant Cannon, Clerk, 752-1105 (area code 513).

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, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

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

BUCKINGHAM at Lahaska—Meeting for worship, 11:00 a.m. First-day School, 10:00 a.m. Family meeting the fourth First-day of the month, 11:00 a.m.

CHESTER—24th and Chestnut Street. Meeting for worship, 11 a.m.

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

HARRISBURG—Meeting and First-day School, 10:30 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, 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day School, 10 a.m.

LANSDOWNE—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

MEDIA—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 W. School House Lane.
Powelton, 36th and Locust Sts., Christian Association, 11 a.m.

PITTSBURGH—Worship, 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, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

Tennessee

KNOXVILLE—First-day School, 10 a.m.; worship, 11 a.m. D. W. Newton, 588-0876.

MEMPHIS—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

Texas

AUSTIN—Worship, Sunday, 11 a.m., First-day School, 11 a.m., Forum, 10 a.m. 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk.

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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449. Monthly Meeting first Sunday of month following meeting.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.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.

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ANN ARBOR FRIENDS MEETING is seeking a Quaker couple who will be at the University of Michigan during the 1965-66 academic year to serve as counselors and directors of the Friends Center International Co-op. Apartment and board furnished. Contact Arthur Wolfe, 1329 White St., Ann Arbor, Michigan.

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NURSE—Resident RN for coeducational boarding school, to start September 1, 1965; mostly night duty; meals included; all school holidays and two months summer vacation. For further information, contact Thomas Purdy, Headmaster, Oakwood School, Poughkeepsie, New York.

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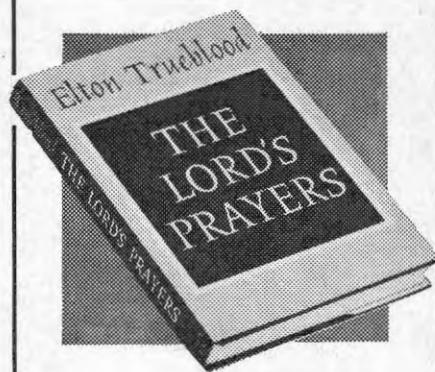
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CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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