

FRIENDS JOURNAL

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IN THIS ISSUE

I CONSIDERED in my mind that if a man or woman, engulfed by the sea, and in imminent risk of drowning, were but to realize the presence of God with him, even as he did so he would be safe in body and in soul and take no harm. And again, because of that experience, he would have a consolation, a resting in God, and sense of His nearness, more than all the world can tell. God desires in us that belief which is our simple looking unto Him continually.

—JULIANA OF NORWICH

Friends and Depth Psychology

. *by Robert A. Clark*

Family Counseling

. *by John Charles Wynn*

Do Friends Need a Committee on Family Relations?

Extracts from Epistles

A New Image of Man?—Editorial Comments

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Extracts from Epistles

(Continued)

Kansas Yearly Meeting

We look in anticipation to the coming again of our Saviour. However, this solemnizes us as we remember the multitudes that we should win before He comes. Let us as Friends find ourselves about our Master's business.

Many and varied have been the concerns which we have discussed during these days together. God has chosen to bless the work of Kansas Yearly Meeting. Our foreign mission and church extension work is progressing.

Our young people are one of our greatest assets. The summer conferences at Camp Quaker Haven, with approximately 1,000 persons attending, have proven of untold value. A marked sense of optimism concerning our Christian schools is evidenced among us.

Monteverde Meeting, Costa Rica

We find there is much to be learned from the Costa Rican people in the art of human relations. A woman with braids and bare feet has a courtesy, friendliness, dignity, and human warmth to which we are not accustomed. Children from a home of dirt floor and thatched roof have a graciousness and decorum that come from a home of Spanish refinement.

We have been especially gratified with the cooperation and attitude among our Costa Rican neighbors who are members of the Catholic Church, whose understanding hearts have made possible a closer working together of the two communities.

From our experience here we agree with Tolstoy, "You may think there are situations where love is not needed, but there are no such situations."

Near East Yearly Meeting

We heard news of work for the million Arab displaced persons, and we are deeply concerned as to how grave the condition was of all, but especially of the adolescents and young people, who could still remember vividly their homes, and were growing up in a mood of bitterness and revolt, and open to all propaganda encouraging hate and rebellion.

We were led to realize afresh our sense of personal responsibility and guilt in this matter.

A message was given reminding us that worship is not based upon silence, but on attentive and expectant waiting on God. Silence is merely the condition in which we worship. Prayer for our fellow worshipers, particularly for those whom we find it hard to love, would be a great help to meetings, especially in these troubled times.

Nebraska Yearly Meeting

The reports of the various departments of work are interesting, instructive, and stimulating. The greatest expression of concern seems to be in regard to our own missionary effort with the Navajo Indian work. Many individuals have felt concern for the outreach of Friends in the fields of peace,

(Continued on page 136)

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 2, 1957

VOL. 3 — NO. 9

Editorial Comments

A New Image of Man?

THE visit to a modern art gallery or the reading of a contemporary novel frequently gives us the strong impression that our image of man is changing. Particularly modern painting conveys startling surprises to support this fact. But also modern drama and novels emphasize too often the sordid, the weak, distorted, or diseased traits, in the psychology of modern man. A generation or two ago an exhibit of paintings supplied the visitor with the all too glorious atmosphere of repose, harmony, and order. At that time novels too used to provide a sense of justice and reliable balance in human relations in spite of conflicts and tensions. We now know that such an image of man in art and literature was incomplete, to say the least. He was almost invariably pictured either as a friendly, orderly, and strong being or as a totally bad one. Both the former and the contemporary image of man need correction. Much has happened during the last forty years that reminds us how fragile man is and how both the good and the evil live in him. We know how unexpectedly he may turn into an entirely different being from what he appeared to be a short time earlier. How uncannily sinister may good people become under pressure, and how unhappy the morally debased can be whose heart will always retain the memory of order and greatness!

Our Expanded World

In part this more intimate knowledge of man originates from our vastly expanded range of experiences. Radio, the moving pictures, and television have enlarged the perimeter of our knowledge beyond all expectation. Kings, presidents, and prime ministers now visit our living rooms. We hear artists, writers, and pioneers from all fields in our own homes. By means of TV we fly over Asia and Africa or watch international conflict areas on the spot. We receive medical and psychiatric instruction from leading authorities to whom we could hardly ever have access in normal life, and we are completely at home in this world of pleasant or frightful illusions. We view TV programs designed for mass audiences as a family unit at home, an experience mitigating the inevitable breach between the generations.

The Effect

Radio and TV as well as the moving pictures are likely to produce, at least momentarily, a more intense emotional participation than can the reading of a book. On the other hand, reading allows a critical rereading or a repeated and therefore more impressive enjoyment. The spoken word in TV or on the radio is fugitive and often defies accurate appraisal. Many would-be readers will be satisfied with dramatized versions of pieces of great literature which they have never read. Others feel invited to read such classics because a screen version seemed to promise even greater enjoyment from reading. It is yet too early to draw general conclusions about the broad effect of either reading or broadcasting upon the mind of our generation. Much will depend on the improvement of the present level of programs.

There is, however, hardly any doubt as to the immediate effect which these tools of mass communication have upon underdeveloped nations. The viewing on film or TV of lessons in baby care, hygiene, diet, or better agricultural methods can produce an immediate and often dramatic effect in otherwise untutored or semi-literate peoples. They may skip the slow steps of former learning processes and leap over past centuries to become acquainted with modern civilization. The image of the bearded village patriarch from whom in former generations all wisdom came is rapidly fading away. Tradition will lose some of its values, but it included too often a parochial view of life that consciously worked against progress.

