

FRIENDS JOURNAL

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MUSIC can become a bridge from person to person, group to group, culture to culture. From love of one's own country and appreciation of its greatness inspired by the singing of patriotic songs, a group moves on to sing the songs of other peoples and lands. Such sharing in the music of other countries and peoples is an outreaching that eventually brings greater understanding and appreciation across racial and international lines.

HELEN and LARRY EISENBERG,
How to Lead Group Singing
(Association Press, 1955)

Religious Education Issue

Avenues of Spiritual Refreshment

. *by Rachel Cadbury*

How Does Your Garden Grow?

. *by Amelia W. Swayne*

Home and First-day School

. *by Doris Jones*

Here Are Books

. *by Ella Ross Otto*

Letter from Cuba

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FRIENDS JOURNAL



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WILLIAM HUBBEN
Editor and Manager

MILDRED A. PURNELL
Assistant Editor

MYRTLE M. WALLEN
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FREIDA L. SINGLETON
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Letter from Cuba

CUBA has just passed through a successful popular revolution. The 1952 coup of Batista never had the support of more than a small core of friends, mostly in the military, but clearly the Castro revolution has overwhelming support from the people. This is significant in evaluating anything that goes on in Cuba just now. Heavily armed, bearded rebel troops are everywhere, replacing the regular police as well as the army, but they are the world's best behaved soldiers. No one fears them, and they have no fear of the public. On the contrary, they are embraced, invited to dinner, and generally lionized.

Full-scale civil war was only beginning when Batista decided to leave. Santa Clara lived through four days of street fighting involving the use of light tanks, and it suffered bombing and strafing from the air. While bullet holes and broken glass abound, only a relatively few buildings were destroyed, and the loss of life for army, rebels, and civilians is calculated at about 100. This contrasts with the 1,000 to 3,000 reported by the American press.

In the rural area of Oriente Province extending in circle to the east of Holguin, a small army under Jesus Sosa Blanco did heavy damage as it pursued a rebel force. Some 80 homes are reported burned, and Dr. Cesar Ortiz, a Friend, and I saw the remains of perhaps 30 of these. The rebels warned the people of the approach of the army, and the people fled into the night with nothing but the clothes on their backs. When they returned after the army was gone, they found nothing but the ashes of their homes and belongings. The only visible remains in most cases are twisted iron bedsteads. Food is abundant in the area, and immediate relatives and neighbors seem to be taking care of the victims in this and other respects. There is, however, urgent need of clothing, beds, and bedclothes.

The village of Bocas, which has a Friends Meeting, lived through the terror of strafing. Again, the villagers had been warned by the rebels and fled to the hills. Cachita Ros, a Friend, gave Cesar Ortiz and me a dramatic account of what it is like to be running for cover while pursued by a plane belching bullets. The whole village, including Friends, consider that nothing less than divine deliverance saved the lives of all civilians.

On Thursday, the day before Bob Lyon arrived, Juan Sierra and I visited the city of Sagua de Tanamo. Sagua has never had a railroad and still has no all-weather road. The Holguin District Commander of the Rebel Forces

(Continued on page 122)

Contents

	Page
Letter from Cuba—Hiram Hilty	114
Editorial Comments	115
Avenues of Spiritual Refreshment—Rachel Cadbury	116
How Does Your Garden Grow?—Amelia W. Swayne	118
Living Gifts	119
Home and First-day School—Doris Jones	120
Mesozoic Dawn (poem)—Rosalie Wahl	121
Here Are Books—Ella Ross Otto	121
Friends and Their Friends	123

FRIENDS JOURNAL

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Editorial Comments

Small Beginnings

FRIENDS will commemorate on November 6, 1959, the hundredth anniversary of the beginning of the First-day school movement among Friends. This first step, taken at Reading, Pa., began as a somewhat timid experiment, initiated at a time when the general opinion prevailed among Friends that the Holy Spirit was the chief, or even the only teacher. The school met in the home of Dr. Tyson but was allowed a year later to move into the meeting house. Soon afterwards more Meetings established schools in or around Philadelphia, and 23 were reported when steps were taken to prepare the "Friends General Conference to Promote First-day Schools." This organization held its first meeting in 1868 in the Race Street Meeting House, Philadelphia, with Eli M. Lamb and Lydia C. Stabler, both from Baltimore, Md., presiding. A year later *Scattered Seeds* was published, which until 1935 continued to serve three or four generations of Friends as a guide in their religious education. Quarterly lesson leaves were started in 1885 and became graded lessons in 1904. Jane P. Rushmore edited them and wrote many herself. Now Friends General Conference publishes single brochures serving the needs or interests of different age groups. The work of training and guiding teachers includes the solicitation and editing of suitable manuscripts, and has grown to such an extent that the employment of a full-time secretary for religious education became necessary in 1955. He is Bernard Clausen, who in the past three years has made no fewer than 100 visits to Meetings and their First-day schools, covering a broad territory all the way from Michigan and Indiana to Massachusetts. Needless to say, his experience and imaginative counsel are greatly appreciated.

Statistics

The Religious Education Committee is one of the most creative groups not only in Friends General Conference but also in many Yearly and Monthly Meetings. In retrospect it is no exaggeration to speak of the truly phenomenal growth of the movement from the founding days in Reading, Pa., to the present. A hundred years ago the Reading group was asked to reply to the query,

"Are they [the sessions] conducted in accord with our principles and testimonies?" Now we know that our Meetings have immeasurably benefited from the First-day schools. If there are any doubts to be raised in our time, they might be expressed in this query: "Why do some Friends attend First-day school but not meeting for worship?"

