

# FRIENDS JOURNAL

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NUMBER 11

*To* Pass through a series of hardships, and to languish under oppression, brings people to a certain knowledge of these things. To enforce the duty of tenderness to the poor, the Inspired Lawgiver referred the Children of Israel to their own past experience; "Ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." He who hath been a stranger amongst unkind people or under their government who were hard-hearted, knows how it feels; but a person who hath never felt the weight of misapplied power comes not to this knowledge but by an inward tenderness, in which the heart is prepared to sympathize with others.

—JOHN WOOLMAN,  
*A Plea for the Poor*

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*Poetry—Books*

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## FRIENDS JOURNAL



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## Equality Begins in Homes

ALL of us as Friends are deeply concerned about desegregation. But do we care enough to make equality real in our own neighborhood?

Friends Suburban Housing, Inc., the nondiscriminatory housing service endorsed by Friends, held its first annual meeting on February 4 at Haverford Meeting House, Pa. According to the report of Mike Yarrow, its president, the organization has had total receipts of \$7,843.50 in the first year of its existence. It has 260 stockholders and has had 70 applicants and 28 listings. Despite all these encouraging statistics and the many devoted hours put in by its overworked staff, it has sold to date exactly one house.

What can be the matter? It is not that the need is not there. Those who attended the annual meeting and heard the moving story of Negro teacher Rachel Hill's efforts to find a home in the suburbs, and the stories of others like her, can vouch that the need is real. It is not that the plan isn't sound. Housing leaders everywhere already hail it as a pilot operation, one of the most significant movements in the field of housing desegregation today. It is not that we as Friends do not wish the enterprise well; in our Meetings and through our organizations we have endorsed it heartily.

## The Crucial Point

The trouble seems to lie, rather, in a certain lack of individual effort—a familiar let-George-do-it attitude. Time after time executive secretary Margaret Collins has been on the verge of a sale only to have her bright hopes go awry because community pressure has been put on the home owner and no one has exerted himself to come out clearly for desegregation. Time after time potential Negro clients have turned down older, hard-to-sell houses which were apparently listed with Friends Suburban Housing, Inc., as a last resort. Time after time Friends and friends of Friends have reluctantly, even sadly, patronized other real estate firms "because our neighborhood isn't ready for it."

The annual meeting had a deep impact on those who attended it. Afterward a young Friend from North Carolina who has settled on the Main Line was overheard to say: "Honey, when I sell my house it's going to be through Friends Suburban Housing, Inc. I'll let Margaret Collins decide whether the neighborhood is ready or not. Or the buyer. After all, it's up to him. And I'm going to get busy now and make sure my neighborhood is ready." If we all had this young Friend's spirit we could soon make a success of our noble experiment.

If you: (1) wish to take a share of stock (Thomas B. Harvey, treasurer); (2) are willing to list your house with this service; or (3) would welcome a responsible minority-group family in your neighborhood, write: Friends Suburban Housing, Inc., 53 Cricket Avenue, Ardmore, Pa., or call: Midway 9-9992.

MARGARET H. BACON

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 16, 1957

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## Editorial Comments

### *Overseas Relief by Church World Service*

**P**ROTESTANT churches in the United States sent over 192 million pounds of food, clothing, medicine, and other supplies abroad through Church World Service in 1956. The value of these goods which were distributed to hungry, homeless, and destitute persons was \$31,188,181. The 1956 shipments represent more than double the amount of shipments made in 1955.

The most critical point for immediate relief needs was, of course, Austria, where Hungarian refugees benefited from the stockpiles of food and clothing which Church World Service and groups like the Friends had accumulated and were able to use at once. Of the total shipment in 1956, a major portion was in United States Government surplus commodities donated to the Share-Our-Surplus program, in which foods from our national stockpile of abundance are freely distributed throughout the world. The cost of distribution from these sources amounted to as little as one dollar per 254 lbs. Other distributions (food, clothing, medicines) were at a ratio of one dollar for slightly more than 100 lbs. Relief materials went to 34 countries in Europe, Asia, Africa, Latin America, and the Caribbean.

### *Peace of Mind Through Pills*

The cult of achieving peace of mind through psychological and psycho-religious exercises was bound to produce short cuts of the kind we now can find through tranquilizing drugs. Medical calculations estimate the number of prescriptions filled for any of the more than 40 drugs now available at far above 30 million in 1956. The dangers ascribed to the use of these drugs (stupor, tremors, blood vessel changes, etc.) are being disputed by medical authorities, who, however, still see a serious hazard in use without proper medical supervision. On February 1, 1957, in New York the tranquilizing drugs were put on the list of those requiring prescriptions. There are rumors of black-market peddling.

The American Psychiatric Association has expressed enthusiastic recognition of the benefits obtained from these drugs in the treatment of mental disorders. But it also expressed concern over the widespread use of tranquilizing drugs in cases of normal tensions, anxieties, and nervousness. Normal anxiety is far from undesirable.

It is a spur to action and concentration. The paradox in the present situation is the fact that now the doctors suffer from a serious spell of justified anxiety because all is not well on the tranquilizing front, as Dr. Howard E. Rusk writes in the *New York Times*. Is the psychological profile of the American nation as a people of energy, daring, and enterprise undergoing a historic change? Are we nothing but a lot of potentially psychopathic individuals kept under control only by daily doses of pills? We do not believe that our entire nation is sitting on the anxious seat. Millions of American men and women have sufficient religious and psychological reserves in themselves to balance their lives. Still, the problem is with us and it must not be ignored.

### *Whaling with Tranquilizers?*

An odd incident in the field of scientific experimentation recently added a bit of humor to this serious topic. In an experiment conducted off the Catalina Islands in California a dose of tranquilizing drug was harpooned into a whale for the purpose of obtaining an electrocardiogram. Since it is known from the dramatic incidents in *Moby Dick* and from our general information how violently and dangerously whales react to the pain of being harpooned, the whaling industry may have watched the experiment. But this time the whale was uncooperative and swam away. The *Washington Post* makes the following comments about the attempt to tranquilize a whale: "What would Herman Melville have said about this incredible notion? We can imagine *Moby Dick* rewritten today with Captain Ahab pursuing the White Whale with a needle packed with Miltown—and, in revised climax, the great beast finally lolling affectionately alongside the *Pequod*, squirting playfully and casting moony eyes as Ahab loosed his fatal harpoon. That is, if Ahab himself were not in his cabin, happily gobbling pills like popcorn."

### *In Brief*

A comprehensive survey of Indian health problems will be reviewed by the American Advisory Committee on Indian Health in Washington, D. C., on September 24-26, 1957. This Committee is organized to aid the efforts of the Federal Government in improving medical



care and health services for some 315,000 Indians within the U. S. and 35,000 Indians, Aleuts, and Eskimos in Alaska.

The average life span for American Indians is 39 years, compared with 60 for the general population. Out of 1,000 live births, 65 Indian infants die in their first year; in the general population only 27.

From April 1 to September 30, 1956, a total of 20,958 refugees benefited from the four-year U.N. Refugee Fund program; 6,086 were permanently settled. These figures are part of the official report of the U.N. High Commissioner for Refugees.

The great shortage of both nuns and lay teachers in Catholic elementary schools in the U. S. is considered

the main reason for the Church's drive for public funds. Father Poole in Sacramento, Calif., announced that five new school buildings in his diocese would stand empty this year; one new school has been "awaiting Sisters for three years."

Sixty per cent of the nation's four million alcoholics come from disturbed or insecure homes. Male alcoholics outnumber women six to one. Seventy per cent of all highway accidents are "liquor-related." Fifty-six per cent of the teen-agers surveyed in 90 communities said they got their first drink in their own homes.

The Russian Orthodox Church has agreed to meet with World Council representatives in Paris to discuss relations between the Church and the Council.