We may regret the abuses invariably connected with any new inventions, but we must realize that we cannot turn the clock back. The skillful use which some church groups make of the new mass media will give us pause to reflect on their potential power for promoting good ends. The extension of our spiritual and mental environment offers unlimited possibilities. It is already changing our image of man. It conditions our thinking in almost all areas of life. Our ministry must take into account this broadening of our horizons and the new sense of exploration that is part of the psychology of modern man. We have more eyes and ears than former generations.

Friends and Depth Psychology

By ROBERT A. CLARK

OF all schools of depth psychology (or analysis), that best known to most people is Sigmund Freud's. His greatest contribution, it seems to me, was in helping us to understand our animal nature, which formerly was combated, rather than understood, because in Christian doctrine it was considered to be the province of the devil.

Freud and his followers, however, can be criticized for going to the opposite extreme. Our animal instincts, when out of hand, can do a lot of harm because they are not integrated with our truly human side. Yet if we are too preoccupied with them we can lose sight of what makes us human. In contrast with Freud's contribution, that of Carl G. Jung emphasizes those traits and capacities in us that make human beings different from animals. From an evolutionary point of view we are a higher animal, but the only one able to make cultures that we can transmit to our children, and thus able to grow in knowledge and skill from generation to generation.

Jung shares this critical attitude with other students of the unconscious mind (notably Horney, Rank, and Fromm), but in my opinion he has carried the study of the positive side of our human potentialities further than anyone else. In particular he has explored man's spiritual and creative nature. William James indicated in his *Varieties of Religious Experience* (published in 1902) that mystical experience appears to come from the unconscious mind. Since then we have realized that the same thing can be said of poetic and artistic ability, as well as of our capacity for mechanical and scientific invention. Most of us live by tradition or, in other words, on the creativity of former generations. We as Friends should be especially concerned with the creative unconscious because we believe that religious revelation is still going on. We believe that even in our day religious experience containing entirely new insights can come to us.

Jung recognizes that this deeper unconscious may not be entirely positive. Recent manifestations of military destructiveness, originating in Germany, but evident now in many countries (including our own), have arisen, at least partially, because the creative unconscious has been repressed and distorted to the point of becoming destructive. This is the principal reason Hitler was a leader of such compelling fascination.

Of the many sources of our theories concerning the unconscious the most accessible is the dream. In some dreams we find ourselves in places we know and among

familiar faces. In others the situations and people are quite unfamiliar. Freud believed this second type of dream was strange because it was disguised and distorted, while Jung recognizes in it, rather, creative potentialities expressed in the form of symbols. Sometimes in our dreams we are passing through woods, crossing rivers, or entering caves. We may seem to be in castles or cathedrals containing depictions of ancient or medieval religious symbolism. The language of the creative unconscious as thus revealed is both pictorial and dramatic.

At times of change and crisis in our lives our dreams are most apt to be vividly symbolic, and consequently full of feelings of awe and mystery. Rudolf Otto called these feelings "numinous"—filled with an aura of deep spiritual meaning and truth. Often such dreams are primitively mythological, containing, for example, half-human, half-animal creatures. To us, who pride ourselves that we are too civilized and modern to be either primitive or mythological, this may seem very strange indeed. Yet it is from these strange dreams that we may learn the most about our spiritual natures, because they are most likely to jolt us out of our conventional religious thinking.

Just as it is the psychiatrist's problem to lift a sick person to the normal level, so it is the task of those seeking spiritual growth to lift themselves from normality to a higher level of creative inspiration and spirituality. But to rise higher we first must dig deeper.

The Individual Way

Studying the unconscious, like meditating in the quiet of a Friends meeting, is ultimately an individual experience. Someone else who has been that way may help us, but the path we find is ultimately our own alone. If the positive side of the unconscious is tapped, the experience is a joyful one. On the other hand, we may find that we are worse than we thought we were, like the genealogist who finds a horse-thief among his ancestors.

Psychiatrists can help many people with neurotic and personality troubles. We often find it hard to convince them that they must help themselves in between interview hours. It is much the same with spiritual growth. We may discover deeper meaning in our lives by comprehending ourselves and the universe, but we can still continue to be petty and selfish if we do not carry over our new understanding into our relationships with others. The exploration of the deeper levels of our minds can be done with a group of seekers as well as alone. For some of us it is even dangerous to try to explore unaccompanied. A group of people studying together can tell

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each other about experiences that seem to be spiritual openings, thus checking their validity as well as inspiring one another.

Often throughout the history of man's spiritual life religious experience has been focused around one central symbol. This symbol becomes the shibboleth for the true faith. One of Jung's great contributions is to help psychologists and religious folk to see that there are much wider possibilities in religious experience and its symbolic expression than most of us ever have realized. One of these lies in a new understanding of the world of myth.

We forget that myths are just as living now as they ever were, but in different forms. In a recent article by a student of Jung (Ira Progoff in *Studien zur Analytischen Psychologie C. G. Jungs*, Vol. II, 1955) our attention is drawn to the myth of the end of the world. Albert Schweitzer, in *The Quest of the Historical Jesus*, describes how early Christians felt that the end of the world was at hand. This "millenarianism" kept cropping up in succeeding centuries, notably in the year 1000 A.D. In this country William Miller predicted the end of the world in 1843, but the world still went on as before. He based his prophecies upon an intense study of the books of *Daniel* and *Revelation*. From his many followers who remained with him after the disappointment of the unfulfilled prophecy, the Seventh Day Adventist church developed. In our day we have the Jehovah's Witnesses, who preach

that the day of Armageddon is at hand. Like the early Quakers, they are not afraid to go to jail. Most of us are too respectable to let anything like that happen to us.

The terrifying thing about the world today is that through modern man's most reasonable activity, science, we are on the verge of making the myth of the end of the world a reality. Yet an ending by way of hydrogen bombs would be quite different from the one that the early Christians expected. It would be destruction—an entering into hell rather than into paradise.