At present Friends General Conference serves over 200 First-day schools, with an enrollment of approximately 8,000 children and adults. Each quarterly issue of the *Religious Education Bulletin* goes to all teachers and superintendents. Once a year it contains an impressive catalog of all available publications. The parade piece of the list is, of course, the *Hymnal for Friends*. After a quiet start, it was so enthusiastically received by Friends and many other groups that to date 10,000 copies have been sold in a little over three years. The statement that Quakers cannot sing, or do not want to sing, is now just another anachronism in view of the success of this best-seller. It has even become necessary to publish a junior edition of the *Hymnal*, entitled *Song Book for Friendly Children* (with autoharp and Braille chords). Increasing numbers of Meetings or First-day schools outside Friends General Conference are turning to us for counsel and are using our literature. The work has even attracted the attention of our British Friends. The names of leaders, such as Amelia W. Swayne, Bliss Forbush, the late Jane P. Rushmore (who, incidentally, advocated the term "Sunday School"), and many others are well known everywhere.

What Can I Do?

Such remarkable achievements imply serious obligations on the part of parents and Meeting members who teach or who should teach. Here is one strategic opening for giving substance to our proud emphasis that ours is a layman's religion. Religious education must not become the specialty of experts or committees. Its essence is the silent transfer of attitudes and knowledge, of which Rachel R. Cadbury's article speaks so convincingly. We are all engaged in religious education, whether we realize it or not. The family that never mentions religious concerns in conversation or at other suitable moments

is bound to impress upon the young the idea that religion does not matter.

The ordered life in family, Meeting, and community; the open minds of elders and teachers; and the cultivation in prayer and meditation of that inward center capable of communing with God cannot fail to impress

our youngsters. Most parents have by now mustered sufficient courage and acquired enough sound information to talk intelligently about sex with their children. The day will come when they can also talk intelligently about religious matters that are more important than other problems.

Avenues of Spiritual Refreshment

MANY teachers are seeking some sources of spiritual renewal before embarking on the great adventure of teaching. Although we are dealing with intangibles, we can examine certain goals and attitudes, which, if they seem valid, we can keep in mind and turn to in times of need.

(1) As teachers, what should be our attitudes?

(2) What are the desirable goals in this enterprise?

(3) Where shall we go for renewal of enthusiasm and the sense of worthwhileness when courage and gaiety temporarily fail us?

(1) What kind of person am I? "It has been said that children tend to accept the religion of those whom they instinctively believe to be happy, and of no others." I think the kind of happiness referred to here is not the temperamental happiness of well-being, easygoing contentment with the *status quo*, and a certain habit of dispensing sweetness and light which we have been trained to exhibit as we mature! Rather is meant an inner joy, a radiation from some quiet light that burns within, based on experiences, however slight, which confirm the belief that there is a God and that He cares.

Complete honesty and sincerity are essential in all relationships with children. We do not dare to pontificate, to preach beyond our experience, nor ever to fear to say, "I don't know, but I'll try to find out." "You can teach only what you yourself have found. . . . Religious education must take place primarily through religious feeling" (*Root of the Matter*, Margaret Isherwood; Harper Brothers, New York, 1954; page 26).

An attitude of discovery must be ours, not final, once-and-for-all utterances. And oh, dear friends, let us beware of imparting a system of theology to the young. A religious outlook, yes, but not religious beliefs, if they tend to be rigid or traditional. "This is true for me. This has helped me. It may not be so for you. Accept it insofar as it is useful to you. Keep searching for the truth that meets your need." Such directives are acceptable to most adolescents who are in the process of learning. They may need to know what you believe if they

love and trust you, and you must be wholly honest in your replies to their questioning, making it clear that the discovery of truth is a life quest; that you are also on the way; that life is growth, and growth means change—blessed change, never being static—at any age!

(2) What should be our goals? Evelyn Underhill believes this should be the goal of our teaching: "Our aim is to teach and impress the reality of the spirit—its regnancy in human life, . . . and so to teach it that it is woven into the stuff of the mental and moral life and cannot seriously be injured by the hostile criticisms of the rationalist." Certainly content is one goal—good, accurate, and interesting content. The mind needs to be stretched and exercised. This quest is not to be a dull one for a certain kind of information; it is rather the lighting up of informative material with meaning, with feeling, with significance for daily use. Rather than instilling beliefs, we need to awaken a sense of the beauty of worship; to open the eye to beauty in any form; and to deepen the quality of our relationship with each other, with ourselves, and with God. These are goals of feeling—not emotionalism, not sentimentality, but rather the development of awareness. The aware person is the loving person, the sensitive person, the growing person.

(3) What avenues of spiritual refreshment are open to us? It is not irrelevant to spend time on what we are or where we are going, for on the quality of these two premises depends largely our ability to use and appropriate the avenues that open before us.

These four things I would mention:

(a) The nurturing of human relationships and the consequent discovery of the amazing number of kindred spirits there are.

(b) The discovery—in some measure—of myself, my motivations, my inner nature, through study and psychology, prayer and meditation.

(c) Appreciation of beauty in every form and the effort to create a little about me.

(d) Prayer and devotional reading and worship.

(a) The nurturing of human relationships means a constant exercise in caring. It means a constant attention to what is real in a relationship. "Reality between people is the basis for freedom." If one has become objective in any close relationship, one may escape possessiveness and the desire to change another. Changing others as a direct attack is not our job. Change may come about through exposure to a steady love and evidence of caring, but it should not—must not—be the object of our relation with another.

Dorothy Baruch in *New Ways of Discipline* (page 13) lists five basic needs of all human beings: (1) affection and lots of it—real down-to-earth, sincere loving; (2) belonging, being wanted, feeling a part of a group; (3) pleasure that comes through the senses, color, sound, touch, taste, smell; (4) a capacity for achievement adequate to meet life's demands, and recognition for this; and (5) acceptance and understanding—to be ourselves with honest freedom with those who understand.

If we are aware and sufficiently imaginative, we shall almost unconsciously nurture and help to develop these needs in those with whom we are in relationship. When we are sensitive to a glance of appreciation, a quick smile of understanding, a word that reveals the secret spirit or the deep motivation, then we have the indescribable pleasure of discovering a kindred spirit with whom we may truly speak. This is an avenue deep in refreshment, essential to the soul, which needs companionship on the way.