## *That of God in Every Man*

By HENRY F. POMMER

ACCORDING to Genesis, "God created man in his own image." In the New Testament, James affirmed that "Men . . . are made in the likeness of God." George Fox appealed to "that of God in every man," and Edith Wharton wrote, "Blessed are the poor in heart, for they shall see God—even the hidden God in their neighbor's breast." Beneath the surface similarity of these phrases has floated a wide diversity of interpretation. Even among our contemporaries, agreement as to what of God dwells in each of us would be almost impossible.

Yet the inquiry into the precise meaning of these phrases may have momentous implications for obstetricians deciding whether to save an abnormal foetus, for judges sentencing murderers, for administrators of mental hospitals. The issue concerns each of us as he talks of his nation's enemies, so often described as heathen monsters; as he meets his neighbor of the loud radio, late parties, and scavenging hound; or as he passes the dishonest but wealthy merchant. But also, what of God do we find when we look at ourselves—at our own bodies, and at the surfaces and depths of our own minds? Am I made in the image of God?

### *Hypotheses*

Some believe that our bodies (male ones, at least) are closely modelled on the physical appearance of God. Such may indeed be the case; I know no way of disproving the belief. But there are so many familiar difficulties in the path of this conviction that we justifiably turn to other possibilities.

A second school of thought holds that our likeness to God is found in the area of mind rather than of body. Some persons, for example, talk of man's indwelling God as though it were a half-mysterious, half-identifiable ingredient which could be slipped into or out of a human personality on appropriate occasions—birth or baptism, death of the soul or death of the body. According to this point of view, full men are godly men because they have this ingredient, whereas partial men are ungodly and have it not. By analogy, a fruit store is fully a fruit store only when it has fruit in stock. The divine ingredient can be slipped into a man much as peaches and bananas can be shipped into a store. Perhaps. Yet it is difficult to conceive of man as having characteristics or capacities which can be so neatly isolated.

Surely we have conscience, insanity, intelligence, pride, laziness; but rather than each characteristic's having independent existence, each seems to be closely interrelated and interdependent with the others. In addition, these traits must be built into a person gradually, or worked out of him, as habits form and reshape themselves. A person with no appreciation of music at the age of 20 may grow into a devotee of Bach by 40; another may, by 50, starve to death the conscience he had at 25. Are godliness and devilishness free of these interrelationships and this slowness of growth and decay? Probably not.

It would appear, then, that we should hope to find the "something of God" not in some insertable gadget but in some diffused, pervasive quality of personality. For example, men may have something divine in them inasmuch as "God is the creator and sustainer of all."

Henry F. Pommer, a Friend, is a member of the faculty in the department of English, Allegheny College, Meadville, Pa.

But such a formula, applying to everything, provides no basis in itself for considering one part of the universe more Godlike than another. According to this view, there might be as much of God in a basketball as in Martin Buber's head.

Maybe the clue lies in the statement, "All life is sacred." But is all life *equally* sacred? Is there as much of God in a fly as in Gian-Carlo Menotti? To sustain our lives we must end the lives of wheat grains and disease germs. Not even a vegetarian can wholly escape this preying of life on life, though I honor him for making the attempt. What we seem to have, then, is a scale in which some forms of life contain more of God than others. "The sacredness of all life" does not in itself tell us which are the more valuable forms.

#### *Man's Capacity to Respond to Value*

Let us ignore other hypotheses in order to hasten to one final possibility: that the indwelling God is man's capacity to respond to value—to answer love with love, to perceive and communicate truth, to enjoy and create the beautiful, to recognize and shape the good.

Truth exists, though we know but a small portion of it; beauty, though artists constantly reveal it in new forms; goodness, though we seldom see it clearly or practice it fully. The existence of these qualities is part of the nature of the universe. One cannot say very much about their ultimate source or ultimate destiny, but *here they are*, as much as life and death, water, fire, and air. Where are they to be found? Not in any proposition itself, nor in Salisbury Cathedral or in the widow's mite, but rather in minds which are related to propositions, works of art, and good deeds. Value is made real, is perceived by, and exists in minds. Hence, though it may have some life in animal minds, it reaches its highest development in man. With rocks and mice man shares the existence and life of the universe, but with no other creatures does man fully share the divine part.

It is "the divine part," not just "the highest part" or "most valuable part," because it not only exists but demands reverence. All ingredients of the universe exist: zero weather and cups of tea, Nantucket landscapes and neon lights. But only part of the universe lays me under obligation, commands my deepest loyalty. This is the value part: truth, beauty, goodness, and the minds that share them. This is the part which gives most significance to the word *God*, whether the god of nature or the god in man.

Returning to the analogy of the fruit store, we can ask where the business of the store is to be found. Certainly not in the peaches or bananas, nor in the cash register or display cases, nor even in the proprietor and his reputation. The business is in all of these, and in

their interaction. In the same way the indwelling God is not in any one narrow human trait but in a combination and cooperation of various traits which exist in each of us in varying degree. The analogy can be pushed one step farther by pointing out that every store has shifting amounts of business: seasonal lulls and booms, long-term growths or sudden bankruptcies. In like manner a man may have more or less of godliness at various stages of his life.

#### *Two Questions*

If this be what we can honestly mean by "that of God," at least two questions soon puzzle us. First, is man made in the image of God, or is God made in the image of man? A measure of truth surrounds both alternatives. On the one hand, each man thinks of God in terms of his own highest understanding of existence, life, and value. That understanding is always fallible, is too often a projection of personal wishes and frustrations, is frequently but the unexamined repetition of traditions no longer meriting respect. Yet man has no choice but to mold his image of God through human understanding of man's total world. That world and that understanding, on the other hand, were not in a strict sense created by man. The impressions which our senses report and the categories with which we think are given to us, not created by us. The nature of the universe determines the nature of our minds, and through them determines our conception of God. God creates us in His image, and creates His image in us.

Second, can we honestly assert that there is "that of God in everyone"? Is it a *fact* that every man can respond to value? This is a question so complex that no one can answer it. It is impossible to analyze exhaustively two billion minds. Yet we can imagine a part of the evidence which would recommend a suspended judgment. For example, psychologists classify some criminals as psychopaths, those who make no distinction between right and wrong, who never feel the remorse of a bad conscience or the pleasure of a satisfied one. Some human beings appear insensitive to all forms of beauty; others, unable to distinguish truth from error. How animal-like are the so-called mat cases or human vegetables, those most hopeless patients of our mental hospitals? In our present state of knowledge we cannot honestly assert as fact that "there is something of God in everyone."

#### *Assertion by Faith*

But what we cannot assert as fact we can sometimes assert as faith—as an ideal for behavior. And as faith I assert that "there is something of God in everyone." In doing so, I say that all members of the human species should be treated as though they were capable of responding to value.

No faith can ever be fully justified by evidence, but as partial justifications of this one, consider four types of human nature. First, youngsters who appear retarded or subnormal sometimes develop quite normal intellectual capacities when they receive at school an affection denied them at home. Second, teen-agers who appear morally irresponsible, aesthetically insensitive, intellectually unmotivated, are sometimes by their thirties well on their way to fine forms of manhood. Third, mental patients whom the best specialists diagnose as hopeless are sometimes cured by new drugs, new operations, or just by some mysterious development of their own personalities. Truly hopeless cases can never be surely identified. Fourth, ourselves and our experiences: our own lives show that God grew in us when we were treated as though He were there.

"Something of God in everyone." As fact—perhaps. As faith—assuredly. I live under obligation to look in every human encounter for the hidden God in my neighbor's breast.

### Yearly Meeting Techniques

THE responsibility of the individual for Yearly Meeting is great and not always easy to meet. What can an individual do to strengthen the sessions of Yearly Meeting? He can (1) attend; (2) speak to the point; (3) speak only when he is certain he has something to add; (4) speak *briefly*, loudly, and peaceably.

With all due allowance for the complexity of our lives and the many valid excuses, attendance at Yearly Meeting is still shamefully small. It would be larger if we were to attend not merely the session in which our favorite topic is to be discussed. Perhaps there is less reason to attend the sessions which deal with subjects on which we are well posted than those which seem foreign to our interests. It is often an enlarging and unifying experience to discover how much there is in the other fellow's hobby.