A cause for this impending catastrophe may be that we have carried our intellectual development too far without accompanying development of other essential aspects of personality. The life of reason is a good life, but pursued too exclusively it will produce disharmony both in an individual life and in our civilization. We must turn inward in order to develop also our emotional, spiritual, and symbolic lives. Thus can we both keep the great discoveries of science and save ourselves from overdevelopment of the destructive aspect of the creative unconscious. If we rely on rational means alone, the more we talk of peace the further away we seem to get from it. Our problem is to recover the depth and fervor our race used to have in centuries past, but in a form suited to our own times. We then can escape the destruction of our world and also bring to pass a closer approach to an earthly millennium than man yet has seen.

Family Counseling

By JOHN CHARLES WYNN

HERCULE POIROT, as any follower of whodunit fiction knows, is a little Belgian detective in the mystery novels of Agatha Christie. In one of these, *The Peril at End House*, Hercule pronounced what for him is an important principle: "The more prosaic explanation is nearly always the more probable."

Now, that observation might be of use in solving a murder case, but it can hardly be transferred directly to family counseling. The deep and unseen wellsprings of human behavior are apt to be neither prosaic nor very predictable. When, in addition, unpredictable behavior is complicated by those intimate, interpersonal relationships which family life entails, the picture becomes confusing indeed.

Family counseling has more dimensions than typical counseling about personal problems. Here the coun-

selor's task is more intricate because he must be ever mindful of family relationships and how home life will be affected by this experience. To work with a husband who is changing his attitudes and making adjustments without also helping the wife to prepare for such changes fails to fulfill the larger implications of family counseling. To counsel with a teen-ager apart from understanding her involvements with parents accomplishes but half the job. Family counseling is not just a consideration of problems in the home (mixed marriages, juvenile rebelliousness, or family budget failure), but is more a concern with the relationship of people: a husband and wife, a teen-ager wresting emancipation from parents, a grandfather who is considered cantankerous.

Family counseling deals for the most part with normal people rather than with the psychoneurotic persons whose case histories are the stock in trade of counseling books and courses. They may be unusual folk in unusual jams, but they usually come under Dr. Lena Levine's definition of normalcy: only a slight neurosis. (See Lena

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Levine and Beka Doherty, *Women Needn't Worry*.) Their problems, in fact, tend to fall in clusters around life's predictable developmental stages. The adjustments required to a new baby, the feelings of emptiness when grown children leave home to begin their own families, the settling of marital disputes, the grief that follows the death of a loved one, the crises of gathering age: these are a few of the common developments in family life that bring counselees to the counselor. When they come for counseling they need to work through some of their feelings about relationships at home and elsewhere, for these developmental stages are the very stuff of conflict and of crises.

Establishing Rapport

To get in harmony with the counselee in his very first visit requires not only the natural endowment of friendliness and understanding but also experience in handling these initial contacts. The atmosphere of this encounter is important: the very availability of the counselor, the unhurried spirit of receptivity, the cheerfulness that is not too hearty, the interest that is not intrusive. There is no gainsaying that techniques make a real difference. Techniques can be learned, and their use can be improved with practice. To be able to listen responsively and creatively, to maintain a listening interview that yet is not directionless, to convey understanding without rushing the counselee unduly to develop insights: these require a knowledge of techniques and their use.

The experienced counselor does not promise glowing results for the family crisis. He formulates with the counselee the family problem and describes it carefully in order to evaluate it and to judge whether the problem's solution would actually be acceptable to the family if it means some sacrifice. He is satisfied with limited goals that may change the balance in the problem and make the family's life more stable. It is perfectly defensible to subscribe to Otto Rank's view that not every maladjustment can be unwound back to its beginnings and reconstructed. (See *Will Therapy*; also *Truth and Reality*.) Sometimes it is enough to relieve the current tensions and to make the situation more tolerable.

Realism requires that the counselor then pull together in summary some of the possible steps that can be taken, citing the resources at hand in family strength, community facilities, religious help, and other assets of the client's position. The problem must be clarified, gathering only those data which are relevant to it and help the client to marshal his strength. In all this, the counselor shows his warmth and interest. Whatever solution is reached has to be described within the limits of the case: the counselee's own personal characteristics and

not those he might wish for that are beyond his present grasp, the counselee's family group and not some imaginary wife he sees in fantasy or some other home he might desire.

Few family problems are isolated from the general character of the whole person. Marriage difficulties, for instance, are not unrelated to a person's adjustment pattern in all his contacts. A family problem that involves years of bitterness will not be solved in one hour of sharing; but to help a troubled person get out his feelings about himself and his contacts is a start to discovering how he sees himself in his home. Breakdowns in family life are much like breakdowns in other human relationships.

Anyone who summons up the courage to seek out a counselor already has mulled over a number of possible solutions to his problem, but has been unable to discover how to use any one of them. The counselor's task is to get him to describe what he already has considered, and to help him weigh these possibilities to make his own choice. The counselor listens with enough empathy to understand feelings and enough detachment to keep the counselee responsible for his own decision.

Not to recognize the considerable content of guilt in such contacts is to miss a chance to be helpful. Most people are too prone to intellectualize and to forget that the human organism lives more on the feeling level than on the cognitive. Just because the counselor can think through the problem and see a solution does not ensure that the client will accept that solution and act upon it. Real counseling consists of helping people to find resources *within themselves* to work out their own solutions—a process that does not mean jolting the person. The object of counseling is not to pull the crutch out from under a man, but to help him stand straight so that a crutch is no longer needed.

Throughout formal counseling, every interview is different from every other, and there is no jig by which such interviews may be cut for mass production. Counseling, contrary to the simple popular notion, is not to be compared to a fortunetelling machine in the penny arcade where one points to the area of his question, inserts his coin, and then watches the answer light up. In counseling, we never reach the end of the assembly line, and we never have perfectly fitting interchangeable parts. There are no all-pervading specific directions in counseling, for this is a living process confronted by real persons who have a God-given refractory nature that rebels against sudden decisions and against being maneuvered.