(b) Discovery of myself through reading, study, lectures, conversations, and leisured meditation is a second means toward renewal of the spirit. It is important to face honestly the fear, the sense of guilt, the darkness we all possess within, and accept the fact without blame or prejudice. Acknowledging one's weaknesses as well as strengths is a long step toward change, and the help one receives from the more experienced in these ways of discovery is of inestimable use. Books are to me an absolutely indispensable source of renewal. To find on the printed page the well-expressed feeling one has cherished, to have it strike fire ("There, that is for me"),

then to write it down, to be remembered or to use, perhaps, for the help of another,—that is a lasting avenue of renewal and refreshment.

(c) Nurture of beauty in every form. There is a kind of reciprocal reward in attempting to create beauty through painting, through music, through writing—perhaps a poem or a brief account of some high moment—for as one attempts to express beauty, the eye and ear become sensitive to see and hear unguessed harmonies, and the world has another dimension for the moment.

(d) And now we come to the supreme source of renewal and refreshment, prayer and worship. I find it difficult to say anything which has much significance on these subjects, because the practice of our devotions differs so widely, and what is full of meaning for me might well be of no value to another. For me prayer is a conscious turning toward God in a spirit of attention, of a desire for help and support in a special situation beyond my own powers of solution, and of holding others up into God's healing light. There are times when one just sits in silent acceptance, believing that His will will be accomplished, hoping that one may be kept from blocking it. There is no doubt that Thomas Kelly, Frank Laubach, and many others have achieved the capacity to live continuously in God's presence. From *The Testament of Devotion* come these familiar words: "There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, at a profounder level, we may also be in prayer and adoration, song and worship, and a gentle receptiveness of divine breathings . . . it is at this deep level that the real business of life is determined."

For me a certain time each day set apart for prayer, reading, and meditation is important, the first thing in the morning before the telephone begins to ring, and the unplanned distractions of the day beset our daily programs. And again, the value of books! Mine would be a poor life indeed without them. Sometimes one needs to study, discovering the Bible anew through the

REMEMBER what St. Augustine tells us—I think it comes in his *Meditations* how he sought God in many places and at last found the Almighty within himself. It is of no slight importance for a soul given to wandering thoughts to realize this truth, and to see that it has no need to go to heaven in order to speak to the eternal Father or to enjoy His company. . . . We are not forced to take wings to find Him, but have only to seek solitude and to look within ourselves. You need not be overwhelmed with confusion before so kind a Guest, but with utter humility talk to Him as to your Father: ask for what you want as from a father: tell Him your sorrows and beg Him for relief.—ST. TERESA

volumes of the Interpreter's Bible, or through a new arrangement of the life of Jesus. And I would recommend accepting tasks which one feels are too difficult to accomplish under one's own power, which call for prayer and faith, and a certain quiet courage if they are to be met adequately.

Teaching a class probably falls in this category! Preparation of content material, plus a real interest in your boys and girls, plus the faith that you will be able to move ahead with God's help, will make this a rewarding experience—joyful at times, questionable on the dull days, but something really worth doing, no matter

what the cost in time and effort. You will be discovering channels of renewal as you proceed.

No two people have just the same needs, nor just the same ways of meeting them. Don't measure yourself by others; each has his own contribution to make in his own way. Your own temperament, family situation, environment, and preparation all enter into the picture. Your class members are not like any others. The whole adventure is one of great possibilities whose results you will not see quickly—perhaps never. But the quality of effort is what counts. The results are not in your hands. Godspeed!

RACHEL CADBURY

How Does Your Garden Grow?

THIS is the time when seed catalogues are beginning to arrive, and our dormant enthusiasm for gardening begins to come to life. We make extensive plans, order all sorts of new things, and see in our mind's eye just such a riot of color and beauty in our own little garden plot as is pictured in the catalogue. Then comes the time toward the end of June, or perhaps a little later, when we discover that what we have planted has not come up, or does not like the situation in which we have placed it, or clashes in color with what is growing nearby. We find that somehow our enthusiasm has waned, and reasons are not hard to find for postponing the weeding or the cultivating that our garden requires. It is at this time that we appreciate the help of the more experienced gardener who knows just what a certain flower needs, or the directions of a guide book which can give advice as to better procedures than we have been using.

Teaching a First-day school class is very much like planting and nurturing a garden. It requires a study of the processes of growth and development and the conditions under which they take place. It may be, and, I hope, usually is, entered upon with enthusiasm, interest, and concern, which may sometimes become dim as we find that results are not developing as we had anticipated. Perhaps some of the disappointment and discouragement might have been prevented if we had made use of the resources available to us. In any case, many of our difficulties can be dealt with more adequately if we know where we can get the help of workers more experienced than ourselves.

First of all, there are always some people in one's own Monthly Meeting whose guidance we may seek.

They may be other teachers who have served longer than we have, or who have worked with our particular group of children and who know their special needs and ways of development. They may be members of the local Religious Education Committee, whose function it is to foster the life of the First-day school. It is most helpful to those who are just beginning to teach if regular meetings of staff and Committee are held, to which they may bring their special problems. This is equally true of those who have worked for a longer time, for they know from experience the value of group consideration and group encouragement and inspiration. The regular meeting of workers provides time for reading, which reinvigorates, and opportunity for examination and discussion of books and magazines and other resources perhaps unknown to some of the newer teachers.

The Yearly Meeting Religious Education Committee augments and re-enforces the local committees and provides additional opportunities for enrichment. The Philadelphia Yearly Meeting has an office and a Secretary whose main purpose is to give guidance to workers in First-day schools. Other Yearly Meetings make provision for help for their teachers by intervisiting, and all arrange conferences and institutes at which experts in various aspects of religious education share their knowledge and experience.