Emotions are as hard to bring to heel as untrained dogs. Sometimes a thought will jump into your head and demand expression. If you are under 85, suppress it the first time. If you are under 60, suppress it twice. If it persists, ask if this is the best time. Perhaps the thought will arise again more appropriately later in the session, at a later session, or even a year or two later. Perhaps, however valid and pertinent the thought may be, it had best be expressed privately.

There is room for a certain amount of well-deserved praise of persons dead or alive and of committees (if alive), but this eulogizing can easily be overdone. Nothing is less edifying to the spirit than sessions devoted to self-congratulations. "Forgive us our shortcomings" is a more Christian note than "We thank thee that we tithe and fast regularly." We need not, of course, go to the other extreme and lugubriously deplore the degeneracy of the age.

Perhaps certain phrases should be allowed only upon the

payment of a substantial fine to the Yearly Meeting treasury, for example, "truly sacrificial," "fill a long-felt need," "rewarding experience." Such phrases, even when spoken with ministerial aplomb, carry small conviction to others.

Thought is also needed in the presentation of reports. The wording, tone, and brevity of the report itself, or of the words of someone designated by the committee concerned to open the discussion, will obviously tend to set the pattern for the entire session.

Let us all be diligent that Yearly Meeting with good sense and with spiritual promptings and insights may raise us all out of and above our old levels of thought.

DONALD G. BAKER

### God Encompassed My Soul

By EARLE WINSLOW

I felt the walls grow thin  
Between the visible and the invisible,  
And there came a sudden flash of eternity  
Breaking in on me.  
It was intangible, as made of nothingness,  
Yet it struck me like a thunderclap.  
It disarmed all images—  
It cut through the whole skein of species,  
And all the phantasms of thought.  
It outreached the level of desire,  
Above all appetite,  
Leaving a breathless joy—  
A clean peace and happiness within the soul.  
There was no audible voice,  
Yet was I spoken to;  
No outward presence,  
Yet all about was Presence;  
No stab of light, no sound,  
No symbol—only purest thought.  
The world had rolled over me,  
Heaven had encompassed me,  
Leaving me transfigured in space  
For a moment like eternity.  
I opened my eyes to see  
The mystic mountains hung there as before;  
The forests and earthly sounds  
Encompassed me back.  
But I had glimpsed a new meaning,  
A new heaven and a new earth, as one,  
As if born again, without ego,  
Created anew, without hunger,  
Eternal as God, who made me—  
And I prayed.

Author's note: The first four lines are from Rufus Jones, *A Call to What is Vital* (The Macmillan Company, 1948), page 71; lines 6, 7, 8, and parts of lines 12 and 13 are from Thomas Merton, *The Seven Storey Mountain* (Harcourt, Brace and Company, 1948), pages 284-5. Both sources are used by permission of the publishers.



## Devils Discuss

**WIREBUG:** Well, if it isn't old Snipsod. How's things?

**Snipsod:** Didn't you hear? I'm tempter to a Quaker.

**W:** I say, that must be tough.

**S:** Not at all. I'm doing fine.

**W:** But aren't Quakers different from the usual?

**S:** Yes, in some ways they are. In fact, we encourage them to feel different, with their meetings and committees and democratic ways. That slight sense of superiority, that air of being a select little band is just what we want—spiritual pride, a delicious little sin.

**W:** My dear chap, you don't mean they really think they are so superior?

**S:** Ah, we don't encourage them to think about it: it's just a vague subconscious feeling. And we have other methods, all aiming, of course, at preventing their religion from working properly. With the nominal Friend this is usually easy. But my man is fairly active—speaks in meeting, and is on three committees.

**W:** That sounds serious.

**S:** It isn't really. I encourage him. The more the better. Let him crowd his time with activities. Let him be full of concern for "the life of the Meeting," "the Society," "mission work," (so long as done by others)—anything to keep his mind off his own spiritual life. And if he can begin to like being thought an "active" (later a "weighty") Friend, all the better. We are keeping out religion and ingraining a healthy sin.

**W:** But surely all this meeting-going only turns his mind towards religion, not away from it.

**S:** My dear fellow, no man likes looking at his own faults or being really humble before God; our little suggestions of other ways of spending the time are usually gratefully accepted. And in some Meetings they spend so much time listening to one another (not always willingly) that they have no time to listen to God; and in others, their religion is so unreal or so inarticulate that they say almost nothing.

**W:** Still, they do genuinely desire religion, don't they? That must always be a danger to you.

**S:** Yes, our job is to satisfy this desire with some substitute. Some of them drop into a routine of religious observances—meetings, prayers, Bible readings, and so on. We urge them to think this is really quite creditable, in fact, all that could be reasonably asked—together with hard work, clean living, and some giving.

**W:** What about those for whom these duties do not become mere routine but stir real religious feeling?

**S:** Mere emotion is nearly as useless as mere routine.

The above selection has appeared in turn in *The Irish Young Friend*, *The Canadian Friend*, and *The Australian Friend*.

The emotion is so pleasant, and the practical discipline and sacrifice which should follow it are so irksome that it is often ridiculously easy to persuade our patients to be satisfied with the former.

**W:** No doubt you find the modern intellectualism quite a help. Belief must require a bigger effort now.

**S:** It does; and those who succeed are never tired of reiterating their beliefs, enjoying again the pleasure of success (they do this most vehemently when in their heart of hearts they're just a little uncertain). Those who don't succeed either spend a great deal of time in speculation and discussion (often futile), or they give up the struggle, and subscribe to a purely practical faith—a "way of life" or "service." Often this is just an excuse for dismissing God from one's thoughts, and living on in much the same old way—but just look at the time. I really must be off. It's Yearly Meeting.

STEPHEN ALLOTT

## How Friends Can Help India

By JAMES BROWN

**W**RITING from India several months ago (*FRIENDS JOURNAL*, September 15, 1956), Benjamin Polk raised the question of the advisability of Friends' using U. S. government funds under the International Cooperation Administration to finance rural projects in that country. I share a feeling that association with a government project detracts from the true expression of Quaker concern. This point of view is widely shared by many Indian Friends and friends and by other Friends of long service in India.

We could serve better the cause of Indian-American understanding, I believe, if more individual Friends and Meetings with a desire to help the Indians in their struggle to overcome tremendous material problems were to establish direct contact with indigenous efforts in this direction, particularly those under Gandhian leadership.

There is, for example, much we can do with modest financial aid to further the work which will be going forth at the reorganized Rasulia Project, a long-time Quaker concern at present under the leadership of Marjorie Sykes, an English Friend, now an Indian citizen, who has been closely associated with Gandhians in a position of leadership.

Friends who wish to go to India can serve best, I think, by working humbly under such Indian leadership.

James Brown recently returned from a year in India, where he went on a newspaper fellowship and served as a representative of the American Friends Service Committee in the distribution of surplus commodities from the United States. He is now a reporter and feature writer on the staff of the Portland, Maine, *Evening Express*.

India can use the skills of mechanics, agricultural specialists, and medical experts. But above all, Indians need the confidence and leadership ability that can come only from directing their own efforts at self-help. However good our intentions, foreign-directed projects have a tendency to serve as crutches and to inhibit potential local initiative.

There is no dearth of discussion among Indian intellectuals, but what is needed more than student seminars, in my opinion, is an opportunity for Indian students to visit projects like Rasulia and to learn to work with their hands among the villagers. The example of young Americans in such circumstances would be most helpful.

The great need in Indian colleges, I should say, is for greater rapport between students and teachers. This too might be better if encouraged by example. Could we not foster a program of exchange professorships between Indian colleges and our Quaker colleges? Some of our better Quaker teachers might help to bring about a needed revolution on Indian campuses simply by quietly practicing there what they practice at home: the establishing of warm personal contacts with their students.