What then passes between a counselor who has a deep concern for his people and a person troubled by some

family difficulty is a dynamic relationship well named by Harry Stack Sullivan in *The Psychiatric Interview* as a "two group." Essentially the counselor sees the importance of the interview as a process of accepting the person where he is, and going on from there, of asking questions that root out the *attitude* of the person toward his situation, and of accepting these attitudes without moralizing. These he discusses calmly with his client,

recognizing sympathetically that guilt and anxiety are altogether natural feelings that do not fall under the counselor's stern judgment. He who is able to understand these things and to act upon them in counseling will realize that when a person talks out his difficulties and the way he feels he is going to reap more satisfaction than he would from any amount of prescribed information or advice.

Do Friends Need a Committee on Family Relations?

IT would seem that a religious society founded on a recognition of "that of God in every man" and believing in George Fox's injunction to husbands and wives to "mind that which is pure in one another which joins you together" would not need to establish a Committee on Family Relations. Why the need for such a committee? The answer lies partly in the difference in the world situation in which George Fox lived and that in which Friends live today. Early Friends lived in relatively stable communities, usually married early and most often within the Society, if not within their own Meeting. Industrialization, with its resultant urbanization and increasing mobility of population, has resulted generally in many established institutions being challenged and in once accepted moral codes being disregarded.

Friends have not escaped the impact of these changes. Separations and divorces, once almost unknown among the Society's membership, have made their appearance in more recent years. In short, family life among Friends is today subject to the same tensions and resultant problems as family life in other religious groups.

Moreover, the newer knowledge of psychology and psychiatry has opened our eyes to roots of conflict between husbands and wives and to the injury many parents are doing, mostly unconsciously, to the emotional development of their children. Geriatrics has made us conscious of better ways of living with the aging than relegating them to the chimney corner or placing them in the traditional Old Folks Home.

The Nature of Counseling

Today counseling is giving constructive and permanent help to many of all ages who are confronted with problems greater than they can solve. The troubled person who wants help is aided in seeing more clearly the nature of his problem and is given the emotional

and understanding support he needs along the way to a self-determined resolution of the difficulty. The role of the counselor is thus an accepting, non-judgmental guidance, given not as an outside meddler in other people's lives but as one who "loves his fellow men" and who can, when called upon, enter into their lives and feelings with deep understanding. Several years of intensive training are necessary to prepare counselors for their important role.

Not every one has attained the combination of head and heart that is here envisaged, nor has he mellowed sufficiently not to project on others his own hostilities, complaints, or criticisms of the way another has ordered his life. Not every one is emotionally mature enough not to reject a person of whose conduct he disapproves. Not many persons are able to put themselves sufficiently in another person's place to understand the other's point of view. In short, they are not able to communicate with each other, and so they become emotionally and spiritually estranged. This explains many misunderstandings between husbands and wives, between parents and children, and between in-laws and the older and younger generations.

The tendency to blame another person for one's own mistakes, the immature behavior of many of us at times, and the inability to build an understanding and warm relationship with others are sometimes further complicated by more serious conditions of neuroses, if not of psychoses, in those needing help.

By tradition Friends prefer to care for their own members and hesitate to go to established secular agencies. Ideally every Monthly Meeting should have a number of Overseers or other persons with all the qualifications here envisaged: persons of deep discernment and warm understanding, and with what has been well called "the confessing ear" for any member in trouble and in need of counsel. But there are often not enough persons with such background and experience to go around. Even if there were enough, members needing

This article is abstracted from a statement of the Philadelphia Yearly Meeting's Committee on Family Relations and its Counseling Service, available in pamphlet form from Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

help find it hard to bring intimate personal problems to one they know socially. It is often easier to talk to a qualified person who can see their problems more objectively. It is here that many in other faiths find it easier to talk to their pastor or priest about what is troubling them than to talk to a fellow church member.

Another reason for a counseling service especially designed for Friends is the help that a *religiously oriented source* can give, both to Overseers and to those in trouble. Furthermore, Overseers and other Friends may sometimes need counseling themselves in discharging their responsibilities. The varied problems involved may tax the resources of the wisest of us. Where some deep-seated neurosis is involved, not to mention a psychosis or alcoholism, help of specialists in these fields is vital. The Counseling Service of the Family Relations Committee stands ready to help directly in such instances or to point the way to the best help available. Friends Counseling Service is not a substitute for the loving care of Overseers. It is a resource to be used to strengthen their hands, standing ready to be called upon when their help is requested in the ministry of counseling.

Oversight of Weddings and Education for Family Life

The unique form of religious wedding ceremony practiced by Friends and the preliminaries leading up to it give Friends an opportunity for family-life education. In order to be married under the care of a Monthly Meeting, it is necessary to have the approval of that body. The Meeting extends its loving care through a committee whose responsibility is to make sure, in so far as possible, that there is nothing to interfere with the permanence and happiness of the marriage. The carrying out of this responsibility may be made a matter of routine or, instead, it may be made a deeply meaningful experience.

Those appointed to have oversight of any marriage thus have an opportunity and a responsibility to stress the positive aspects of a happy and successful marriage beyond mere "clearness" from other entangling engagements. Increasingly those providing such oversight are endeavoring to point out the true basis of happy and successful married life. The Family Relations Committee has stressed with Overseers, whenever occasion presented, the golden opportunity Friends' marriage procedure affords those who utilize it in its positive and constructive aspects.