It is often a concern of Yearly Meeting committees that those who are most in need of such services are the ones who do not attend. Is this because they do not understand what is being offered, or are they satisfied with what they are accomplishing? Can it be that they have already lost the inspiration they once had for their

work? Alas, perhaps they never really had much and are teaching because apparently someone must do it, and they go through the routine motions without any real interest or concern.

We hear often that "religion must be caught, not taught," a precept which is true in the sense that one must make what is taught one's own. Religion can best be caught from vital, dynamic personalities who have something to share, and who are glad to share it. Teachers will catch this spark, too, and become more effective sharers by coming in contact with other gifted teachers on special occasions arranged for their enrichment.

Beyond the Yearly Meeting level are the Five Years Meeting, 101 Quaker Hill Drive, Richmond, Ind., and Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. Both are constantly working to develop ways of helping our membership find what is of most value in Quakerism and of guiding them into an experience that is vital and meaningful. Officers of both these groups provide materials for study, and visits and consultation in local areas.

At the various Meeting levels there are usually libraries which contain wonderfully interesting and helpful books on many phases of religious education. These are not as widely used as they might be. Too often local Meetings buy good books, only to have them lost on the shelves of persons who may have taught at some time. No one now knows where these books are, or in many instances a new superintendent or teacher does not know they exist. Meetings need to give greater attention to taking care of the books they own and of trying to see that they are read. The more extensive libraries of Yearly Meetings should also be more widely known and more generally used.

As is the case with gardens, new materials are being developed, new methods of cultivation are being discovered, and better ways of understanding the needs of each individual and the conditions under which he grows best are being tried. There are centers of help, expert guidance, and direction which can greatly aid in this cultivation. We have only to seek them out, or respond willingly when they seek us out.

If we substitute our own names for those of Paul and Apollos in the following quotation from the letter to the church at Corinth, remembering that growth is greater when we know the laws and when we practice the proper methods of cultivation, we shall perhaps have a better idea of our mission and our calling. "After all, who is Paul? Who is Apollos? I may have done the planting and Apollos the watering, but it was God who made the seed grow! The planter and the waterer are

nothing compared with Him who gives life to the seed. Planter and waterer are alike insignificant, though each shall be rewarded according to his particular work. In this work we work with God" (First Corinthians 3:6-9, from *Letters to Young Churches*, translated by J. B. Phillips; Macmillan Company).

AMELIA W. SWAYNE

(Note: The quotation closing the above article, now incorporated in the *New Testament in Modern English* by J. B. Phillips, published by the Macmillan Company in 1958 and copyrighted by J. B. Phillips in 1958, is used with the permission of the Macmillan Company.)

Living Gifts

ARITHMETIC teachers say it is not possible to add cows, sheep, pigs, and goats. But Heifer Project, Inc., does. Together the organization represents 38,663 living gifts sent to refugees, schools, orphanages, hospitals, and rural families around the world in 1958.

"A living gift has a unique quality," Thurl Metzger said in making the agency's report on the distribution of the past year. "First, it has value in itself and then it increases this value through its offspring." Mr. Metzger directs the Heifer Project office in North Manchester, Indiana.

In one shipment alone, he reported, 6 cattle, 16 goats, 35 chickens, 8 sheep, 23 pigs, a horse, and 24 rabbits were all successfully loaded into one freighter plane in a "flying ark" bound for Bolivia. In addition, he said, 6 goats are at last at a mission hospital in Angola, Africa. "But it took three years," Mr. Metzger commented, "to find the proper combination of weather, ship, goats, and caretaker."

One of the most difficult shipments, he said, was getting 20 calves, 56 sheep, and 5 pigs from farms in Ohio to the hills of Katmandu, Nepal. The animals traveled safely 11,000 miles by truck and plane, the longest trip in Heifer Project records.

Bees, turkeys, and hatching eggs are included in total Heifer Project shipments, which have gone to 54 countries. In addition, 26 cattle and 49 rabbits were given last year to low-income farm families in Southern states in this country. "These farmers' only income was from small cotton farms," Mr. Metzger said, "and they are now trying to change to general farming."

Heifer Project shipments are the gifts of U.S. farmers, church groups, and private sources. Much of the agency's work is carried on with the cooperation of Church World Service, the relief and rehabilitation agency of the National Council of Churches.—*Religious Newsweekly*

Home and First-day School

THE present concern to improve education is extending to religious education. Various means are being worked out by parents and teachers to make the work more effective.

Rufus Jones' query is vital today: "Do you still in these modern times bring up your children in the nurture of truth?" How are our children reconciling the growing concept of the universe and flight into space with their idea of the world and its Creator? How are they reconciling teachings of peace with preparations for war? Are they asking, "What is truth?" Is their concept of God growing with their expanding knowledge of the vastness of His creation? Are we preparing them to go beyond our own understanding? What higher truth will they need in their adulthood to put present discoveries to use for higher and better living?

In this great undertaking parents and teachers supplement the work of each other. One mother said, "I can talk and talk to Jane about being kind without apparent effect, but let her teacher give a lesson on it, and it really begins to sink in." A teacher, on the other hand, may feel that his efforts are not bearing fruit until he learns that what he started in First-day school is being expanded in the home. The home and the First-day school need each other.

Rufus Jones might again ask, "Are we ready?" If a complete survey were made of parent-teacher preparations throughout the Yearly Meeting, we would find that much is being done toward getting ready: There are parents' panels, mothers' groups, retreats, curriculum conferences, home visitation, opportunities to draw class members closer together, and ways and means of making worship more meaningful.

Parents' panels have afforded opportunities to exchange helpful ideas. Many enjoyed hearing a panel of six fathers report on the character-building programs in the six schools attended by children of their Meeting. A most instructive and entertaining panel was conducted on the subject "How to Enjoy Your Children." The panel represented four homes, two fathers and two mothers.

Mothers' groups involve both parents, for fathers are the babysitters. Fathers are sometimes rewarded with a special fathers' night. One group of mothers and teachers met every week during April and October, in different homes. Starting with dessert and coffee created a party atmosphere. A carefully planned program followed, and the evening ended in worship. Programs included child study, Bible study, hobbies, art, and music. The fellowship as well as the study created greater interest in First-day school and Meeting.