We never should forget how much we stand to learn in return from our Indian friends. I am sure anyone who has been in India has come away richer for the experience. And I know several Indian professors who would be assets personally and professionally on our campuses.

When we Americans are confronted with India's appalling poverty and disease there is a great temptation to want to move in with our American know-how for the promotion of great material gains. We must realize, however, that Indians may not be so hungry for material improvement as we think they are. Theirs is a great spiritual heritage. They have looked to Friends in the past not for the material help we might bring, but as kindred spirits from a world they think is appallingly materialistic.

It is in the strengthening of these common spiritual ties, I think, that Friends can best help promote understanding between India and the West. In this respect, those who strive to strengthen the spiritual lives of themselves, their families, their Meetings, and their communities at home may serve most of all.

### Service for the Dead

THE unusual number of funerals at Abington Meeting, Pa., last spring has accentuated the experience at most Friends' funerals where numerous personal eulogies are delivered. These are often spoken by attenders who are not Friends and who seem to think they are at a Rotary Club or a Chamber of Commerce meeting. The plain room, from which stained glass

windows, an altar, a chancel, and a clergyman in costume are missing, gives them the feeling that this is not a religious service. They quite naturally do not understand our communion of silent waiting for God to speak to us and that the manifestation of His Spirit in each seeking heart is the way we partake of the sacrament of life-giving bread and wine symbolizing for them the body and blood of Christ.

Thus the religious or spiritual quality so desirable in every gathering of Friends is destroyed or suffocated. The only real service of a funeral is to comfort the bereaved, and eulogies do the reverse because they emphasize the loss sustained and how much the deceased will be missed, just the opposite from what we should proclaim. Valiant in John Bunyan's *Pilgrim's Progress*, as he plunged into the river to cross to the other side and Everlasting Life, exclaimed, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?"

Many Friends are uneasy over the deplorable situation at Friends' funerals, so hard to correct, and would voice a caution to all attending funerals to avoid eulogies and take a lesson from the Service for the Dead at churches where the deceased is never mentioned but the precious and triumphant promises of our Christ are.

The new Philadelphia Book of Faith and Practice fails utterly to mention this important function, so sure to come to all of us and therefore of supreme importance to each one of us and to our friends.

HORACE MATHER LIPPINCOTT

### Who Knows?

(Answers on page 175)

1. What Quaker printer, coming to Philadelphia with a letter of recommendation from George Fox, subsequently joined with the Keithians, and printed pamphlets against his former Friends?
2. What Friend was honored by Harvard University for his French dictionary?
3. What quotation did a woman Friend sew in the lining of her plain bonnet?
4. What Quaker had a lengthy conference with the Pope of Rome?
5. What Friend founded the British porcelain industry?
6. Who was the first principal or headmaster of Westtown School?
7. What poet remonstrated with Elizabeth Fry for her "nugatory" teaching? (She taught at Newgate.)
8. What Friend was the inventor of Flexible Flier sleds?
9. What Friend aided about 2,700 Negroes to escape from slavery?
10. What Friend walked the 300 miles from Westmoreland to London Yearly Meeting in eight days and breakfasted with Edmund Burke?

WILLIAM BACON EVANS



# THE COURIER

A Publication of the Friends Council on Education

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Number 10

*This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.*

*The Editorial Staff comprises Howard G. Platt, David G. Paul, Rachel K. Letchworth, Clayton L. Farraday, Jr., Mark F. Emerson, and Edwin W. Owrid.*

*The Courier includes pages 169 to 173, through the first book review.*

## The Mental Health of Teachers

By THEODORE L. DEHNE, M.D.

**B**ECAUSE of the unusual pressures put upon school teachers they may be thought of as a group particularly exposed to the development of emotional disorders. They spend their professional lives in close social contact with those of us who are notoriously hard to get along with—our children. Children are very likely to be ingrates and egotists, irritating, annoying, and frustrating as they struggle toward an adulthood characterized by a greater or lesser degree of what we call maturity. In addition, the teacher must constantly make an effort to adjust to a number of very trying conditions which seem to be built into his job. For instance, there is the almost obsessive preoccupation with the schedules and time commitments that appear to be basic to organized teaching methods. He is frequently exposed to acute awareness of his relatively unfavorable financial position. He certainly has reasons to be disappointed in the social status in which our culture presently places him. And he finds it difficult indeed to ventilate the hostility generated in him by the thoughtless, aggressive behavior of those against whom he must not retaliate. But truly his problems, in spite of rather substantial variations in quality and degree, do not differ basically from those that must be faced by everybody.

It would appear to be worth while for teachers to review some of the major psychological concepts that underlie all their attitudes and behavior, so that they may pay some attention to and carefully examine each peculiar bias, attitude, and prejudice contributing to their day-by-day difficulties with those whom they must guide and instruct. Some of these individual quirks are

rather readily discoverable on self-examination and perhaps can be adjusted to, but of course there are many so deeply rooted in the ancient experiences of the developing personality that only a major psychiatric effort can discover their origin and palliate some of the destructive influences that they may wield. Especially for those of us who are tolerant of our own shortcomings and blessed with a sense of humor, a limited self-examination can be useful upon occasions when we are particularly annoyed, resentful, or fearful beyond what the situation seems to call for. Such introspection can be rewarding in relation to future behavior and emotional control. On the other hand preoccupation with self-criticism may interfere with and constrict the proper functioning of the personality.

A crude anatomical study of the personality reveals that it consists of several gross parts, some of which can be influenced by the application of mental forces. The matrix from which the adult personality is constructed consists first of certain potentials and drives which are delineated by inheritance and remain substantially unchanged throughout life. Included are the basic instinctual drives which provide the energy that is required to push us through this vale of tears. There is also the inherited potential for intellectual development which environmental influences cannot actually improve but may certainly damage. The inheritance also includes a behavior pattern which makes each of us react somewhat differently to a similar situation. Included in the latter appear to be the capacity for normal emotional development and the ability to enjoy and be satisfied. Positioned somewhere in his endowment is the individual's capacity for handling frustration, grief, and fear, which measures

Dr. Dehne is Superintendent of the Friends Hospital, Philadelphia.

to a large extent his predisposition or resistance to the development of a mental disorder. Upon this crude material the individual will graft his own peculiar likes, dislikes, prejudices, fears, and emotional displays as his contact with the world expands. This is the material he works with as he strives for maturity under the continuous pressures of day-to-day experiences destructive or useful. He seeks gratification for his needs within the severe limitations put upon him by ethics, customs, and laws, particularly as these are represented in his attitudes towards himself.

When he is functioning well the individual is able to use his inherited patterns and his intellect with its store of memories both conscious and unconscious to profit by his experiences in arriving at a constructive judgment which will satisfy not only his practical but his emotional needs. The emotional seasoning which contributes so much to judgment and behavior is to a very large extent derived from experiences lost in memory which continue to wield a very potent influence indeed—unconscious but real. These are the influences that may be profitably brought to light in the course of a little self-examination and introspection.

When the personality is working at a high efficiency in adjusting the individual to his problems it is said to be mature. The characteristics of maturity are difficult to define and to evaluate but certain attributes can be labeled and described.

1. The mature individual is predominantly independent of others. This means only that he is not dependent in a crippling, restricted way on the thoughts and behavior of any other person or group of persons. To be sure, living is made up of the normal interdependence of one personality upon the other. Pathological dependence is probably seen most frequently in the apparent devotion of a child to a domineering, demanding parent.

2. Maturity brings with it a capacity for loving, for affectionate relationships, and the urge to give and to produce. It is the immature who fear to enter upon close personal relationships and who acquire and accomplish only for self-gratification.

3. The proper growth of personality carries with it a deep appreciation of the individual's responsibility to the group. One cannot go it alone; he must behave within limits outlined by the group and develop a feeling of remorse and guilt when he transgresses the rules. Some of the most serious problems society must face arise out of the behavior of individuals who for some reason or other develop no feelings of shame or embarrassment when they are detected in the performance of antisocial acts.

