

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 7

DECEMBER 1, 1961

NUMBER 23

IN THIS ISSUE

ONE must never identify suffering with love, nor must one seek suffering. One who seeks suffering is not loving; he is merely sick. But a person who shrinks from suffering when that is the price that must be paid is sick, too. But, of course, there is so much more than suffering in love, for it is in loving that we are nearest to God; in loving we are most nearly like Him.

—ALAN PATON

The Stages of Worship

. *by Allan Glatthorn*

A Visit with Thomas Merton

. *by Albert Fowler*

The Difference between Prayers and Demonstrations

. *by R. W. Tucker*

Man, the Troglodyte

. *by Nancy K. Negelspach*

Are We Becoming a Warfare State?

THIRTY CENTS

\$5.00 A YEAR

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 8-7669) by Friends Publishing Corporation

WILLIAM HUBBEN

Editor

MILDRED A. PURNELL
Associate Editor

BUSH CLINTON
Business Manager

MYRTLE M. WALLEN
Advertisements

TACY H. BROWNBACK
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
South Africa.....Maurice Webb, Durban
England.....Horace B. Pointing, London
Joan Hewitt, London
France.....Wolf Mendl, Paris
Germany.....Anni Halle, Berlin
India.....Benjamin Polk, Calcutta
Japan.....Paul M. Sekiya, Tokyo
Kenya.....Calvin W. and Gwendolyn Schwabe, Kabete
Scandinavia.....Ole Olden, Stavanger, Norway
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
West Coast.....Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1958-1961: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Daniel D. Test, Jr., Anne Wood, Mildred B. Young. 1959-1962: Howard H. Brinton, Sarah P. Brock, Bliss Forbush, Lawrence McK. Miller, Jr., Philip Stoughton, Carl F. Wise. 1960-1963: Mary C. Calhoun, Eleanor S. Clarke, James Frorer, Francis Hortenstine, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells.

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

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

Second Class Postage Paid at Philadelphia, Pa.

The Standing Forth of George Fox

By SAM BRADLEY

Alien, alone.

Free of hat-honor, of toadying,

I do not make my own
this husked world's desires.

By God's peace I will speak
simply to the great,
bearing up in my trust
in truth's slow weight.

Alien, alone:

with no solace in

a divining of stars.

In high Star Chamber

my causes must

find truth, my advocate —

for by great professors I am thrust
into abusive hands.

Alien, alone,

I shall ask laws to lift bars

and pity the torturer

who, tongueless, mars

in his confusion

(serving, he would be just).

Guilt, innocence

in nnwise trust:

by chance, he racks;

by accident, he scars.

Alien, alone,

God's man in centuries' eclipse,

to Light's sovereign I appeal

to come from star-close,

and, compassionate and free,

to bow not, but overcome

chambers of despair.

Then, not alien, not alone,

to go, uncrucified by

sun's directional white arms

or conquest-clouded sky —

to go, his Friend, having won

such hale amends

that by light in all men, even in me,

I will see peace now, a humane eternity,
smile through the morning air.

Contents

Page

The Standing Forth of George Fox (poem)— Sam Bradley	482
Editorial Comments	483
The Stages of Worship—Allan Glatthorn	484
Man, the Troglodyte—Nancy K. Negelsbach	486
The Difference between Prayers and Demonstrations —R. W. Tucker	486
British Friends Appeal to President Kennedy	487
Philadelphia's Seven-day Push for Peace—Lucy P. Carner, George C. Hardin, Lois Comings Bertholf	488
Are We Becoming a Warfare State?	488
A Shelter for All	489
A Visit with Thomas Merton—Albert Fowler	490
Books	492
Friends and Their Friends	494
Letters to the Editor	496

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 1, 1961

VOL. 7 — NO. 23

Editorial Comments

Of Things to Come

IT is as yet uncertain at this writing whether the New Delhi Assembly of the World Council of Churches, now in session, will assist Christians and men of non-Christian faiths in broadening their vision of things to come. The merger at New Delhi of the International Missionary Council with the World Council should remind us that the forces rivaling our faith are communism, Mohammedanism, and Judaism. It is regrettable but true that much of Christendom is frozen in the rigid posture of condemning all three without attempting to direct the vision of Christians towards a sacred expectancy of God's eternal design. In cursing atheistic communism we act as if Christendom had never denied God in word and deed. In uneasily registering the advance of Mohammedanism in Africa, Europe, and North America we overlook its heritage of monotheism and its fervent, sacrificial dedication, with which we are unwillingly to compete. We halfheartedly recognize the Jewish religious renaissance and admit Christian guilt in the unexampled cruelties against European Jews; at the same time we ignore their steadfast messianic trust in a redemptive future. As long as our Churches—Quakerism included—find satisfaction in evoking God's special blessing on Western civilization and its middle-class churchdom, we shall remain blind to the forces of our time. They are dynamically charged with a sense of hope and vision. Is it for us to bewail our "post-Christian" era?

The Indistinct Borderlines

We love to paint in black and white, usually claiming the white patches for ourselves. Yet even in our time it is evident that this neat division will no longer do justice to the facts. The supreme task of the Church is to serve mankind and to help, but not to judge and condemn. The iron curtain is being crossed not only by refugees but also by ideas of men and women of vision who take a new view of faith and religion. Sir Isaiah Berlin likens Marx to the old prophets and early Christians, calling him the last Old Testament prophet because of the eschatological vision Marx imparts to his followers. Much of what goes on behind the iron curtain has more of a religious past than the Communists

will ever admit. Biblical, especially messianic, prophecies have left their impact upon Marxist thought, even though they may now appear distorted. Our generation must have the courage to measure our miserly devotion to Christian ideals against the dedication of Communists who believe—erroneously, as we see it—in building a new society. Where is our dedication to that which is to come? Our key word is "security," implying the preservation of much that is and was. We cannot combat communism unless we project our own religious vision into life at home and abroad.