Retreats have refreshed many Friends. One First-day school holds a retreat for teachers and their families on Labor Day weekend at Camp Dark Waters. While children find much to entertain themselves, parents give thought to their united effort for a better First-day school. All worship together.

Curriculum concerns both teachers and parents. One Meeting is experimenting in ways of informing parents about courses and materials. They were invited to two meetings on the subject, one addressed by Bernard Clausen, the other by Agnes Coggeshall. Each of the speakers brought materials to be examined by the parents. This school is arranging a permanent exhibit of curriculum material, hoping that more parents will be attracted to teaching because of the interesting material. Some teachers find it a great help to gather the parents together to discuss the course being used. In some schools an appointed class mother arranges such gatherings and also social events for pupils.

Visitation is an investment of time which produces rich rewards. Some teachers visit the homes during the term; others find value in becoming acquainted with their pupils before the term opens, especially if they are young children. After a teacher has shown interest in what a child does at home, the child comes to First-day school with happy anticipation of what the teacher has to offer.

Some parents make a practice of inviting the teacher to the home. One little boy requested that his teacher come to share his birthday cake.

Some classes need social activities to get better acquainted. This is especially true of a young people's class. Concerned parents have opened their homes for parties, arranged skating, square dances, and bowling, and have provided refreshments most generously. Young people who enjoy playing together are drawn to worshipping together. Teachers always appreciate the thoughtfulness of parents who offer transportation for conferences, Junior Quarterly Meetings, and special sessions of Yearly Meeting. Teachers and parents need each other.

Worship is the ultimate aim of all our religious education, "practicing the Presence." Surely the greater truth that our children are going to need for higher and better living is a greater awareness of God's presence and enveloping love, the truth of Reality.

The increasing demand for books on worship indicates parents' realization of this need. One can hardly enter a Quaker home without seeing such literature. Parents are always asking for suggestions to make family

worship more meaningful. Some teachers assign Bible verses for home reading; others, portions to be memorized. Children enjoy reading the familiar parables of Jesus. Many Meetings present Bibles to the children. Even little children respond to worship, to God's love, just as they respond to parent's love. Teachers and parents cannot lead children to this awareness without first enveloping them in their love. "Where love is, there also is God."

Religious education cannot advance if there is a lack of teachers. Too often teaching is considered a duty instead of a privilege. Actually, teaching is a means toward more abundant living, for it requires study and growth, and rewards the teacher with ever-widening interests. People are always regretting that they don't know more about the Bible and that they are not making greater use of it. Any study requires incentive. To answer children's questions about the writing of the Bible, the teacher searches for information and finds that the revealing discoveries in the last fifty years are fascinating reading. To understand the age-level interests and growth pattern of his pupils, he studies these subjects and grows in his understanding of all people.

Pupils widen our interests. Whether they are little children or young scientists, they lead us to "watch and wonder." The pupils themselves are channels of interest which never close, even though we may have taught them only a year. We watch them "increase in wisdom and in stature," leave for college, return as young adults, fall in love, establish a home, and always their joy is our joy. Surely teaching is the way to more abundant living!

DORIS JONES

Mesozoic Dawn

By ROSALIE WAHL

Up from the swamps in the morning dimlighted
Slowly primordial mists swell and rise
As dawn streaks and spreads over lush pristine forests.
(Even in those days there still were the skies!)

Dinosaurs, eating themselves to extinction,
Cannot envision an ape with a brain
Empowered to destroy all life on the planet,
Leaving the world to be reformed again;

Still less can fathom the spirit indwelling,
The light and the love of creation that calls,
That seeks to enlighten the reason and passion
Before the night darkens and deadens and falls.

Here Are Books

THERE is a story told of an unlettered man, newly rich, who proudly showed the library of his home. The walls were lined with what appeared to be hundreds of books of all sizes, shapes, and colors. On close examination, they were found to be only boxes. It didn't matter, though, for their owner never intended to read.

The library of Philadelphia Yearly Meeting is different. Its shelves are filed with books of all sizes, shapes, and colors, but these are real books that are meant to be read and used by all who need and want them—books on religious education, human and family relations, and child study; books about Quakerism, the Bible, and different religions; books of biography and history, and some stories for children.

Here are books that the First-day school staff and Religious Education Committee of a Meeting will find invaluable in planning a well-rounded program—the kind of program that will help its members find their places in the life of the Meeting.

Beginning teachers will be stimulated by *Today's Children and Yesterday's Heritage: A Philosophy of Creative Religious Development*, in which Sophia Lyon Fahs presents a unique way of teaching religion. Old concepts and new ideals are combined and presented in a challenging and constructive manner. The teachers of a First-day school would do well to read it aloud together. Another helpful volume, *Consider the Children: How They Grow*, by Elizabeth M. Manwell and Sophia Fahs will guide anyone who deals with children, be he parent or teacher. This is best suited to the needs of those working with the youngest, but it contains helpful material for all who are concerned with the spiritual aspects of a child's development.

Teachers and superintendents alike will find *The Better Church School* by John Leslie Lobinger full of good suggestions and helpful ideas for improving their schools. The difficulties faced and solutions given in *The Church-School Teacher's Job* by Mildred and Frank Eakin are satisfactorily presented. Both of these books are rich in guidance and inspiration.

Bible courses of study will be made exciting and new with the use of the beautiful historical atlas, *Lands of the Bible* by Samuel Terrien. Here pictures, maps, and text present Bible history in a fascinating way. In *Abraham, His Heritage and Ours* by Dorothy Hill, that old patriarch becomes really alive. The reading of these two books will be an invitation to teach.