The Committee on Family Relations maintains at 1515 Cherry Street, Philadelphia, a free lending library on family life and relations. The committee holds itself ready to send speakers or panels on family life to Month-

ly Meetings. It envisages the time when it may make available for groups of young Friends, either on a Monthly Meeting or a Quarterly Meeting basis, courses in preparation for marriage and parenthood. When such time comes, the program of the Committee, beginning with a growing concern over separations and divorces among Friends, will have gone full cycle in its realization not only that prevention is better than cure but that it is a more Friendly way to achieve successful, happy, and Christian marriages.

What to Do When Troubled Over a Problem in Family Relations

First turn to some understanding Overseer or other member of your Meeting who is able to give you sympathetic and objective insight into the nature of your problem and sustaining Christian help in solving it. If none such seems available, or if for personal reasons it is difficult or even impossible to broach so personal a matter as may be troubling you, the Counseling Service of the Committee on Family Relations is ready to help.

If you are the Overseer or other member of Meeting to whom a troubled Friend has turned and you are in doubt as to the best advice to give, or the kind of help to extend, you too may consult the Counseling Service for Friends. Records are always held in strictest confidence.

Information about the committee officers or personnel can always be had at the Friends Central Bureau. Information about the hours for appointments with the current counselors will be found in the notices of the committee in FRIENDS JOURNAL.

Epistles

(Continued from page 130)

social action, public morals, and for all of our mission fields. Roberta Allen is under appointment to go to Kenya, Africa. We feel that a part of ourselves is going with her as we continue in prayer for work on this and all of our mission fields.

Netherlands Yearly Meeting

Once more we have felt as one large family and in harmony with one another, although we were also aware of belonging to the world around us.

If necessary we must be prepared to supplement our traditional ways and methods with new ones and to go out of ourselves in order to make real contact with other people.

A sacrifice made in a happy spirit and in obedience to God's will will not be felt to be a sacrifice, even if in the eyes of the world it would seem to bring misfortune upon ourselves; difficult circumstances may indeed tend to entail a real blessing.

(To be concluded)

Friends and Their Friends

Two pamphlets pertaining to the theme of this issue will interest our readers. *What to Look For*, published by the Social Service Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa., is a complete guide to agencies in the fields of health, welfare, and recreation, including care for the aging. Each chapter of the 30-page booklet contains addresses for further information and leading questions to guide those who need orientation. The price of the booklet is 25 cents.

The second pamphlet is *The Committee on Family Relations and Its Counseling Service in the Religious Society of Friends*. The text is a more complete version of the article entitled "Do Friends Need a Committee on Family Relations?" contained in this issue. The pamphlet is available free of charge from the Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

The following advertisement is placed on the church news page of one of the Flushing, N. Y., weeklies, calling attention to the location and time of Friends Meeting:

If you have seen the movie *Friendly Persuasion* it may interest you to learn that an active modern group of Quakers meets in Flushing.

Our quaint manners have disappeared but we still worship in silence, simplicity, freedom from dogma, still struggle with all our hearts and minds to meet the challenge of injustice and war with a better answer than hatred and violence.

The widespread release of this film in neighborhood theaters all over the United States and England makes one wonder whether other Meetings are making a similarly original use of this opportunity.

Summit Monthly Meeting, N. J., published some time ago three helpful leaflets for the use of its members, interested visitors, and friends. Their titles are *Preparation for Worship*, *The Meeting for Worship*, and *Membership*. The texts of all three pamphlets represent a happy blending of concrete or detailed information on matters of organization and order and the spiritual message of Quakerism.

Henry J. Cadbury has been invited by London Yearly Meeting to give the Swarthmore Lecture on May 24, the evening preceding the first session of London Yearly Meeting. The title of his lecture will be "Quakerism and Early Christianity." The lecture will be available in print after it has been delivered.

The Swarthmore Lectureship was established by the Woodbrooke Extension Committee in 1907 and provides for "an annual lecture on some subject relating to the message and work of the Society of Friends." The William Penn Lecture at Philadelphia Yearly Meeting aims at establishing a similar tradition.

Two shipments of clothing and material aids were sent to South Carolina recently by the A.F.S.C. for distribution among distressed Negro families in Orangeburg County, as part of a program to help Negro citizens in the South who are suffering economic and legal restrictions imposed by opponents of integration.

About 400 pounds of children's clothing and shoes have been sent. Among the families to receive the goods are those in which members have lost their jobs and those which have had mortgages foreclosed because of their support of integration or the program of the National Association for the Advancement of Colored People.

Another shipment of clothing and material aids was sent recently for distribution among flood victims in the coal field area of Hazard, Kentucky. The shipment included shoes and clothing for men, women, and children, bedding, and household articles.

The cover of this year's agenda of Philadelphia Yearly Meeting, scheduled for March 21 to 27, features a charming sketch of the new Cheltenham Meeting House at Fox Chase, Pa., by Elizabeth Heiges of Somerton, Pa., whose earlier portrayals of several other meeting houses are known to a number of Friends. The attractive stone structure housing Cheltenham Meeting (located on the grounds of the Jeanes Hospital) is a fresh addition to Friendly buildings since last Yearly Meeting, having been dedicated on December 16, 1956.

Plymouth Meeting, Pa., Friends School is planning additional classroom space, and a fund-raising campaign for \$25,000 is under way. Architect H. Mather Lippincott, Jr., has designed a one-story, two-classroom building that will be in keeping with the surrounding architecture and will utilize the stone walls of the existing sheds.

According to William Sheppard of the Parent Committee, "It is not our intention to change Plymouth Friends into a large school. But in order for it to continue as a very good school it must have proper classroom facilities to accommodate a smooth flow of pupils in approximately the same number per class throughout all the grades. We face obstacles, but we are off to a good start and our hopes are high."