Shortly before cinderblocks sealed off East Berlin from the West, one of the most impressive Marxist thinkers, Ernst Bloch, fled to West Germany. His two volumes *Principle of Hope*, written during his exile in the United States and as yet not translated into English, illustrate with rare acumen how outdated are the black and white delineations between Christian thought and its rival religions. He writes with monumental vision of Moses and Jesus as revolutionary figures, characterizing Jesus as the One who preached a new world for the *living*, in contrast to the traditional heaven-and-hell images of the Christian millions who direct their hopes to the afterlife. In the opinion of this Marxist, Jesus came primarily to proclaim the end of an existing "order" and simultaneously to fulfill God's will "on earth." Such ideas are not entirely new, but they receive new meaning within the context of our contemporary Christian pessimism.

Mohammedan history knows many examples of martyrdom worthy of admiration. Its kinship with Judaism and Jewish messianism center in men like the mystic Husain ibn Mansu-al-Malladsh, who in 922 A.D. died on the cross, asking God to forgive his torturers. Is our thinking doing justice to these "primitive" Muslims?

The Wholeness of Life

The Christian vision of tomorrow will have to restore our faith in the wholeness of life. The Church of tomorrow must at long last relieve the maddening schism between our social order and the verbal confessions of our faith—whether we think of the appalling problems of business indicated by such terms as "rat race," "dog

eats dog," "ulcer alley," "business is business," etc.; or whether we mean racial integration and a host of other social problems that plague us. Our attacks against atheism abroad, eagerly projected on a political level, are suspect in view of our own faults. The true realm of faith is the future and—ultimately—eternity. Either the moloch of militarism will devour our wealth in making us the greatest military power produced by a state-financed economy—the most tragic kind of socialism—or we must turn our religious efforts to the hopes of mankind.

The Church has been likened to Noah's Ark floating

on the foaming seas of divine anger. This image is more convincing than the "rock-of-ages" pattern of our Sunday school calendars. Legend has it that Mahomet's coffin is floating unredeemed between heaven and earth. And, as we have seen in Moscow, history has not accorded Stalin an abiding resting place. Can Judaic-Christian thinking claim a more secure abode? Or does Christ's warning to those who may have seen in him a convenient paymaster of security still speak to our hearts? Can we still hear him when he says, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head"?

The Stages of Worship

NO one, of course, ever worships in the same way twice. And no two people worship in the same way. This diversity in the approach to God will be found especially among Quakers. In spite of individual and corporate diversity, however, it does seem that there are common experiences shared by all those who worship God in the Friendly way, and it might be helpful to seekers to set these down as they have occurred to one Friend.

In the first stage of meeting for worship, we come in, get settled comfortably, move over for latecomers, and begin gradually the transition from the bustle of the outside world to the quiet of meeting. Gradually the rustling ceases, and we become aware somehow that meeting has truly begun. We cannot say at what precise moment this beginning has occurred; once it has happened, we are sure we can sense it. For this reason it is especially unfortunate if Friends arrive unseasonably late, for they disturb deeply this new-found calm, and the whole process must begin over again. It is during this stage that we are perhaps most aware of the noises outside and inside the meeting.

But little by little we become less aware of the noise and more aware of the silence. Since this is a stage of transitions and a time of beginnings, it often seems most inappropriate if there is vocal ministry during this period; we somehow feel there has not been time to hear our own voice, let alone the voice of God. This, of course, is the first stage; but the children and the spiritually immature rarely ever get beyond it. There is much physical and mental squirming on their part, and they wait impatiently for "something to happen," never realizing that great things will happen inside if they but wait and watch and worship. Those non-Friends who ask in disbelief, "How can you stand forty-five or sixty minutes of silence?" are probably thinking only of the spiritual vacuity of this beginning period.

Now the second stage has begun, and again we are not quite conscious of its exact beginning. Little by little we let ourselves sink into a warm, soft quiet (there seems no other way to describe it). Our breathing becomes more regular, for it is a time of physical relaxation, too. We close our eyes tight, for somehow shutting out the outer light helps the inner one shine more brightly. Slowly we try to cleanse our minds of everything, letting our cares and our fears drop off one by one. It is during this stage that some would wish for quiet music, but such music tends to lull the senses too much, and for the worshipping Quaker, this is merely a preparatory stage. Besides, the Quaker would prefer to make his own inner music—of a treasured Bible verse, or the recollections of the harmonies of nature, or perhaps just the internal rhythms of his own being.

This is a time of letting go and shutting out, letting go of internal problems and shutting out of external distractions. Gradually we feel the quiet well up inside, until our whole being seems flooded with the balm of peaceful bliss. When we are deep in this stage, we almost resent one who rises to speak; we respect his intentions but somehow any human voice seems like an intrusion. Many Quakers, we suspect, never get beyond this stage. To them, meeting is a place only for quiet meditation, a refuge from the noise of the world. And when many say, "I like a quiet meeting," perhaps they mean just this.

When we are deep in the grip of this quiet, our gaze turns inward, and we begin to search for ourselves. This is a time of introspection and examination. What am I really like? What faults do I have? How might I better use my resources for God's glory? This is a valuable time, for we are all strangers to ourselves, and we need this time to find our true natures. Here in the quiet of meeting we can come face to face with our own true being, and we can confront courageously the worst in ourselves.

For many this stage becomes a kind of therapy; the problems of the past week assume their proper perspective, and new strength is gained for the problems ahead.

But introspection is not enough. The gaze is too firmly fixed inward, and we may become almost obsessed with our own cares. During this stage some are likely to speak about the nature of sin and the causes of man's wickedness, for it is on their own failings that they muse. Many, of course, never get beyond this stage; they speak of meeting as "a place where I can get my problems straightened out." But this again is only a way station, and we must move onward.

Slowly the gaze turns outward away from self. We hold in loving prayer those around us—family, friends, Meeting, nation, world. Out of the resources of the quiet meditation and the introspection, we have gathered new insights of mundane affairs. If we speak during this time, our speaking will reflect our worship. We will speak of practical things—of how men can better get along together, of how the Meeting might resolve a problem, of how some famous man in the past found an answer that might be of help to us. Such ministry, of course, has practical value for ourselves and those who worship with us; but it is limited by its very nature.