4. The mature individual can live harmoniously with himself. He can be reasonably objective about his good points and can control morbid feelings of self-criticism and self-depreciation. In psychiatry one's daily duties are made up in large part of caring for and treating those who have temporarily lost their ability to control their fears and anxieties about their innermost thoughts and desires.

5. Maturity means that the personality has a good grasp on reality. It does not permit the development of bigotry. It will not judge the next person entirely by his color or his national origin. The mature person cannot believe that a man's success is measured by the extent of his acquisitions. He can understand the limitations of his children, although he is by custom permitted to exaggerate within certain limits his son's athletic prowess and his daughter's beauty and brains.

6. The mature person is able to control his innate tendencies toward hostility and aggression. He controls his anger, he withholds retaliation for offenses done him, and he refuses to hold grudges.

7. Finally, he finds himself able by means of a step-by-step advance in his relationship to others to arrive at a sexual adjustment that is geared to happy, satisfactory mating and the development of parental attitudes that will make a substantial contribution to the growth of the personalities of his children. When one of us feels reasonably certain that his personality shows the above qualities to a degree recognizable by an unprejudiced observer he can be thought of as being a real person.

However, the personality's efforts to achieve its goals with no more than the useful amount of fear, frustrations, and grief results in the application of a number of mental maneuvers designed to lighten the emotional load under which he works. These maneuvers are actually defensive plays which protect the individual's self-esteem from the destructive effects of remorse and guilt that arise out of his inability to accept the consequences of his instinctual drives. It is common knowledge, for instance, that we tend to *repress* memories and thoughts that insult our conscience. We all know that we employ the mechanism of *rationalization* every day in our attempts to get along with ourselves. By rationalization we mean the personality's effort to put a reasonable construction on an unreasonable act, or perhaps substitute a minor reason for the major one which is unacceptable to the individual. We can readily recognize the maneuver known as *overcompensation* wherein frequently deep-lying feelings of hostility are pushed into the background by an exaggerated display of affection. We know that ostentatious compassion often hides re-

pressed cruelty, that rejection is revealed by overprotection, that prudishness often hides a preoccupation with sexual thoughts, and that overpoliteness can be developed out of aggression and dislike.

By means of so-called *projective mechanisms* the individual can place upon others feelings and thoughts which arise in him but which he cannot accept. It is this mechanism out of which persecutory ideas and delusions usually develop. By means of *substitution and displacement* one can shift hostility and aggression from its primary object to others who are less likely to react violently. This is the maneuver used by the office manager who is very angry with the boss and who comes home at night to take it out on the wife and children. Sometimes by the use of *provocative behavior* we can anger those whom we are searching for reasons to dislike. These defensive plays, and there are many others, are used commonly by all of us and can be thought of as being abnormal only when they are used to an unusual extent.

This brief and therefore crude review of some of the concepts that the psychiatrist uses in his daily consideration of the problems of everyday life and of the individual way in which each personality attempts to handle them can stimulate a thoughtful examination of the reasons for our constant tendency to make emotional trouble for ourselves. The emotional charge that colors all our ideas and doings can make for vivid, exciting experiences but can also distort and falsify so completely that the best features of the self are hobbled into a state of floundering helplessness. Perhaps a few minutes of quiet self-appraisal when things seem to be going wrong would help them to go right.

### Schooldays Appraised

THE editorial committee felt prompted to include in this issue a small sampling of the reactions of recent graduates of a Friends school to their schooldays. We have tried to get representatives of different racial groups to speak to their experiences in our educational institutions, asking them to give thought not only to satisfactory relationships but also to those areas which are in need of further thinking and development. This installment happens to contain only papers of Westtown graduates, but we hope to publish the reactions of graduates of other Friends schools at some later date.

*Ernest B. Kalibala, Jr., now a senior at Colgate University, is from Uganda, in East Africa.*

I was not a Quaker at the time that I attended Westtown, but within a few short months after graduation I was thinking seriously of becoming one and soon did. My decision was based largely upon my experiences at Westtown, and I think it answers fairly conclusively the question of the im-

portance which I attached to my Westtown education. Quite a large amount of the enjoyment that I derived from Westtown was due to the atmosphere, the teachers, the students, and the location. I am unable to say, obviously, whether the same combination would be present at the other Quaker schools. I should think, however, that goals at the various Quaker schools would be the same, and in that case I should tend to say that Quaker education is excellent.

What were, briefly, some of the essential elements of the Westtown education? Anything that I may mention follows from four basic and important factors; Westtown was a private, residential, coeducational, secondary school. Private in that it was privately run and selective of the students permitted to enter; residential, as the word implies, in the sense that there various racial and religious groups were actually living together; coeducational in that with both girls and boys in attendance, there was a sort of co-learning experience in academic, social, and moral attitudes. Finally, it was a secondary school, which meant that the age of the students involved was a very young one. This is an important factor in the adjustment of students to a rather ideal type of social attitude at an impressionable age. Together these basic elements formed what is termed the core of Westtown's Quaker education, a core with which I have no disagreement.

The factor which makes any set of social ideas work, though, is the human element. It was in this respect that I enjoyed Westtown the most. The general arrangement of the school, which I have described, along with the atmosphere supplied by the teachers and the location, were all conducive to developing the type of student relationship that counts. Whenever you can achieve the result of having a group of young people together in such a setting that money, family, and social position are things of the smallest consideration in the minds of the young people, you have instilled in them things they can never really forget. I always thought that the fact that I was a Negro at Westtown was unimportant in that it was important, and this is a much more mature way to accept racial differences than trying vainly to ignore them. This is true because of our present world setup, in which people stress differences, with the result that people think and generally are different, as are England and America. Realizing this, you can better understand the other fellow and his position if you go at it maturely.

The one great fault of Westtown, and this may be more financial than otherwise, is the small number of Negroes in attendance. This is regrettable, for there results often a separation between you and other Negroes, a separation which should not be made. You cannot help asking why there are not more Negroes in attendance. Token acceptance and total exclusion are at times the same in the feelings they arouse unless there is a clear reason to answer all doubts. I think Westtown's small number is due to financial reasons. It would destroy too much I have come to respect to imagine otherwise. Aside from this, Westtown was as fine a school as I can imagine.

ERNEST B. KALIBALA, JR.



*Francis P. Frazier, who holds two degrees from the University of California (Los Angeles), is now a teacher in Los Angeles. He is the son of well-known Indian missionaries to the Sioux tribe (their own) and prepared for college at Westtown school.*

The rain has fallen. The resulting stream flows gently to and around the small blades of grass and the mossy rocks, driven on by Nature's beautiful universal laws. This rain has happened before and will occur again and again. Lofty people stare at the lowly skies and wonder if this rain will be profitable or create catastrophe in its life cycle. Each rainfall can be either. The raindrops know not of their fate, for they are not free now. They exist and respond to the pressures surrounding them: the rises in the ground, the obstacles over which or around which they must travel. It is up to the people to contain them. Not just raindrops now, but quickly a small stream rapidly magnifying itself so that a river exists, flowing ever onward—tranquil appearing, but devastating if it finds a gap or a weakness in the banks. Catastrophe or benevolence depends on how strong the people keep the dikes and how well they control the descent of the river—the descent toward the ocean, where all is joined.

The boy is born. The resulting body-spirit is urged on by the same instincts and needs that unconsciously occupy the inner recesses of any individual's personality. The people stare at him, wondering if he will be of any value to the world, or if the social levees will give way to primitive urges and result in general havoc. The boy knows not of his fate, but he wanders among the fields and cities, acting and reacting, driven on by Nature's impartial laws. He is responsive to the external pressures, but he will bend if influenced early enough and before he has gained too much momentum. It is up to the people to contain, turn, subdue, and channel this flowing spirit.