The Foundation for Religious Action in the Social and Civil Order is launching a new four-page bulletin named *The Blessings of Liberty*, the first issue of which appeared in July. The bulletin is to be published four times a year and in each number will take up some important current event or issue. In addition the bulletin will keep friends and Foundation members informed of developments affecting the organization and the program of the Foundation. *The Blessings of Liberty* is mailed automatically to all contributing Foundation members. Subscription price otherwise is \$2 a year. Address communications to Charles W. Lowry, editor, Foundation for Religious Action in the Social and Civil Order, 1112 DuPont Circle Building, Washington 6, D. C.

From January 11 to 31 an exhibition of prints, drawings, monotypes, and illustrated books by Fritz Eichenberg was held at the Headquarters Gallery of the American Institute of Graphic Arts, New York. Fritz Eichenberg, who is a member of Scarsdale Monthly Meeting, New York, is head of the Department of Graphic Arts and Illustration of Pratt Institute, Brooklyn. He is best known for wood engraved and lithographed illustrations of books like *Wuthering Heights*, *Gulliver's Travels*, *The Brother Karamazov*, Edgar Allan Poe's works, and other classics of world literature.

David C. Walden, a member of the executive committee of the Pacific Southwest Regional Office of the A.F.S.C. at Pasadena, Calif., has submitted to a number of groups and foundations the proposal to work for temporary restraining orders to stop further explosions of thermonuclear devices. The appeal would be made to a "competent court of jurisdiction" to stop such explosions until the "danger to the general populace has been established." The proposal goes into specific detail as to the legal procedures suggested. The text of the memorandum is available from the A.F.S.C. office at P.O. Box 966-M, Pasadena 20, California.

Howard E. and Gertrude Kershner of New York, members of Montclair Meeting, N. J., are on a seven-week transcontinental tour during which Howard will deliver addresses at William Penn College in Iowa and in Friends churches in Iowa and California, as well as in a number of churches and educational institutions of other denominations. Howard Kershner's religious messages in the fortnightly *Christian Economics* and in reprint form now have a circulation of nearly 400,000, while his column, "It's Up to You," appears in 625 daily and weekly newspapers.

For the first time since the partition of Germany, Friends will hold their Yearly Meeting this year behind the Iron Curtain when they meet at Eisenach in the Eastern Zone from August 2 to 6. The Yearly Meeting's theme will be "The Place of the Bible in Quakerism."

The Door Is Wide Open

Some of our readers have been under the mistaken impression that membership in the Friends Journal Associates is by invitation only. On the contrary, the door is wide open and all readers are welcome to join. Associates add at least \$5.00 to their annual subscription rate of \$4.50; many give more. Their contributions help materially in covering our paper's unavoidable deficit.

Won't you join now? The Associates are represented on the Friends Publishing Corporation and on the Board of Managers. We'll be delighted to hear from you. Make checks payable to FRIENDS JOURNAL. Contributions are deductible from Federal Income Tax.

Friends Journal Associates
1515 Cherry Street
Philadelphia 2, Pa.

Helen Morgan Brooks, a member of Arch Street Meeting, Philadelphia, is the author of *One Person, One Meal, One Burner*, which is included in current U.S. Printing Office listings and is described in the February issue of *Aging*, a magazine published by the U.S. Department of Health, Education, and Welfare, as a useful aid in providing recipes and suggestions and in showing how to prepare foods vital to health for \$23.50 per person per month.

Southwest Half-Yearly Meeting

Friends of Pacific Yearly Meeting met on the campus of the University of Redlands, California, on January 26 and 27 for Southwest Half-Yearly Meeting. Sessions centered around concerns and the spiritual life of the Meetings, and were punctuated with periods of waiting worship, a silence permeated with felt seeking.

Out of a consideration of the functions of Overseers and of Ministry and Counsel came the suggestion that the Pharisee, in the best sense of the term, knows the traditions and procedures and is earnest in upholding them; he is rooted in the faith. This may be the function of the Overseer. The Minister has creative insight and is not bound by tradition, though he, too, may know it well.

In regard to membership, an important qualification spoken to was the desire to grow in sensitivity to the indwelling Light and to be influenced by it. Friends should be specific that it is the Light of Christ they look to. Members of the Meeting need to have contact with and to know applicants, helping them to have an understanding of the Society they are asking to join.

From a Korean Friend came the message, "Seek truth in love." Love is worth while only when we love the unlovely, therefore we must dissolve the hard lump in the heart which we feel when we meet destructive forces. If ours is a "historical peace church" because it is historical, the testimony is dead.

Our service and giving may be overemphasized so that we feel we are host to our Master, when we need to be the receivers and let Him be Host.

Among all the diversity of gifts and insights, there was a sense of unity in the Spirit and an honor of the Host in the midst.

SAMUEL and CLARISSA COOPER

My Part in Quakerism

The following interpretation by a 15-year-old Friend from Lansdowne, Pa., presents the gist of the discussion at the annual Midwinter Conference of the Young Friends Movement, held at Wilmington, Delaware, February 2 and 3, with about a hundred young Friends in attendance from Philadelphia, New York, and Baltimore Yearly Meetings.

Many times members of other religious faiths, not understanding Quakerism, ask, "Why are you a Quaker? What do Quakers believe?" In answering, we may tell them of George Fox's belief that there is an Inner Light, or that of God, in every man; that we need no mediator between us and Him; and that therefore we have no written doctrine. This does not

make our faith an especially easy one, for each of us has a great deal of responsibility on his shoulders. As there is no written code of beliefs for us to follow, we must try to find answers to our problems ourselves. Some answers can be found in the Scriptures, but we can discover these only if we are not too concerned with ourselves to be able to see what we are searching for. Our book, *Faith and Practice*, can be used as a guide, for in it are answers to problems of many years ago with which we are still faced today.

Participation is important, too. An individual of any religious affiliation must learn to live his faith and not just go through the motions. If he is a Friend, he should participate in meeting for worship. He benefits personally from sitting quietly, searching for answers to his own problems, and listening to solutions which others have found for theirs, but he ought also to share some of his inspirations with his fellow seekers.