We begin here to search for the will of God. Sometimes it can be a difficult time spiritually; we feel much inward churning as we struggle to hear His voice and to seek His will. It is in this struggle that we can bring to bear the resources that we have gathered during the minutes and the weeks before. If we are moved to speak during this time of searching, it is quite likely that our vocal ministry will reflect this stage of worship. It will often be fumbling and disorganized, for we speak as we search. Yet it is here that corporate worship in meeting often renders one of its greatest services. It commonly happens in Quaker meeting that the partially seen truths of one man become a theme for the morning, as others pick up an idea and make it part of their own worship, much like instruments in an orchestra answering one

another. It is for this reason, perhaps, that the Quaker worshiper has always listened with kindness to the speaker who fumbles, for he knows that often he can find in the fumbling speech of the searcher true insights that speak to his own condition. We do much searching and seeking at this point, for we recognize the stage for what it is—a necessary preliminary to the zenith of true religious achievement.

Out of all the searching and the seeking of the devout worshiper sometimes comes the experience we all are yearning for—an inspiring encounter with God. We cannot generalize about how frequent such encounters are. For the God-centered mystic perhaps they occur daily; for the devout worshiper, perhaps monthly; for the impatient and the unpracticed, perhaps yearly. None of us can say for sure how this happens; we know no magic formulas, and we can teach no easy method. All we know is that out of the endless searching and seeking there will come surely a divine revelation when we will feel deep in our being that God is speaking to us, is showing us a new way, is opening up a new truth.

There first is a feeling of spiritual excitation and fervor, as we feel gripped by His power; it is no longer a question of "Shall I speak?" but "How can I keep from speaking?" We feel truly moved, truly driven by a divine force. The fervor then subsides, and we feel our souls flooded by a sense of holy rapture. We who listen to such a worshiper speak in meeting can almost always sense the genuineness of his inspiration. We can feel the power of his vision, and we, too, are shaken by the same forces that grip him.

As we stated at the beginning, we recognize the fallacy in generalizing about an experience so complex and so diverse as worship. But we have tried to set down the way we feel it has happened to us. The searching is constant, and the finding perhaps only seldom. Yet the experience itself is so rewarding that when non-Quakers ask, "How can you worship as you do?" we're almost tempted to ask in reply, "Is there really any other way?"

ALLAN GLATTHORN

We know what we mean when we talk of Christian love. It is a gift that all men know under calamity, a spontaneous openness to each other that arises when catastrophe breaks down the barriers we raise around our self-love, and we become aware of the condition of those around us, and move into their situation. It happens in war, and flood, and earthquake, when men who have never heard the name of Christ reveal the Christlikeness within their nature. The Christian recognizes this as the real thing; but he goes a stage further, and offers two comments. First, that in the Church this openness to another's condition must happen in prosperity as in calamity. And second, that at root the human race is always under the threat of calamity. Human beings are always in danger of the blight and mildew of the heart; and all of us are always in need of being cared for, not because we are "liked" or because we are "good" but because we are human and bear the burdens of the human situation, and are beloved of God.—HAROLD LOUKES, "Caring for One Another," Wayfarer, London, August, 1960

Man, the Troglodyte

NOW after thousands of years man is going back to the cave! We can return to visit the Quarternary epic, also called the Age of Man, and see the homes of our ancestors, how they lived, cooked, waited, sharpened their weapons, and buried their dead.

In the caves of Altamira in Northern Spain, caves of Palaeolithic man, may be seen the first evidences of man's belief in another dimension, that of magic or spirits. In the most inner recesses of his shelter he painted the objects of his worship and reverence, bison, boars, stags, and primitive horses. With natural ochres, vegetable coals, and animal fats he managed to trace, with a crude brush, visions of his imagination. During the long winter sieges the artist must have left the warm fire and retired to a quiet place to conjure up symbols of the hunt and life outside.

Now we are going back into the cave. We have "conquered" nature. We have delved into the earth and probed the bottom of the seas; we have split the atom and traveled into space. But we have eaten the apple and found it rotten. Our knowledge is destroying us, for we are retreating back to the cave.

After Chartres and Venice, after Rome and Peking, after Beethoven and Bach and Mozart, after El Greco and Shakespeare—after the Bible—we are still retreating to a primitive state. Once again we will have to consider clubbing our neighbor if he tries to get into our cave. Perhaps we are even preparing to outdo palaeolithic man by shutting our fellow man out. I'm not sure early man was this inhuman.

What will happen when anthropologists—assuming there will be anthropologists—dig into our caves? They will find neat, packaged, airtight containers with whole families of twentieth-century man. What will they think when they see our "hearth," our shelter, our symbols? I suspect they will be shocked to find that we were extremely clever. They will shake their heads in amazement at our high material standards of living. Yet they will finally say that we must have had no spiritual life, or at least very little; otherwise we wouldn't have destroyed ourselves. And like the evolutionists they will say that we outlived ourselves. Our overdeveloped brains brought us to our destruction.

As one sees in Altamira evidences of man's reaching out to the spirit, these future anthropologists will see all the traces of modern man's denial of the spirit. His epitaph will be: "Because he mistrusted his brother, he was destroyed by himself."

NANCY K. NEGELSPACH

The Difference between Prayers and Demonstrations

THIS year some three hundred Friends from New York Yearly Meeting spent a cold and rainy Easter weekend standing in a silent circle around the military recruiting booth that disfigures Times Square, New York City. Their witness was in full and legitimate tradition of Quaker protest, it had a salutary public impact, and it was profoundly meaningful to many of those who took part. Yet many Friends, including veterans of far more radical demonstrations, were shocked and upset by it.

What bothered them was not the thing itself but the label attached to it in advance literature sent to downstate Friends. It was called a "prayer vigil," and the literature seemed to say that its purpose was for Friends to come and pray when and where their prayers could have the greatest public impact. Quite a few Friends, so interpreting the vigil's purpose, were blunt enough to call it blasphemy.