Those teaching Quakerism will find the necessary Christian background in *The Story of the Church* by Walter Russell Bowie. The histories of our Society are many. *Friends for Three Hundred Years* by Howard Brinton, *The Quaker Persuasion* by William Wistar Comfort, and *The Story of Quakerism* by Elfrida Vipont are three that will give a good start. Biographies of our Quaker saints will round out the picture and give color and flavor. Certainly the recent *Friend of*

Life by Elizabeth Gray Vining about the beloved Rufus Jones will do that best of all.

Here are books that will help parents find answers for their many questions: *How Christian Parents Face Family Problems* by John Charles Wynn is constructive. Those by Doctors Gesell and Illig which deal with the child and his age pattern are comforting, for it is a relief to find that other parents are facing identical situations. Another excellent one is *These Are Our Children: With Text and Guide for Child Development*.

Books that children can enjoy both at home and at First-day school are the Traveling Library Sets, which may be borrowed for several months. Each set, consisting of ten books with an appeal to different age groups, deals with a specific subject, such as race relations or a social concern.

There are many fine story collections that are fun for reading together in the family. *From Long Ago and Many Lands* and *The Friendly Story Caravan* will afford much pleasure. The newly revised *Beginnings of Earth and Sky and Life and Death*, folk tales from many backgrounds and cultures, will help satisfy the wonderings of young people. These stories are valuable First-day school material as well.

Cave of Riches by Alan Honour is a true account in story form of the finding of the Dead Sea scrolls, written especially for children. This is a popular one.

Books too many and too varied to mention in detail are those which have been collected by several of the committees in Philadelphia Yearly Meeting to help the members of the Society of Friends become acquainted with the "many mansions" of their faith. The Religious Education Committee, whose Library Section is charged in part with the care of the Loan Library and the promotion of its use, is one of those committees. Central Philadelphia Monthly Meeting adds to the shelves, too.

It was the Philadelphia Monthly Meeting that really started this helpful collection. According to its minutes of June 16, 1936, "The Library Association of Friends was established in 1835 and was maintained by contributions. Ownership was vested in the Monthly Meeting of Philadelphia then located at 5th and Cherry Street." Later the Library was housed in the Whittier, where it was actively cared for until 1933, when it was dissolved, and those books on religion, biography, and Friends history were given to the Friends Central Bureau. This same year the Bureau catalogued all the accumulated books for the first time, although many of them had been loaned for several years prior to this date. Then, according to the above-mentioned minute, "Income accrued from the Library was divided equally between the Central Bureau and the Young Friends to be used in the care, circulating and replenishment of such books or magazines and literature as may be found desirable by either organization, subject to the continued approval of the Monthly Meeting of Philadelphia."

Here are books for all of us. They may be borrowed for a period of about three months by anyone who needs them, either in person or by a written request to the Philadelphia

Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa. The only charge is the postage if the books are returned by mail. Let us all take advantage of this wonderful opportunity for selective reading.

ELLA ROSS OTTO

Letter from Cuba

(Continued from page 114)

gave us a Piper Tri-Pacer and pilot for the trip, and we became some of the few people from outside who have had opportunity to see Sagua de Tanamo since the war. This city of some 16,000 is without question the worst hit in Cuba. Seventeen city blocks have been laid waste by strafing and, apparently, incendiary bombs. Of the buildings remaining, hardly one is without its holes from strafing. Only here, and to a lesser extent in Cueto, did we find evidence of shock and deep discouragement. It has been estimated that the city suffered loss amounting to \$4,000,000. Destruction was greatest near the heart of the city. Clothing, beds, and bedclothes again are the most pressing needs, aside from the obvious need of housing.

The extreme jubilation of the people over the turn in national affairs means that, with the exceptions mentioned, morale is very high. There is eagerness everywhere to help the war victims. The Cuban Red Cross already has plans well advanced for a city-county-wide campaign.

On the Friday night before I was to leave on Saturday, Bob Lyon and I met with a nucleus of the Yearly Meeting Executive Committee for an informal discussion of the role of Friends. Everyone felt that the American Friends Service Committee should send used clothing as quickly as possible. As many as 700 or 800 families are in present need of clothing, including children of all ages and adults.

The sense of this informal group was that a considerable sum of money should be retained to aid indirect sufferers from the war. The entire Batista army has been dismissed, leaving families without support and placing the breadwinners in an extremely pessimistic position with regard to future employment. The same is true for all but an indispensable nucleus of government civilian employees.

Arrests of "war criminals" and informers continue, and probably will for some time to come. While those who suffered from the Batista regime will be generously cared for by the public (insofar as possible), these new victims will meet with little sympathy. Dr. Ramon Morell, Headmaster of the Holguin Friends School, re-

ported a case on the same day of our meeting of an ex-army captain who had just been arrested, his wife having come immediately to take their son out of school since she could not foresee means of support. Dr. Morell insisted that the boy stay, but the school has suffered economically from the war and is in no position to undertake this kind of charity. The teachers have already taken a voluntary 20 per cent cut in their meager salaries in order to keep the school going.

It was a source of very great satisfaction to me to find among Friends preoccupation with the summary trials and executions. They were virtually alone in this feeling at a moment when the entire nation is in mourning for an estimated 20,000 victims of army and police brutality, even in the midst of the delirious joy of their new-won freedom. This feeling is not universal among Friends, but it was only among Friends that I discovered regret and alarm, whereas others feel bitter and vengeful.

HIRAM HILTY

About Our Authors

"Avenues of Spiritual Refreshment" by Rachel Cadbury is a shortened version of the address she gave at the 1958 fall teacher-training school sponsored by the Religious Education Committee, Philadelphia. A member of Moorestown Meeting, N. J., she has written a number of articles and the lesson outline *The Choice before Us*.

Amelia W. Swayne, long-time Chairman of the Religious Education Committee, Friends General Conference, is a member of Newtown Meeting, Pa., and is on the Worship Section of the Religious Education Committee of Philadelphia Yearly Meeting. She was chairman of the committee which prepared *A Hymnal for Friends* and is the author of the pamphlets *The Use of the Bible in Religious Education* and *Religious Education in the Small Meeting*. Her booklet *The Observance of Easter* is now in its fifth printing.