If an individual feels reluctant to participate in meeting, he may find his place in the Society by asking questions. After he has had a few of his problems wholly or partly solved, he may feel that he can continue on his own. Although theology tends to bring up many differences, love of God, love of fellow man, and a common means of search bind us together.

There are many contributions which an individual can make to the Society of Friends, but one thing he must avoid is making small plans. They have no place in the Society, for it is only the big plans that will inspire men to act. George Hardin likes to say: "Socrates started a train of thought, the caboose of which has not yet passed us." Besides Socrates, George Fox and William Penn made big plans, and they are still being completed today. If we participate in these plans, we will be doing our part in Quakerism. In acting, we must share and sacrifice, if necessary, in order to meet human needs on all levels. The Good Samaritan saw suffering and relieved it, without stopping to ask the man about his standard of living.

Then there is the question: Should you use your religion to assure you of receiving a good life after death? There is some controversy about this, but one thing is certain: like a bank account, you can't keep drawing on religion without putting something in.

CAROLYN DUTHIE

Letters to the Editor

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

The article "Changing Climate of Church and State" (February 9), like the activities of "Protestants and Other Americans United," is more likely to increase tension between Protestants and Catholics than to aid a harmonious solution.

Pacifists have the greatest reason to sympathize with Catholics' desire for "religiously guarded education." Militaristic teaching in public schools leads us to desire more Friends' schools and "intentional communities," where we can habituate children to a vision of goodness before they encounter the world's evil.

We can understand parents who fear bias, left or right, in social science teaching. Frank Chodorov, former editor of *The Freeman*, has proposed federal (or local) tax exemption

for tuition to private schools. This is the true antithesis to the subsidy method. The stimulation of such schools could lighten public school costs and crowding, and bring healthy competition.

Pittsburgh, Pa.

JOHN C. WEAVER

The problems one faces when investing money do not stem basically from the fact that there is hardly any investment opportunity left with no war connection. Rather, in a world in which so much poverty exists, the problem for the most part is wealth itself. We need to examine our consciences as to the righteousness of having more worldly goods than we need. As Jesus said, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God.

Let us not alter the standards of the Society of Friends because we cannot be perfect. We can aim always towards perfection, with ample inspiration, such as the life of John Woolman, to guide us. And "Who is to judge how much good the so-called rich man does with his money?" There is a judge, but not a worldly one.

During the Middle Ages the Catholic Church forgave sins for a payment of money. Surely Friends do not wish to make the A.F.S.C. the collection agency for such repentance payments for having supported war industry, as has been suggested. Brotherhood does not mean assisting in the destruction of our brother's house and family, and then using the money received for so doing to try to patch up the damage.

Isn't it time for Friends to stop compromising?

New Milford, Conn.

MANFRED MUELLER

BIRTH

HOLMES—On February 10, to Francis W. and Helen B. Holmes, of Amherst, Mass., their second child and first daughter, named SARAH RUTH HOLMES. Her parents are members of the Middle Connecticut Valley Monthly Meeting, of which the Amherst Friends Meeting is a part.

MARRIAGE

WEBSTER-RINGEWALD—On December 29, 1956, at Westbury Preparatory Meeting, Westbury, L. I., N. Y., ALMA LISBETH RINGEWALD, daughter of O. Arthur and Esther Sawyer Ringewald of Brookville N. Y., and DOUGLASS PROSSER WEBSTER, son of Wilfrid and Jean Prosser Webster of Bellmore, N. Y. Both families are members of Westbury Meeting. Alma and Douglass Webster are now living in Palo Alto, California.

DEATHS

DICKSON—On January 10, at Westboro, Mass., DR. CHARLOTTE MAY DICKSON. She had celebrated her 90th birthday on December 18. In her younger years, Dr. Dickson had been a teacher. She later studied and practiced dentistry, then returned to teaching, a profession she greatly loved. She is survived by her only child, Marguerite D. Werner, a member of Lansdowne Monthly Meeting, Pa., and two grandchildren, Charlotte Werner Bernstein of Camp Hill, Pa., and Dickson Werner of Lansdowne. There are five great-grandchildren. Dr. Dickson was a member of Chester Monthly Meeting, Chester, Pa. Memorial services were held on January 14,

under the care of Chester and Lansdowne Monthly Meetings at Lansdowne, Pa.

LAMB—On January 31, at Newtown Square, Pa., **GEORGE M. LAMB**, aged 77 years. The son of Annie Roberts and George M. Lamb, he was a lifelong member of Baltimore Monthly Meeting, Stony Run, Md.

SATTERTHWAITE—On February 2, at his home in Waynesville, Ohio, **HENRY SATTERTHWAITE**, aged 87 years, a lifelong member of Miami Monthly Meeting at Waynesville.

SEAMAN—On January 6, at Jericho, N. Y., **PHEBE UNDERHILL SEAMAN**, daughter of the late Hannah Willets and Robert Seaman and a great-granddaughter of Elias Hicks. She was a valued member of Jericho Monthly Meeting and a beloved Friend and neighbor. She had served as Treasurer and Recorder of the Meeting, but this service was only a small measure of her interest in and devotion to the Meeting and the Society of Friends as a whole.

SMYTH—On February 23, in his 88th year, **EDWARD BETTS SMYTH**, husband of Katharine L. Smyth. He is also survived by his daughter, Emily B. Smyth, and his sister, Frances Canby Chambers. During his more active years he served on several monthly meeting committees, and was a trustee of Philadelphia Yearly Meeting (Race Street). He was a member of Concord Monthly Meeting.

WILKINS—On January 4, **LEONARD C. WILKINS**. He was a member of Medford United Monthly Meeting, N. J., having joined the Medford Main Street Monthly Meeting years ago.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

3—Chestnut Hill Meeting, 100 East Mermaid Lane, Philadelphia, Adult Class, following the 10:30 meeting for worship, Elizabeth Gray Vining, "Spiritual Reading."