Differing Reactions

The word "prayer" was later dropped from official literature, though many Friends continued to use it, and the word cropped up in most of the press reports. What is interesting about this episode is the total lack of communication between those who were shocked and those who saw nothing wrong with prayer vigils. I find that a number of Friends so fully share my own reaction—I am one of those who was shocked—that I need only open the subject, and, in effect, they finish my sentence for me. I find, on the other hand, that many Friends simply cannot understand what I am talking about. It has finally become clear to me that here is a problem in semantics. The term "prayer" as used in this context means two different things to different people.

One of the Friends who helped organize the vigil answered my objections by saying, "Prayer is the aspiration of the soul." Now this, of course, is a valid (if simplistic) definition of "prayer," one that has considerable value, especially in outreach work, since it establishes kinship with people who think they are hostile to ordinary religiosity. If this is how one defines "prayer," then there can be no objection to the notion of a prayer vigil. The trouble is that many Friends use a very different primary definition of "prayer."

The saints and scholars of Christendom have unanimously taught that there are many ascending levels of prayer; we can confirm this teaching from our own experience. Those Friends who were disturbed by a prayer vigil are those whose basic definition of "prayer"

is the higher one of volitional prayer; that is, they define "prayer" as the process wherein man consciously and deliberately addresses himself to his Maker. There can be no question that this is the traditional definition of "prayer" in most of the world's religions.

Prayer, according to this definition, is the holiest thing of which man is capable. It is not merely the aspiration of his soul; it is the *will's* aspiration toward God, and its ultimate purpose is to bring man face to face with the Holy of Holies. From this intent it follows that prayer is by definition an end in itself. Therefore to use the fact that one prays as an instrument to change public opinion—in however worthy a cause—is to attempt to "use" God.

Inward Attitudes

It is one thing to go prayerfully to a demonstration. It is altogether something else to go demonstratively to prayer. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men."

The intention of the Easter vigil was to stand silently (and prayerfully) in such a way as to recall to men the eternal verities which our nation daily denies in its public policies. This aim in fact was well achieved by those who participated in the vigil. Had it been called, for instance, a "Vigil of Contrition" or an "Easter Witness," there could have been no objection. But its primary purpose was to "be seen of men," not to offer prayer, for this could have been done far more comfortably in our meeting houses. It was, in short, a demonstration.

Since it was a Friends demonstration, its organizers could safely have assumed that, regardless of the name used, participants would approach it prayerfully. Since it was a demonstration by people whose souls aspire for peace, it was in fact, regardless of the name used, a prayer vigil, according to the definition of those who hold that prayer is first of all simply the aspiration of the soul. But its label as a "prayer vigil" implied a great deal more to those with a more traditional definition of "prayer," something much more than the pious demonstration intended.

Here we see how semantic confusion can lead to real spiritual harm, for few things harden the heart faster than unconscious blasphemy. A religious person who comes to regard prayer as something he can use for some end other than itself is already a person for whom God is no longer the chief end of his being; that is, he is no longer a religious person. It is my belief that if,

due to the mislabeling of the Easter vigil, only one of the participants took part with the thought that he was using the fact that he prayed for political purposes, the harm done to him more than counteracts all the good which the vigil unquestionably wrought.

A label is a little thing, easily changed. Let us in the future call our vigils something else. And let those who come to them pray after they get there, if they are led to do so. But let them come in the first place simply with the intention of standing in meditative silence.

R. W. TUCKER

British Friends Appeal to President Kennedy

The following appeal was cabled on November 3, 1961, by Meeting for Sufferings of London Yearly Meeting to President John F. Kennedy on behalf of the Religious Society of Friends in Great Britain.

THROUGHOUT the world, in every continent, men and women are shocked at the news of the long series of nuclear explosions set off by the Russian Government. In America and other western countries, there is an understandable demand for some response in kind, for a demonstration that the western world is just as strong and just as determined.

But we believe that the real need of mankind is for strong leadership of quite another kind, and we look with hope to the President of the United States to provide this leadership. We hope it will be made clear that, in spite of the provocation, the American Government will not add terror to terror, that it will not further contaminate the atmosphere and add to the guilt which all four nuclear powers already share. Instead, we trust that you, in line with your own inaugural address and your recent address to the United Nations, will continue firmly in the path that leads to the total renunciation of all nuclear testing and armament, and to general disarmament.

The great need of the hour is not for further demonstrations of armed strength from any quarter but for courageous moral and political leadership that can carry the world away from its present race towards destruction. No one nation alone can bring this about, but we believe it may be the destiny of the American people and Government to show the way of life for all the world. Mankind is surely destined for life, and not for death.

Philadelphia's Seven-day Push for Peace

IN the space of seven days before and after November 11, 1961, Philadelphians turned out in masses to three great peace meetings, and unprecedented demonstration—and this just following a 400-strong participation here in the nationwide Women's Strike for Peace. To thousands the subject is one of no mere academic interest but of burning immediacy.

Peace Rally

"Your Job—Disarmament and Survival" was the subject of a rally held November 8 at the YMHA, in which Friends, through the Peace Committee, the Middle Atlantic office of the American Friends Service Committee, and the Central Philadelphia Meeting, played an active part. The wide variety of cooperating organizations, including trade unions, was reflected in the cross-sectional character of the audience of some 1,200 persons.

Mr. Emil Mazy, Secretary-Treasurer of the United Automobile Workers of America, pleaded for disarmament, for large-scale economic planning toward a peacetime economy, and for the negotiation of disputes between nations.

Dr. Linus Pauling, after reading his letter to Premier Khrushchev protesting the testing of bombs by the U.S.S.R., gave scientific evidence of the terrifying power of the weapons now in possession of the nations and of the effect of fallout on present and future generations. Passionately denouncing the futility and wickedness of further tests by any nation, he closed with a confession of his belief that mankind will even yet renounce the immorality of war.

Dr. Anders S. Lunde of the First Unitarian Church introduced the speakers. Mrs. Jack Alloy of the Women's International League for Peace and Freedom and Dr. Robert Rutman of SANE, the two organizations with major responsibility for the meeting, urged the audience to follow up by action, writing to the President, giving money (\$1,200 was collected), and joining an organization working consistently for peace.