And there are vigilant people to build up the banks of the flowing stream, to channel the forcing waters, and to strengthen the beliefs. The wonderful alert people, call them what you may—parents, teachers, preachers—all watching the onrush of this potentially dangerous stream. Fearful at times when it appears the river has broken its banks, only to find that their faith and hard work have contained the spirit. The eternal people, working within the institutions called home, the school, the church, ever influencing and strengthening the onrushing spirit. The home, creating the initial direction and predisposition of the stream; the school, providing the outlets for the boy by channeling his efforts to constructive ends and by directing his enthusiasms to profitable occupations satisfying the needs of the boy; the church, supplying the boy with the feeling that he needs something called self-realization. These people and these institutions have worked together to contain and direct that flowing, growing, rushing stream called a boy's life. Not one has worked singly, but they have combined their faith and energies into the finest calling in life: that of being of some small service to mankind.

His school has given him security, love, a sense of belong-

ing, recognition, and more important than any other aspect, the school has substantiated and reaffirmed the concepts started in the home and church. It has given him a logical base to those principles of social living needed in any civilized, workable society—those principles of "Love thy neighbor," "Do unto others . . .," and "To thine own self be true."

As of this time the banks of the river have held and will probably continue to hold, owing to the united efforts of the home, the church, and the school. The boy, the river—Nature's products—have been contained and continue still on their flow to the ocean.

FRANCIS P. FRAZIER

*Joyce A. Canady, Westtown, 1953, is now a senior at Northwestern University.*

I have always lived in a small Negro community in West Virginia. During my early grade school years, I accepted the fact that the public schools, motion picture theaters, and eating places in West Virginia were segregated. I never thought of this situation as being different until I traveled to other parts of the country during summer vacations. Then I began to realize that racial segregation was not entirely a part of the American way of life.

I found the transition into a racially mixed group to be a relatively easy one. The transition took place when I entered Westtown School in Pennsylvania as a ninth-grader. I had no fears before entering Westtown that I would be rejected or feel unwelcome as a member of the school community. In fact I felt very much pleased and excited about the prospect of going away to boarding school. If thoughts about not being accepted as a student had existed, they would have been uncalled for.

The prevailing atmosphere at Westtown School is conducive to making a student of a different race feel welcome and at ease. This atmosphere is due in part to some of the beliefs which the Friends maintain. One of these beliefs which I want to mention is: "Deep at the core of every individual is the divine image seeking release and various expression in a society of human brotherhood." The essence of the kind of life described can hardly be defined, but it can sometimes be experienced.

In reviewing the four years spent at Westtown, I think about the many activities in which the students participated together. These included classes, camp suppers, social dances, dormitory life, and sports events, just to name a few. There seemed to be an unconcern about racial mixing underlying all of them. I feel that Westtown promotes educational benefits that lead to a better understanding between various races and nationalities. My Westtown experience is abundant evidence for me that good sense and good will are widely distributed among people and that these qualities are characteristic of all races.

Ours is a democracy in which the most privileged and the most disadvantaged, the descendants of every race and every nation, can share and happily boast that we are proud to be

Americans. Children educated from the beginning in such a system will ensure a future of which we can be as proud as of the abolition of slavery and child labor, and the opening up of equal educational opportunities for women. Segregation breeds fear. When the barriers of segregation are at last removed from American life, we will wonder why we feared at all.

JOYCE A. CANADY

## Books

**COLLEGE FRESHMEN SPEAK OUT.** By AGATHA TOWNSEND, of the Educational Research Bureau, with a foreword by Burton P. Fowler. Harper & Brothers, New York. 132 pages. \$2.50

This small but amazingly significant book is based on the answers to a questionnaire sent to 470 freshmen in 27 colleges. The answers are not happy.

One is constrained to ask why at this late date schools and colleges have not done more to make reasonably passable this apparently tremendous gulf between them. In a sense, to review the challenges posed by this book is to review life itself; these problems in many cases appear long before the secondary school senior year. From the point of view of college freshmen some of these difficulties appear as follows:

1. We are not prepared for this great impact of change. Much more than simply growing up is involved.
2. We are asked to make too many major decisions too soon. Vocational aptitude tests in school would have helped.
3. Our facility in oral and written communication is inadequate; we don't even know how to listen. This should be a concern of every department in a secondary school.
4. College counseling is often much too superficial; no one seems to have the time to help us.

All of these categories plus a host of others are ably supported by direct quotations from the people most concerned. One or two dozen copies of this book purchased for required reading by students early in the secondary school senior year, to say nothing of the faculty, is more than money in the emotional and intellectual bank for all concerned. It is a must.

HOWARD G. PLATT

**WILLIAM PENN, A Biography.** By CATHERINE OWENS PEARE. J. B. Lippincott Company, Philadelphia, 1957. 448 pages. \$6.00

Three hundred years ago, in 1657, William Penn first heard the Quaker message when Thomas Loe was invited to hold a meeting in his father's house. Ten years later, as a newly convinced Friend, he suffered his first imprisonment for conscience' sake. As this new biography ably shows, his life in the years which followed was to make a deep impression on the Society of Friends, on the history of two nations, and on the development of political and social idealism.

Penn's life is not an easy one for a writer, who must come to an understanding of Penn's own complex character and the ever shifting character of the age in which he lived. While

recognizing Penn's great achievements, he must be aware of an undertone of tragedy not unlike that of King Lear's.

Catherine Peare's approach is keenly sympathetic but disciplined by the responsibilities of scholarship. As a Friend she is especially successful in her account of the growth of his religious life. She has given considerable thought to his many writings and, as an aid to vivid description, visited the places with which his name is associated.

Her book is based on wide research in the manuscripts, some hitherto unused, and printed sources. It is good to see, in the 17-page bibliography, that she has omitted Augustus C. Buell's fraudulent work; less reassuring to find old John Aubrey, whose "scandal and credulities" must be used with the utmost caution.

Other good books on Penn have appeared in the past, but this is clearly the preferred biography for our own time. Penn still has something to give to us. "He is eternally our contemporary," Catherine Peare writes in her last chapter, "holding before us the finest traditions of English Anglo-Saxon law, showing us the fruits of liberty of conscience, pointing the way to lasting freedom through individual dignity and endowing us with the example of a workable peace among men."

GERALD D. McDONALD

**THE IMAGE.** By KENNETH E. BOULDING. University of Michigan Press, Ann Arbor, Mich., 1956. 175 pages. \$3.75

For several years Kenneth Boulding has been a member of a vigorous team of intellectual discourse at the University of Michigan. This stimulating discussion was continued for one year at the Center for Advanced Study in the Behavioral Sciences at Stanford University with a group of social and biological scientists. *The Image* is the fruit of this cross-disciplinary stimulation.

The book has much to offer to the ordinary intelligent reader. The author, however, assumes a high level of familiarity with scientific and particularly social-scientific thinking.

Boulding is an integrator of the social sciences, familiar with the entire history of scientific thought. He recognizes that

The universe of discourse is crumbling into a multiverse, and . . . one looks forward to a time when the progress of science will grind to a standstill in a morass of mutual incomprehensibility.

To avoid this catastrophe he proposes a careful study of the images that men hold and that guide their conduct. He proposes a concept of "The Image," which includes values. He traces the concept through sociology, economics, politics, history, and philosophy, emerging apologetically with a proposal for a new interdisciplinary discipline which he names "eiconics." His concern for coordination is probably more valuable than his proposal. His new "science" might become a new fragment also competing for attention.

The intelligent genial reader, whom Boulding does not address, may prove to be the greatest beneficiary from the book. The author would correct the arrogance of nineteenth-

century science worshipers. He is humble about science and builds up a philosophy which makes it compatible with faith in the values that are part of men's images.

WILLIAM W. BIDDLE

## Friends and Their Friends

According to the *New York Times* of March 3, Joseph C. Satterthwaite, at present United States Ambassador to Burma, was designated to be the new director general of the State Department's Foreign Service.