Doris Jones, a member of Gwynedd Meeting, Pa., is on the Adult Section of the Philadelphia Yearly Meeting Religious Education Committee, which is engaged in rewriting the pamphlet *Religious Education in the Home*.

Ella Ross Otto, a member of Newtown Meeting, Pa., and active in the Newtown First-day School, is on the Library Section of the Religious Education Committee of Philadelphia Yearly Meeting.

Immediately following the revolution in Cuba, the American Friends Service Committee sent Hiram Hilty, Associate Professor of Spanish at Guilford College, and Robert Lyon to investigate the needs of Cuban war victims. Professor Hilty formerly taught in Cuba for five years.

Some extra copies of this issue are still available (15 cents, plus two cents postage). Write today to the Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

Friends and Their Friends

The American Friends Service Committee will send \$6,000 and material aids shipments to help Cuban families who suffered during the recent revolt. Responding to a request from Friends in Cuba, the Committee sent Robert Lyon and Hiram Hilty to Cuba to investigate conditions there as reported earlier.

Robert Lyon is AFSC Executive Secretary of the New England region, and Hiram Hilty, who taught in Cuba for five years, is Associate Professor of Spanish at Guilford College, North Carolina. The two men investigated conditions mainly in Oriente Province, where the heaviest fighting occurred.

They found most Cubans rejoicing at the end of Batista's regime and very anxious to justify their war crimes trials to Americans. Among Cuban Friends and other thoughtful persons, however, they found a deep concern about the trials and the fate of those families whose breadwinners have been imprisoned or executed.

In the company of Nancy Torres and Francisco Carbón, Cuban Friends from Havana, Robert Lyon brought the concern of Cuban and American Quakers to the attention of the proper government authorities. The new prime minister gave sober attention to their message, according to Hiram Hilty, because Friends had spoken out for peace and justice in Cuba at a time when America and the rest of the world were noticeably indifferent to Batista's tyrannies.

Of the \$6,000 appropriated for immediate relief, \$2,000 will be sent at once to the newly organized Cuba Friends Service Committee for the purchase of bedsteads, pots, and pans for hundreds of homeless and indigent families in Oriente Province. The new government of Cuba has promised to rebuild homes which were destroyed during the fighting.

An additional \$3,000 in aid will support a construction and repair program already in the planning stages. Five hundred dollars was sent several weeks ago when the first request for aid was received from Cuban Quakers.

The initial shipment of bedding and clothing, totaling 5,333 pounds and valued at a dollar a pound, left New York City on February 13, ten days after Robert Lyon reported to the Service Committee in Philadelphia. Five hundred dollars in relief funds will be used to defray shipping costs.

Bryn Mawr and Haverford Colleges have decided not to participate in the student-loan program of the National Defense Act because of the non-Communist affidavit which must be signed. Miss Katherine E. McBride, President of Bryn Mawr, said: "We just thought we did not want to set up a loan program under which we ask students to take a loyalty oath plus a disclaimer affidavit." President Hugh Borton of Haverford said, "We believe that to file this required disclaimer is tantamount to signing away one's right to freedom of thought as well as endorsing a government action which makes the individual's opportunity for education contingent upon personal beliefs."

The New Year's Honours List of Great Britain included the name of Gladys Jones of Jamaica as "a Member of the Most Excellent Order of the British Empire." She was given the honor "for educational and social service." The local paper of Kingston wrote: "... longtime service as a voluntary social worker and educator. . . . All through the north-eastern section of the Island her daily ministrations have lighted up the darkness of many a peasant home, and there are young men and women today set on upward paths of progress who can look back in gratitude and affection" for the help given them by Mrs. Jones.

Gladys Jones was formerly Secretary of Happy Grove Secondary School (under the Five Years Meeting Mission Board) and Acting Principal. The school is right by her home, and she has given it constant thought and attention for close to forty years, in addition to caring for many needs of the hundreds of families in the area.

Kenneth Carroll, a Friend, who is a member of the Department of Religion at Southern Methodist University, Dallas, Texas, has a 45-page article on "Talbot County Quakerism in the Colonial Period" in the *Maryland Historical Magazine* for December, 1958.

Edna P. Legg, Oakwood School, Poughkeepsie, N. Y., is the new Editor of *Round the World Quaker Letters*. They were begun ten years ago under the editorship of Ruby Dowsett, New Zealand, for the purpose of bringing to Quaker youth from 6 to 18 years all over the world a sense of the world-wide fellowship of Friends and God's nearness to us. Edna Legg writes us as follows:

These *Letters* are solicited by the Editor directly, or collected and forwarded to her by a correspondent in various Yearly Meeting areas. The Editor may rewrite and change *Letters* a bit, but essentially the *Letter* is printed and sent out through World Committee offices as a message from the writer—who may be in England, Germany, Mexico, South Africa, or anywhere in the world—to Quaker children wherever the *Letters* are used. Local Meetings usually subscribe and send individual *Letters* to their own young members and attenders. They are especially valuable to children who do not share regularly in Friends Meetings and activities, but children everywhere can be helped by them to feel nearer to their Quaker contemporaries around the world and to the testimonies and activities by which the Quaker faith is lived. . . .

We try to issue five letters a month for children aged 6 to 8, 9 to 11, 12 to 14, 14 to 16, and 16 to 18. These ages are approximate, of course, but writers may wish to keep the needs of one group or another uppermost in mind. To fill a page adequately, we need from 800 to 1,000 words.

Edna Legg brings considerable journalistic experience to this new work. She has also worked for and with Friends in England, France, and Mexico. In addition to having served as Clerk of Baltimore Yearly Meeting, Stony Run, for five years, she has worked as a teacher in a day school and in a First-day school.