LUCY P. CARNER

Vigil against Bomb Testing

Under the statue of William Penn, 1,120 people, mostly Friends, encircling Philadelphia's City Hall, stood in silent meditation in a Vigil against Bomb Testing, on Veterans Day, November 11. During a six-hour period, thousands of persons passed by, and hundreds stopped to talk or ask questions. Many were sympathetic, a few even joined the vigil line, and a few were hostile.

A short letter to President Kennedy, the first sentence of which was, "We oppose bomb tests anywhere by any nation," was signed by 749 passers-by. A similar letter to Premier Khrushchev was signed by 617. Another 500 took postals to write to their Senator or Congressman. By the halfway time 9,500 handouts were all gone.

The vigil, sponsored and managed by the Peace Committee of Philadelphia Yearly Meeting, was the largest of any of the five vigils or demonstrations held in Philadelphia by Friends during the last twelve months. The vigil was considered a

success, and the "day of the demonstration" is believed to have arrived.

GEORGE C. HARDIN

San Francisco-to-Moscow Peace Marchers

Before the meeting held in the Irvine Auditorium on Tuesday evening, November 14, a small motorcade conducted the speakers through the streets of center city. The number present at the meeting, nearly 500, was reduced by rain and the fact that it was the last meeting in the series.

A. J. Muste, George Willoughby, and Brad Lyttle recounted march experiences in Europe, especially in Moscow. Moving, also, were the brief personal testimonies of marchers Jerry Lehmann and John Kruse. The contributions collected somewhat reduced the more than \$8,000-deficit of the peace-march pilgrimage, and further contributions are greatly desired.

Sponsors of the November 14 meeting were the Committee for Nonviolent Action and the Student Peace Union (University of Pennsylvania and Temple University Chapters), in cooperation with the AFSC Middle Atlantic Region, Fellowship of Reconciliation (Philadelphia Area), Friends Peace Committee, and the WIL (Pennsylvania Branch).

Although, in the spirit of the march itself, much effort was made to assemble new people, peace-marcher appearances at smaller suburban gatherings, school assemblies and classes, and on radio and television over six crowded days reached a far larger audience than the meeting.

LOIS COMINGS BERTHOLF

Are We Becoming a Warfare State?

"WE must guard against the acquisition of unwarranted influence . . . by the military-industrial complex." Former President Eisenhower spoke these warning words in his Farewell Address. The growing power of the military-industrial complex is the subject of a special 64-page issue of *The Nation*, dated October 28, 1961. The entire issue consists of a study, "Juggernaut: The Warfare State," made by Fred J. Cook, prize-winning journalist. In the eight sections of the article he demonstrates how the military, abetted by key sectors of industry, has steadily encroached on civilian authority and is today exerting an increasingly dangerous influence on policy making at all levels. From a "guns-and-butter" welfare-garrison state we are moving in the direction of the warfare state, in which munitions making has become a way of life.

The annual payroll of the Defense Department is \$11 billion, more than twice that of the automobile industry; it employs 3.5 million persons. In addition, an estimated four million persons are employed directly in defense industries. United States military assets "are three times as great as the combined assets of United States Steel, American Telephone and Telegraph, Metropolitan Life Insurance, General Motors, and Standard Oil of New Jersey."

At the same time, under the guise of patriotism, we have experienced cutbacks on such welfare programs as aid to education and medical care for the aged.

It is important for us to understand who has the control

A Shelter for All

*PEACE is a shelter for all that we love.
It is the only house in which man can now live.
It is the Lord's power rising over all.*

*Peace is love conquering fear.
It is a lively concern for all men, for friend and for rival,
for the lovely earth, for life and for joy.*

*Peace is world order and political institutions.
It is justice and the control over the strong.
It is mercy and the restraint of the merciless.*

This peace comes neither from surrender nor from war.

*It must be hoped for or we fall into irretrievable despair.
It must be planned for, even on the brink of disaster,
and even beyond disaster.*

*To those of us who fear that an enemy will destroy us and what we love,
to those who build shelters that will not shield,
who trust armed might that has no power, and defense that cannot defend,
we say there is a power, within man and beyond man, that can yet save us,
and without which we cannot be moved.*

*This power is released by the fission of our hearts in repentance,
and by the fusion of our minds in a common search for truth and justice.*

*It can break out into the world,
even from a single person,
who can start a chain reaction in those around him.*

Peace is God's will. Peace is Christ's way.

*Let us therefore turn finally and personally,
from our preoccupation with developing a capacity to kill,
to discovering anew the capacity to change,
and to building the world institutions which transcend nationalism,
and help us identify with all humanity as brothers,
seeking to bring the fruits of peace to all men.*

*The Preamble to a Statement issued by the Friends National Conference
on World Order, held October 23 to 25, 1961, at Richmond, Indiana*

and influence of political power in the communities, cities, and states which have vested interests in war contracts or which maintain particular military installations. (Georgia, which is coincidentally the home state of Senator Richard B. Russell, Jr., and Representative Carl Vinson, Chairmen respectively of the Senate and House Armed Services Committees, is crammed with nineteen military installations. There are so many that an indiscreet general is said once to have remarked, "One more base would sink the state.")

Is the war machine which has been created moving inex-

orably toward that very holocaust it was designed to avoid?

The March, 1961, *Congressional Quarterly* quoted a member of the House Armed Services Committee as having said, "There is a real danger that we may go the way of prewar Japan and Germany," the classic way, as Fred Cook puts it, "of the militaristic state that eventually finds the war it seeks."

It does seem impossible to nurture a militarily oriented complex of overwhelming power and at the same time work for peace. Armaments threaten peace; they do not guarantee it. There is a point beyond which defensive measures become

offensive tactics. This latter point is well-illustrated in the United States reaction to the crucial occurrence on May 10, 1955, in Geneva, when the Russians adopted in negotiations *our* position. We then promptly withdrew from this position, very likely under pressure from the Pentagon, which asked only for *arms control* rather than disarmament.