Clarence E. Pickett, who visited Burma last December, wrote us at the time about the pleasant contacts he had with Joseph Satterthwaite and his staff. He said in his article, "Observations on Burma" (*FRIENDS JOURNAL*, January 26, 1957): "Joseph Satterthwaite . . . is a member at Tecumseh, Michigan, but formerly from Burlington and Bucks Quarterly Meeting (Philadelphia Yearly Meeting). He has kept up his knowledge and appreciation of Friends."

The *Newsletter* of the Chicago 57th Street Meeting reports that David Binder has gone to Giessen, Germany, for eighteen months to study German politics and social trends on a fellowship from the Institute of Current World Affairs. He will be corresponding with several American newspapers and hopes eventually to be a foreign correspondent.

Financial aid is again available for study at any of the summer schools of alcohol studies. The Pennsylvania School of Alcohol Studies will be held from July 22 to 26 at Juniata College. The summer sessions at Yale University, New Haven, Conn., Chautauqua, N. Y., and under the sponsorship of the National Association for the Prevention of Alcoholism in Washington, D. C., are two or three weeks long.

Anyone interested in details of these schools or in financial aid from Friends Temperance Committee should write to Donald Baker, Collegeville, Pa.

A testimonial banquet was given to William T. Harris on February 13 at the Germantown Cricket Club in celebration of his twenty-fifth anniversary as executive director of the Germantown, Pa., Boys' Club, marking a quarter century "of outstanding service to the youth of Germantown. The entire community," the "Tribute" continued, "has indeed been enriched by his unselfish and dedicated life." Boys' Clubs of America has awarded him the Boys' Club Service Bar with a Silver Star.

"A Brief Sketch of Haddonfield [N. J.] Monthly Meeting, As Compiled by S. E. and Henry A. Watson," is attractively presented in an 8-page folder.

According to the March 5 edition of the *New York Times* Ashton Jones, a Friend, who was ejected from a White Citizens' Council meeting on March 1, 1957, was sentenced in the Miami, Fla., Municipal Court on March 4 to 36 days in

jail for disorderly conduct, trespassing, and refusing to leave the scene of the segregationist meeting. The sentence was suspended.

The 1956 Annual Report of the Friends Committee on National Legislation has been published and is available from the Committee at 104 C Street, N.E., Washington 2, D. C. Pictures of the F.C.N.L. staff in action are included in the report. Another recent publication of the F.C.N.L. is *Religion, Politics, and You*, a leaflet containing an outline of the activities and goals of the Friends Committee on National Legislation and suggestions for the active participation of Friends in legislative matters.

Arthur and Esther Dunham (Ann Arbor, Mich.) have returned home after a six-month trip that took them to England, the continent, and India. They visited a number of Friends Meetings and Friends centers during their travels and studied community development. While in India, Esther Dunham attended the meeting of UNESCO in Delhi as an observer for the Friends World Committee.

The Friends Conference on Religion and Psychology is making plans for the annual spring conference to be held May 3 to 5 at Swarthmore College; the theme is to be "The Roots and Fruits of Hostility." Suggested reading in preparation for the conference is Leon Saul's *The Hostile Mind* and Erich Fromm's *The Art of Loving*. The names of the lecturers and their subjects will be announced shortly.

Interested persons should contact our corresponding secretary, Elizabeth S. Kirkwood, 4405 Marble Hall Road, Baltimore 18, Md.

Dr. Horst Rothe, the Friend who is doing tuberculosis work in Kenya, Africa, writes us that the annual increase of infectious cases in Kenya Colony amounts to 5,000 cases. Hospital facilities, including X-ray treatment, beds, and testing or diagnostic devices are deplorably insufficient. Friends interested in learning more details about this work should write to Dr. Horst Rothe, Friends Africa Mission, P. O. Kisumu, Kenya.

Dates for the 1957 New England Yearly Meeting sessions have been set as June 18 to 23. As last year, the Meeting will take place on the campus of Lasell Junior College in Auburndale, Mass.

## Young Friends Yearly Meeting Session

"But We Were Born Free" is to be the theme of the Young Friends Yearly Meeting session March 23. Registration will begin at 9:30 a.m. at 1515 Cherry Street, Philadelphia, with the program scheduled to commence at 10:00. The conference will focus on civil liberties and seek answers to the questions, "Do we as citizens of United States still have our



basic freedoms? Do we still have the right to speak, worship, and write as we please?"

*The Challenge* is a tense film drama about a fictitious school bus driver who declines to take a loyalty oath. The parents' meeting which follows his release from the job provides an excellent background against which to present conflicting opinions. The film itself reaches no decision, but provides stimulating material for discussion.

Following a recreation period, young Friends will have box lunches; beverage will be provided.

The afternoon session will present a panel of three, moderated by Paul Lacey. Spencer L. Cox, Jr., will speak on freedom of speech. George Willoughby will speak on the non-conformist and society. Mary Chapple will look behind the maze of legal phrases at the human personality involved in a civil liberties case.

This conference is open to young Friends of high school and college age. Anyone wishing to attend is encouraged to write to the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

### ***Exhibition of American Quaker Artists***

The Quaker Artists of America Exhibition, which will be on display in the Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, from March 17 through April 7, will include examples of the work of 96 or more artists and craftsmen from 65 Monthly Meetings. In all, at least 21 states and the District of Columbia will be represented, including Maine, Florida, Oklahoma, Texas, California, and Oregon. Among those exhibiting, most of whom are professionals, will be Fritz Eichenberg of Scarsdale Meeting, N. Y., Robert Turner of Alfred Meeting, N. Y., Olive Rush of Santa Fe Meeting, N. M., the pastor of the Meeting in New London, Ind., Charles Dawson of Solebury Meeting, Pa., Walt Partymiller of York Meeting, Pa., cartoonist of the *York Daily & Gazette*, and Virginia Wireman Cate of Green Street Meeting, Philadelphia. Sculptress Sylvia Shaw Judson of Lake Forest Meeting, Ill., whose work may be seen in Fairmount Park in the two lambs near Gnstine Lake, will exhibit a bronze head of Anna Brinton. Some idea of the variety of media represented may be obtained from a partial listing of works submitted, most of which are for sale: paintings in oil, water color, and tempera; prints and pen and ink drawings; sculpture; jewelry, glassware, ceramics; furniture and woodwork, including marionettes and games made of hard wood; hand weaving, leatherwork, and other handcrafts. Also on display will be "The Peaceable Kingdom" by Edward Hicks, loaned by Jane Taylor Brey of Green Street Meeting, and oils by Catharine Morris Wright, loaned by the Woodmere Art Gallery of Chestnut Hill.

On Sunday afternoon, March 24, when the Board of Directors of Friends Neighborhood Guild will give a tea in the Gallery for exhibiting artists, the adjacent Friends Self-Help Housing will hold open house. Open for inspection will be both finished and unfinished apartments in this interesting project.

JEANNE CAVIN

### ***Representative Meeting, Philadelphia***

At the opening worship at the Representative Meeting on February 15, a Memorial Minute was read for Alice L. Knight which reviewed her life of active and effective Quaker service. A Minute was endorsed for Florence Sanville, of Concord Monthly Meeting, Concordville, Pa., and Concord Quarterly Meeting, approving her expected visit among Friends in England during the coming summer. Approval was also given to Robert H. and Ruth O. Maris to visit "in Christian fellowship and in the love of the Gospel" among Friends in the British Isles and to attend the sessions of Ireland Yearly Meeting, London Yearly Meeting, and Fritchley General Meeting.

The Committee on Physical Arrangements for the Yearly Meeting announced that this year it will endeavor, through a small group of appointed persons, to have all attenders feel the warmth of fellowship so obviously enjoyed by most of the members but sometimes not felt by new members who are less well acquainted. Members from a distance will be entertained in the homes of nearby Friends if they will express such a desire to the Hospitality Committee, writing it in care of the Yearly Meeting Office.

At the suggestion of the Secretary of Friends World Committee for Consultation the Meeting approved sending copies of the recently published *Faith and Practice* to each of the Yearly Meetings outside the United States in order to help promote "a sense of unity and fellowship within our worldwide family of Friends."