The National Council of Churches has once again gone on record, expressing its concern for "adequate national defense" but reiterating its stand opposing a peacetime draft. In testimony before the House Armed Services Committee, a National Council spokesman declared that the Council has often expressed its concern for the security of the nation and the need for adequate defense measures. It opposed, however, the proposed four-year extension of inductions under the Universal Military Training and Service Act.

The personal and national effects of universal military training, including "the danger inherent in an overwhelming emphasis on militarism," interrupted education, and its effect on U.S. foreign relations were spelled out in the National Council statement. It also went on to question the financial burden of maintaining men under arms.

"Are there not better ways," the statement asked, "for these funds to be spent—ways which would bring us nearer to a peaceful world and allow us to have, along with an adequate defense, the ability to show a more helpful and peaceful posture to the rest of the world?"

The National Council's General Board on January 30, 1952, issued a policy statement opposing UMT, which it followed with a similar stand on March 3, 1955.

A spokesman for the United Christian Youth Movement also testified before the Committee. Citing statements opposing UMT made in 1948, 1950, 1952, and 1955, he told the Armed Services Committee that on the unanimous vote of its constituent communions, the UCYM "is unalterably opposed to the principle of permanent peacetime conscription." The statement also commented on the "seeming haste with which these hearings have been called which . . . suggest to some of us that we have good reason to be concerned that (conscription) not be established by piecemeal legislation." The UCYM, an affiliated unit of the National Council of Churches, represents ten million church young people in the United States.

Tape recordings of the addresses given at the Friends World Committee Meeting in Bad Pyrmont, Germany, last September are available for the price of return postage. The addresses of Ranjit Chetsingh, Erroll Elliott, Colin Bell, David Scull, Wolf Mendel, Ward Applegate, Adrianaly, Glenn Reece, and Fiun Friis have been edited and put on one reel. Three of the addresses are most clear and appropriate for use in discussion groups. The greatest value of all of them may be for those who wish to invite a few Friends to their home to hear what Quakers do and talk about when 100 of them are together from 19 countries and 36 Friends groups. Tapes are available from the Friends World Committee for Consultation offices at 20 South 12th Street, Philadelphia 7, Pa., or Wilmington College, Wilmington, Ohio.

Copies of the new recipe leaflet *When Friends Entertain*, containing the recipes for twenty old and new nonalcoholic drinks, are available on request through the Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.

A three-page condensation taken from *The Yoke of Christ* by Elton Trueblood appears in the *Reader's Digest* for February, 1959, under the title "Have You the Courage to Care?" *The Yoke of Christ and Other Sermons* by Elton Trueblood was reviewed by Richard R. Wood in the FRIENDS JOURNAL for December 6, 1958, page 710.

Coming Events

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

FEBRUARY

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Charles J. Darlington, "The Meeting for Business."

22—Important meeting of the New Jersey Friends Committee on Social Order, at the New Brunswick Meeting, Moses Guest House, 60 Livingston Avenue, New Brunswick, N. J., 1 p.m. Meeting for worship, 10 a.m.; bring a box lunch (dessert and beverage provided). David I. Stepacoff, Assemblyman from Middlesex County, who is now, with C. William Haines, cosponsoring bills to abolish capital punishment in New Jersey, will speak at 2 p.m. on the current legislation that would end the death penalty in New Jersey.

26—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Mary Moss Cuthbertson, YWCA Executive, College and University Work, Middle Atlantic Region, "Behold, I Make All Things New."

26—Consideration of "The Community's Responsibility to Prisoners and Offenders" at the Friends Meeting House, Third Street and Watchung Avenue, Plainfield, N. J., 8:15 p.m. Speakers, Dr. Ralph Brancali, Director of the Diagnostic Center, Menlo Park, N. J., prominent in correctional psychiatry, will tell about his work rehabilitating young offenders; Hugo Adam Bedau, Lecturer in Philosophy, Princeton University, will present points of view on the abolition of capital punishment. Covered dish supper, 6:30 p.m.

MARCH

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "The Sacraments."

1—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion on "Dealing with Problems of Family Living and Child Development." Panel members, Roger F. Gordon, Master in Social Work, Dr. Lovett Dewees, Dr. Clifford E. Backup, Dr. Robert A. Clark (the last three are psychiatrists); moderator, Dr. Robert A. Clark.

1—Open House, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Pru Devon (in private life, Mrs. Gilford Godfrey), "South America's Native Music." Friends are advised to listen beforehand to her radio program, "Nights in Latin America," on WQXR, 10:05 p.m. Mondays and Fridays.

1—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Clarence E. Pickett, "United States: Power for Peace."

3—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting for worship, 5 p.m.; supper, 6 p.m.; business, 7 p.m.; annual report of the Treasurer, report of the Nominating Committee, proposed budget for 1959, annual report to the Yearly Meeting.

5—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Howard H. Brinton, Director Emeritus of Pendle Hill, "Stand Still in the Light." (Other speakers in this series are Richard R. Wood, March 12, and George W. Willoughby, March 19.)

7—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.

7—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.

7—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship; lunch served; meeting for business, 1:30 p.m.; conference, "The Inner Light in a Scientific Age" by Theodore Mattheiss, Secretary of Baltimore Yearly Meeting, Stony Run.

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

Coming: Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E.: worship, reports, business, discussion; address by Eric Johnson.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 38 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHIA—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MINNESOTA

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school

at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Paerl Streets, 11 a.m.

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

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

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

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-8813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

AVAILABLE

DOMESTIC, 28 years of age, experienced laundress and seamstress, desires work by day or week. Sleep in or out. Vicinity of Wilmington, Delaware. Friendly references. Call Wyman 4-5593 evenings.

MOTHER'S HELPER to travel abroad or west summer 1959. French-speaking Germantown Friends School graduate. Experienced with children. Past summer in France and England. Capable driver. References exchanged. Box M87, Friends Journal.

CAN RIGHT MAN MEET RIGHT JOB? Responsible Friend is seeking position. Varied skills: office, research, promotion, writing, public relations. Box W86, Friends Journal.

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