The influence of the army and navy is all-pervasive. Military officers, championing certain weapons or devices, retire and become well-paid executives of the companies they have favored. In 1959-1960, in fact, a Congressional Committee found that more than 1,400 retired officers, from the rank of major up, were employed by the top hundred corporations that split up three-quarters of the \$21-billion defense contracts.

Madison Avenue has joined hands with the Defense Department, which historically is supposed to be limited to the *execution* of national policy. The military began to influence public attitudes and dominate Congress by having Madison Avenue

indoctrinate the people with their own money, converting them to military views.

The Pentagon's philosophy seems to be that we cannot tolerate the survival of another political system which has the growing capability and the ruthless will to destroy us; we therefore should foment revolts in iron-curtain countries, move in with our troops, and if the Russians do not like it, attack with nuclear bombs and be "victors."

If there is to be any hope of averting a holocaust, we must reimpose strong civilian control over the military, making the military responsible to the people rather than pressure groups. We must do away with "security measures" which exclude public participation and discussion, and we must be prepared to face a world of temporary economic disruption. We are a people whose ideal has always been that of peace on earth and good will among men. We must, therefore, not let the ruthless caste that can look with equanimity upon slaughter influence our desire to achieve a better world.

A Visit with Thomas Merton

THE Abbey of Our Lady of Gethsemani lies in the knob country southeast of Louisville, Kentucky. A Trappist monastery, the head of the reformed Cistercian order in the United States, it was founded just prior to the Civil War. The monks observe a strict discipline of silence, and manage 2,000 acres of farm and woodland. This hilly section of Kentucky is rich in American history. Lincoln's birthplace is close by, and Stephen Foster wrote "My Old Kentucky Home" in neighboring Bardstown.

Thomas Merton was accepted as a novice at Gethsemani in 1941, and now as a priest he has charge of teaching the novices. During the forties he was one of the promising young American poets, but with the publication of *The Seven Storey Mountain* he was established as a prose writer.

When my long poem of Christian conversion, *The Fish God*, appeared this spring after more than a dozen years in the making, I sent him a copy, and he wrote that he found it "very substantial, plain and good, very American and Christian in its profound concerns." He asked me to stop in at the Abbey for a visit if I could, because he had permission to receive each year a few people for a day or two of conversation or retreat. He gathered from my poem that I was a Quaker, and said he had been hoping some Quakers would come sometime to see him.

It is 1,500 miles from Philadelphia to Gethsemani and back, and I could not have considered such a trip had it not been that I planned to be at the conference of the Quaker Theological Discussion Group over July 4

at the Friends Boarding School in Barnesville, Ohio. So I wrote him that my wife Helen and I could come down after the conference, and he replied that the time would be convenient for him and offered to put us up for the night.

The four days of the Barnesville conference on Quakerism in the context of history showed us that Friends at their best can meet the challenge of a secular and largely post-Christian society. The discussions among Friends from ten Yearly Meetings embraced diverse viewpoints and were impressive for their seriousness and openness. The Fowlers had an opportunity to talk over with several people the problems of a Christian writer, the topic we wanted to explore with Thomas Merton.

Driving south from Cincinnati, we remembered his poem *The Ohio River—Louisville*: "Nothing is heard,/ Only the immense and silent movement of the river./ The trains go through the summer quiet as paper,/ And, in the powerhouse, the singing dynamos/ Make no more noise than cotton./ All life is quieter than the weeds/ On which lies lightly sprawling,/ Like white birds shot to death,/ The bathers' clothing." When beyond Bardstown the spire of the Abbey rose to greet us, it rose out of that same silence so dear to Trappist and Quaker, and the avenue of sweet gums leading to the entrance deepened the stillness.

The wooden gateway with the statue of the Virgin and the *Pax Intransitibus* above the doors harked back to the Middle Ages. I took hold of the bellpull in the shape of a cross, but the thin sound within brought no response. No face showed at the tiny grilled window;

so I tried a door to the left of the gate. This opened into the bookshop with a grocery counter across the far wall, stocked with cheese made by the monks. A Brother in a brown robe said we were expected, and took us to one of the visiting parlors.

Thomas Merton soon appeared in white robe with black scapular falling in a single panel from shoulder to knee back and front, both fastened about the waist with a coarse belt. A handsome man in his midforties, bald on the crown with graying hair cut to a slightly protruding roll around the head from temple to temple to suggest a tonsure, he might have been some benevolent and courteous editor or publisher in disguise. With the art and manners of the true conversationalist, this Trappist priest trained to the discipline of silence made us feel we were his friends at once.

He told us of his early acquaintance with the Quaker Meeting at Flushing, New York, as a boy, and of his mother's home in Zanesville, Ohio, not far from Barnesville. He asked what Quaker centers there were near Gethsemani, and we told him about the college communities at Wilmington and Earlham.

Before we got to the dilemma of the Christian writer, Thomas Merton said the rigid discipline of monastic life leads some of the novices to believe that because every hour of the day and night is arranged for them, all they have to do is to follow a set routine. He spoke to the basic Quaker position when he pointed out that no order or pattern, however carefully worked out and however hallowed with tradition, could have meaning until it was infused with the Holy Spirit through the individual participant. He gave us a copy of a selection of prayers and readings he had made for his novices, which contains this Quakerly saying from William of St. Thierry's *The Golden Epistle*: "For to receive the sacrament without the thing signified is death; but to receive the thing signified, though it be without the sacrament, is eternal life."

Then it was time for him to join in the singing of Nones in the chapel, and he invited us to listen from the balcony. The psalms had been set to Gregorian chants in the eleventh century, when the Cistercian order was founded, he explained, and he loved the ancient simplicity of the music. We found the monks' chanting moving and beautiful, and returned at Vespers and Compline to listen again.

When he had sent his novices to their work in the garden, Thomas Merton rejoined us to take up the problems of the Christian writer. The question of where good Christian writing can be found in a largely pagan society concerned the Fowlers as Editors of the literary quarterly *Approach*, and we shared our concern with

him. He insisted that good religious poetry must present a challenge and be disturbing to the reader, and he was outspoken against most Catholic poets, who, he said, were content to write comforting and sweet-sounding verse. He agreed there were no sources that could be counted on for good Christian writing, which has to be searched out in every possible place, however unpromising it may seem.