A committee of seven persons was appointed to consider distribution of the Anne H. and Elizabeth M. Chace Fund.

HOWARD G. TAYLOR, JR.

### ***Answers to "Who Knows?"***

1. William Bradford, 1663-1752.
2. John Bellows, 1831-1902.
3. "O not for thee the glow, the bloom  
Who changes not in any gale,  
Nor branding summer suns avail  
To touch thy thousand years of gloom."—Tennyson
4. Stephen Grellet, 1773-1855.
5. William Cookworthy, 1705-1780.
6. William F. Wickersham, 1864-1927.
7. Thomas Hood, 1799-1845.
8. Samuel L. Allen, 1841-1918.
9. Thomas Garrett, 1789-1871.
10. Thomas Wilkinson, 1751-1836.

### **BIRTHS**

**COOK**—On March 5, to Rodney S. and Mary Clarke Cook, their second child, a son, named THOMAS READ COOK. He is the eighth grandchild of William A. and Eleanor Stabler Clarke, and twenty-third great-grandchild of Ida Palmer Stabler. The mother, maternal grandparents, and great-grandmother are members of Swarthmore, Pa., Monthly Meeting.

**SPARKS**—On January 17, to Donald R. and Joanne B. Sparks, of Wenonah, N. J., their first child, named WILLIAM BROADHURST SPARKS. Joanne B. Sparks is a member of Woodbury, N. J., Monthly Meeting.

## DEATHS

**GAUNT**—On January 25 at Bridgeton, N. J., M. ELIZABETH GAUNT, daughter of the late Fillmore and Anna Gaunt. She is survived by a brother, Dillwyn G. Gaunt, one nephew, and six nieces.

**HALE**—On February 12, ANNA JACOBS HALE, aged 90 years. She had been a member of Lehigh Valley, Pa., Monthly Meeting since its organization. She is survived by her three children: Elizabeth Hale Kirkandall, Theodore Bennett Hale, and Jean Hale Johnston.

A memorial service was held by Lehigh Valley Monthly Meeting on February 19 at Bethlehem.

**ROBINSON**—On February 28, ETTA S. ROBINSON, oldest citizen of Winchester, Va., at the age of 103. She was a member of Hopewell, Va., Monthly Meeting (United) and up until a few years ago attended Centre Meeting in Winchester regularly. Her mind was very keen until the last. She loved to recite James Whitcomb Riley's poems. She is survived by one nephew, Earl Robinson of California, and two grandnephews.

The funeral services were conducted by Friends at Omps Funeral Home in Winchester.

**STANTON**—On January 18 at his home in Westtown, Pa., JOSEPH E. STANTON, husband of Esther J. Stanton, aged 84 years. He is survived also by a son, Robert O. Stanton of Westtown, one brother, William Macy Stanton of Westtown, and one sister, Ellen S. Pennell of Lansdowne, Pa.

**THOMPSON**—On February 17 in Germantown Hospital, Philadelphia, after a short illness, EDWIN S. THOMPSON, husband of Emaline McVaugh Thompson. He is survived by his wife; a daughter, Edith T. Gilmore of Upper Darby, Pa.; a son, C. Franklin Thompson of Lansdowne, Pa.; four grandchildren; and thirteen great-grandchildren. He was a member of Lansdowne Monthly Meeting for many years.

**WEBSTER**—On March 1, at his home in Ercildoun, Pa., WARREN L. WEBSTER, aged 73 years. He was a birthright member of Fallowfield Monthly Meeting, Ercildoun, to which he gave untiringly the best of his energy over a long period of years. Western Quarterly Meeting felt the strength of his enthusiastic devotion to all that was for the good of our Society. His devoted service combined with great energy made him a valued worker in many community activities. He is survived by his wife, Alice Beitler Webster, and the following children: Elizabeth W. Ford, wife of James W. Ford, W. Lloyd Webster, and Robert B. Webster, all of whom live near the home, and Rachel W. Trimble, wife of Robert W. Trimble, of Lititz, Pa. One sister, Jessie A. Webster, lives at home.

## Coming Events

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

## MARCH

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George Willoughby, "Relevance of Our Peace Testimony."

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.

17—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: G. Burton Parshall, "Russia."

17-April 7—Quaker Artists of America Exhibition, Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, Thursdays, 7:30 to 9:30 p.m.; Fridays, Saturdays, and Sundays, 2 to 5 p.m.

19—Haverford College Collection, Haverford, Pa., Roberts Hall, 11:30 a.m.: Wright Morris, novelist.

20—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: A. Burns Chalmers, Friends Civil Liberties Committee, "Civil Liberties As a Quaker Concern."

20—Quaker Business Problems Group, 1431 Arch Street, Philadelphia, supper meeting, 6 p.m. (luncheon meeting, March 21, 12:15 p.m.). Topic, "How Can Work Be Given the Greatest Meaning and Result in the Greatest Satisfaction?" Leader, Edward Peacock, Personnel Director, Martin Century Farms.

21-22—Conference, "Issues Before the United Nations Today," under the auspices of Peace and Social Order Committee, Friends General Conference, at the United Nations. For information, write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

21-27—Philadelphia Yearly Meeting. Program on page 146 of last week's issue.

23-24—Shrewsbury and Plainfield Half-Yearly Meeting, in Plainfield, N. J.

On Saturday: 10:30 a.m. and 2:30 p.m., business sessions; 8 p.m., lecture by Eric Tucker, London. Children's program: 2:30 and 3:45 p.m.; 8 p.m., film.

On Sunday: 9:50 a.m., First-day School; 11 a.m., meeting for worship.

Information from Margaret V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

24—Tea in connection with the Quaker Artists of America Exhibition, at 4:30 p.m. See notice above, March 17-April 7.

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, Review of the class study of "Quakerism in Action Today."

31—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: Karl Ashbridge Cheyney, "The Vocal Ministry."

31—Young Friends Fellowship (college age and older), monthly meeting at 1515 Cherry Street. Dinner at 5:30 p.m. Evening program: Esther Holmes Jones, slides and address on the work of the U.N. Any young Friends who wish to attend make dinner reservation by writing Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

31—Earlham College Concert Choir, program of sacred and secular music at Watchung Congregational Church, 143 Watchung Avenue, Montclair, N. J., under the joint sponsorship of Montclair Monthly Meeting and the Watchung Church, at 8 p.m.

## APRIL

2—Haverford College Collection, Haverford, Pa., Roberts Hall, 11:10 p.m.: Norman Rockwell, artist.

## REGULAR MEETINGS

## ARIZONA

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

## CALIFORNIA

**BERKELEY**—Friends meeting, First-days

at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**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 8-0629.

**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.

### GEORGIA

**ATLANTA** — Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

### HAWAII

**HONOLULU** — Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

### 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.

### MICHIGAN

**DETROIT** — Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

### 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 6-9675.

### MISSOURI

**ST. LOUIS** — Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 2-3116.

### 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 35 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.

### 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.

**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 Cambridge 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, Rittenhouse 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.

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### 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.

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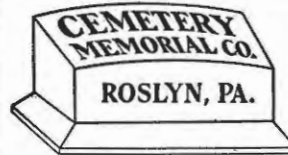
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### FRIENDS ACADEMY

Established 1877

A coeducational Quaker school in a beautiful residential com-  
munity 25 miles from New York. A well-balanced academic  
program is designed to stimulate in the student a desire to  
live a creative Christian life in today's world.

KINDERGARTEN THROUGH GRADE 12.

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

VICTOR M. HAUGHTON, JR., Headmaster

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

### A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES  
9 - 12

GEORGE SCHOOL

Founded  
1893

RICHARD H. McFEELY, Principal

Enrollment has been completed for autumn of the coming school year.  
A limited waiting list is being established from which applicants for  
the lower classes will be accepted as vacancies may occur.

Address inquiries to: ADELBERT MASON, Director of Admissions  
Box 350, George School, Bucks County, Pennsylvania