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alexander A. Morisey, "Quakerism in Austria Today."

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Ira De A. Reid of the Department of Sociology, Haverford College, "Desegregation—Social Engineering." Tea and social hour following address.

3—Open house at meeting house, 221 East 15th Street, New York, 3:30 to 6:30 p.m. Speaker, about 4:15, Clarence V. Howell, well-known leader of "Reconciliation Trips" in New York. Topic: "Going Abroad in New York." All are welcome.

3—Race Street Forum at Race Street Meeting House, Philadelphia, 7:15 p.m.: Norman Thomas, author and Socialist Party leader, "Civil Liberties—American Freedoms and the World's Peace."

3—Merion Friends Community Forum, 7:30 p.m., Friends School, 615 Montgomery Avenue, Merion, Pa. For details, see issue of February 23.

3—Harold Clurman, director and producer, will discuss the effects of mass media on the theater at 8:15 p.m. in the Swarthmore, Pa., Meeting House, under the auspices of the William J. Cooper Foundation of Swarthmore College. Public invited.

5—Philadelphia Quarterly Meeting at 47 West Coulter Street, Germantown: 2 p.m., meeting on worship and ministry; 4, meeting for worship and business; 6:30, supper; 7:30, oral reports from Monthly Meetings on "The State of the Society."

7—Annual series of noon-hour meetings in the meeting house at 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: James E. Bristol, "Our Basic Assumptions, Challenged by Jesus."

8—Friends Forum at the meeting house, 108 North 6th Street, Reading, Pa., 8 p.m.: Willis D. Weatherford, Jr., associate professor of economics at Swarthmore College, "Land Reform—Asian Revolution."

8-10—Florida Friends Conference at St. Petersburg Meeting House, 130 19th Avenue, S.E. For details, see issue of February 23.

9—General Meeting for Scotland, in Glasgow. Speaker, Herbert Hadley, secretary, Friends World Committee for Consultation.

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

9—Quarterly Meeting at Haddonfield, N. J.: 3 p.m., meeting for worship and business; 5:30, supper; 7, evening session, with speaker from Friends Committee on National Legislation.

9-10—Friends Committee on National Legislation in the meeting house, 47 West Coulter Street, Germantown. All are welcome. Information from Mary C. Scattergood, 6120 Ardleigh Street, Philadelphia 38, Pa.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Bernard Clausen, "The Little Red Schoolhouse—Plus."

10—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.; David S. Richie, secretary, Social Order Committee, "The Religious Basis for Our Social Concern."

10—Adult Conference Class at Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

14—Annual series of noon-hour meetings in the meeting house at 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Arthur E. James, "In Newness of Life."

17—Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, Adult Class, following the 10:30 meeting for worship: Henry J. Cadbury, "The Dead Sea Scrolls."

17—Tea for Catherine Owens Peare, author of *William Penn*, at the Schermerhorn Street Meeting House, 110 Schermerhorn Street, Brooklyn, N. Y., 3-6 p.m.

17—Paul Creston, composer and musician, in the William J. Cooper Foundation series on "Art and Mass Media," in the Swarthmore, Pa., Meeting House, 8:15 p.m. Public invited.

21-27—Philadelphia Yearly Meeting. Program in next issue.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue, James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWinbruck 5-7110.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South, First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9075.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road, First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 36 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

LEWISBURG—Meeting at Clara Stoner's home, 118 South Fifth Street, 10:30 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cam-bria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Ritten-house 6-3263.

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9656.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

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

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

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9083.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices—15¢ per agate line; no discount for repeated insertions. Classified advertising—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

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TO TAKE CHARGE OF MOTHERLESS home, Philadelphia, Pa., suburb: Physician's widow with twin daughters aged five, Box M144, Friends Journal.

MARCH 15: POSITION FOR COUPLE as caretaker and housekeeper of country estate on Connecticut River. Ideal location for pleasant work in beautiful surroundings. Apply, stating qualifications, Box D145, Friends Journal.

WANTED

ASSISTANT DIETITIANS. Two openings at George School, one for immediate acceptance, the other for term beginning September, 1957. Suitable job for middle-aged woman who enjoys working with teen-aged boys and girls. Salary plus room and meals. For information and interview for either position write E. Felicia Anderson, George School, Pa., or telephone Worth 8-3811 (Newtown, Pa.).

For a pleasant house right on the beach, Mamaroneck, N. Y., area we would endure daily traffic to work in Hastings. Frank Lloyd Wrightish house on the ocean preferred but would settle for contemporary house with view, Hastings-on-Hudson, Ardsley area. Trees, sunshine, good neighbors imperative. Availability of Friends meeting, library, League of Women Voters a necessity.

Would buy or rent.

References.

BOX B146, FRIENDS JOURNAL

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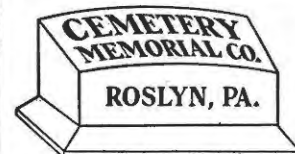
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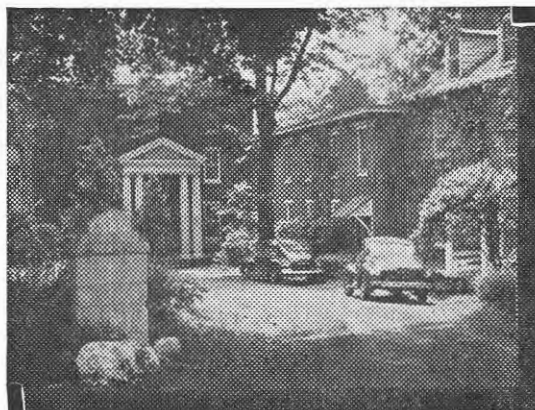
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