"I'm going to make a suggestion that will probably amaze you. I'm proposing that you open your pages to the beat poets. I've been in contact with Jack Kerouac, and I think he has the beginning of real religious feeling and expression."

This statement did amaze us, coming from a Christian disciplined in the rigid order of the Trappists, because from what we have seen of the beat poets they either react against religion in general and Christianity in particular, or they go in for religious fads like the current fashion for Zen. But we could understand that in a literary scene almost abandoned by truly Christian writers Thomas Merton was casting a wider net in the hope of finding those possessed of the basic religious feeling which might somehow be nourished into Christian expression.

The problem of how the writer states his Christian belief occupied us, and it was evident that this statement may be easier to make in prose than in poetry. Thomas Merton's many prose volumes speak more directly to the religious feeling in his contemporaries than do his slim books of verse, but the greater popularity of his prose works may be due to the erosion of culture which prevents most readers from attempting the more difficult medium of poetry. The level of art may be more demanding in poetry and require more time to develop, but as Editors of *Approach* we are interested in both prose and poetry to express religious experience.

The last nine poems of *The Strange Islands*, his latest work, seem to be his best from the literary and the Christian standard, but he told us this book has received very little notice from the critics. One poem, "Elegy for the Monastery Barn," is a masterpiece. He said the monks left evening meditation to fight a very hot fire, and the poem arrived about the same time as the fire truck from the nearest town.

In an essay, "Poetry and the Contemplative Life," at the end of an earlier book of poetry, *Figures for an Apocalypse*, he says, "Christ on the Cross is the fount of all art because He is the Word, the fount of all grace and wisdom." And yet he adds that Catholic poets and writers generally prefer to follow in the wake of mediocre secular models singing the old cracked tune inherited from Swinburne and Tennyson. It is emotional

vulgarity that impedes the work of the Holy Ghost. The true poet, the man of taste and culture, Thomas Merton says, is able to point the way to God, but if his poetry means more to him than his religion, he will spend his life telling people of the wonderful words and music he has heard coming from inside the palace of the King instead of entering into His kingdom.

As the afternoon wore on and the time approached for Vespers, Thomas Merton proposed that we walk in the shadows of the gum trees lining the avenue to the gate. When he saw it was time to say goodbye, he said to us: "Please remember I am always interested in the Quakers, and be sure to keep in touch with us here at Gethsemani."

ALBERT FOWLER

Books

THE COMPANY OF THE COMMITTED. By ELTON TRUEBLOOD. Harper and Brothers, New York, 1961. 113 pages. \$2.50

This book is dedicated to the proposition that the quality of the commitment to their faith of professing Christians is a matter of urgent importance. On this assumption it recommends individual Christians to regard themselves as enlisted in companies for active service, their churches being the bases and headquarters from which the action is undertaken and to which active proponents return for review of efforts made, revision of methods, and refreshment of mind and spirit. In this active service professional clergymen may have important functions in aiding the serving Christians to engage effectively in the various ways of service that must be undertaken. But the Church must never be thought of as made up principally of clergymen; nor may the service be regarded as assisting at formal exercises on Sundays. To meet the urgent opportunities of the age, Christians must be committed without reservation. They must witness by words and deeds to the faith that is in them; they must be alert to penetrate with their witness the whole of life around them in vocational and social contacts of all sorts; and they must, with devoted diligence, endeavor to make sure of the validity of their experience as well as of the vitality of their expression of it.

There is no easy formula. No one can be sure of the infallibility of one's own understanding. Humility and considerate love of all with whom they have to do are indispensable qualities of the effective witness of committed Christians.

One of the values of *The Company of the Committed* is its suggestion of unanswered questions. It implies the relevance of Christian faith to the problems of survival in a world threatened with the consequences of excessive reliance on the threat of military force as a means of dealing with conflicts; it says nothing of the questions raised by the tendency of a large number of Christian thinkers to assert the unimportance of survival as compared with faithfulness in upholding what they believe to be right by all available means.

This is one of the serious questions for one seeking to come to a Christian faith; the very omission of any consideration of it helps raise it inescapably in the minds of thoughtful seekers.

The book is infused throughout with a sense of the value of experienced religion. On page 51 we read, "Because modern man will not listen to mere speculation, but may listen to the record of experience, whether in science or religion, we may confidently assert that the theology which stresses the trustworthiness and importance of religious experience is likely to return to favor." This assertion suggests the opportunities and responsibilities which Elton Trueblood believes to lie before the Society of Friends.

RICHARD R. WOOD

THE HEART OF THE HUNTER. By LAURENS VAN DER POST. Illustrated with line drawings by Maurice Wilson. William Morrow and Company, Inc., New York, 1961. 268 pages. \$4.50

In *The Heart of the Hunter* Laurens van der Post has merged poetry with personal experience and infused anthropology with religious insight. The book continues his journey in search of survivors of the Bushmen (the most ancient people in Africa, survivors of a Stone Age civilization) at the point where his previous book, *The Lost World of the Kalahari*, stopped. Once more the reader is traversing a hostile desert, a world of strange beauty and fearful privation. The members of the excursion; contacts with a few starving Bushmen, their customs and thought world; the glory and diversity of African wild life in its natural terrain; earlier white settlers; the degradation of the native when forced into the pattern of an unsympathetic white civilization—all come alive through the loving, sensitive artistry of the author.

Many sentences are aphoristic and touch man's deepest, most universal experience. The last section of the book deals with the Bushman myths that pertain to the first spirit of creation. Here the author spins grossamer threads crisscrossed through many religions, philosophies, and languages until the "dream dreaming us" entwines all of creation and all men in the hope of eternal renewal. All of nature and man's subtlest perceptions are lifted into a paean of praise to God.

M. A. P.

HUSBAND AND WIVES, *The Dynamics of Married Living.* By ROBERT O. BLOOD, JR., and DONALD M. WOLFE. The Free Press, Chicago, 1960. 293 pages. \$5.00

Both authors, Professor Blood and Dr. Wolfe, are associated with the University of Michigan. They have drawn the material for this comprehensive study from years of experience in teaching sociology, marriage counseling, and conducting research in the social sciences. The empirical evidence presented in the book is based on interviews with 909 wives living in the Detroit area and southeastern Michigan.

The primary purpose of the study is to transmit to the reader an understanding of the dynamics of American marriages, an understanding of the changes which have occurred in family living, and an evaluation of what is presently hap-

pening to the American family. While newspaper and magazine articles frequently express a pessimistic view of present-day marriages, it is the opinion of the authors, based on their research material, that there is little evidence for predicting the collapse of the American marriage as an institution.

Husbands and Wives is a timely book and a commendable, thorough piece of research. It should be interesting reading for social workers and students in sociology and social research.

KAROLINE SOLMITZ

THE RELIGIONS OF TIBET. By HELMUT HOFFMANN. The Macmillan Company, New York, 1961. 199 pages. \$5.00

Now that the Dalai Lama and hundreds of priests as well as over 70,000 other Tibetans have had to flee their country, now that Tibetan religion is being systematically destroyed by Chinese Communists, it is all the more important that its history be set down in our generation. The present book helps to perform this task by placing the religions of Tibet in historical perspective. Written first in German, it retains in English the scholarly tone of the original. The large number of strange proper names and the necessarily vague chronology make for difficult reading, but anyone interested in comparative religion will find it fascinating—especially the treatment of the Bon religion, which preceded Buddhism and which still exists, both in and outside Buddhism. Other items of interest are the influence of Manichaeism on Tibetan Buddhism, the reasons why Tibet adopted Indian rather than Chinese Buddhism, and the manner of choosing the baby who will be the new Dalai Lama.

BRADFORD SMITH

YE CHEERFUL SAINTS! By WILLIAM R. HUGHES. Robert Hale Limited, London, 1959. 128 pages. 12s. 6d.

This small book of verse has all the appeal of a country meeting house, where a few Friends still gather on First-day morning. Some of the poems have the simple dignity and beauty of Friendly worship; in others there is the innocent humor of a quieter era. The titles of a few of its sections give the atmosphere of the book: "The Quainter Saints: A Little Handbook to Heaven," "Auguries of Peace," "Tries at Translations." There is real scholarship in the translations, and the saints have a practical, down-to-earth saintliness.

This is a book for those who (in the author's words) "still, like youngsters, love to hear a story; / Put off the clogging years like worn-out clothes, / And skip back into innocence and glory."

BARBARA HINCHCLIFFE

LETTERS FROM GHANA. By RICHARD and GERTRUDE BRAUN. Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., 1959. 154 pages. \$2.00

This book is exactly what it purports to be. A young missionary doctor and his wife write back home about their experiences getting used to African life. Here are warm affections, deep devotion to a cause, genuine humaneness, and a wealth of information about a strange land. The reader feels like another member of the family. Indeed he accepts for himself and applies to himself the gentle rebuke, "Dad, you will antagonize the Ghana postal officials if you persist in

writing on the envelope 'Ghana—formerly Gold Coast' or 'formerly British Togoland'! Just write Ghana."

The lesson to learn is this: Find out what hurts people's feelings, then *do not do those things*. But you have to begin by finding out.

BERNARD CLAUSEN

OUTSIDE THE CAMP. By CHARLES C. WEST. Doubleday and Co., New York, 1959. 168 pages. \$3.00

The vivid memories of days and nights huddled with other Christian faculty members in a besieged Chinese compound while the tides of two bitter armies swept back and forth haunt the pages of this book. Our world is like that, says West. God is working out His will by means of the conflict between opposing forces. Christians must be outside both camps, "bearing witness by quality of service, by indifference to motives of ambition and security, and by sensitiveness to human needs and problems." Here, outside the camps, we shall find ourselves joined to Jesus, serving on both sides poor, wretched people under oppression, as well as powerful leaders loaded with perplexing responsibilities, in this world which God is "shaking" into insecurity.

BERNARD CLAUSEN

About Our Authors

Allan Glatthorn is a member of Horsham Monthly Meeting, Pa.

Nancy K. Negelsbach recently returned from 15 months in Spain, where she and her husband, Gerard Negelsbach, led the first American Friends Service Committee work camp and later lived near Cordoba. Nancy is now on the staff of the AFSC in the Youth Services Division. An exhibit of recent paintings of Spain by Gerard is currently being shown at the Newman Galleries, Philadelphia. Both are members of Central Philadelphia Meeting.

R. W. Tucker, a member of New York Monthly Meeting, is a freelance writer and lecturer.

Lucy P. Carner is Chairman of the Peace Committee of Green Street Meeting, Philadelphia, and has long been active in the Women's International League for Peace and Freedom.

George C. Hardin, a member of Lansdowne Meeting, Pa., is Secretary of the Peace Committee of Philadelphia Yearly Meeting.

Lois Comings Bertholf, a member of Powelton Preparative Meeting, Philadelphia, is an ardent worker for peace.

Albert Fowler, a free-lance writer who has contributed distinguished articles to a number of magazines, is a member of Radnor Meeting, Pa. He and his wife, Helen Fowler, are the Editors of *Approach*, a literary quarterly. *The Fish God*, referred to in paragraph three of "A Visit with Thomas Merton," is a longer poem by Albert Fowler, which was reprinted following its publication in the Spring, 1961, issue of *Approach*. In some 30 pages, with a few prose passages interspersed, it merges the biographical with the spiritual. Recurring figures and symbols trace the line of ascent "Out of the fish-god totem, . . . / To the five-lettered Greek, / To the sign of the Savior as fish."

Friends and Their Friends

Bernard Canter, Editor of *The Friend*, London, has sent to the office of the FRIENDS JOURNAL some further details about the appeal of British Friends to President Kennedy, printed elsewhere in this issue. The cable was sent over the signature of Doris I. Eddington, Clerk of Meeting for Sufferings, and the appeal was brought forward on the initiative of Horace G. Alexander as a message not only to President Kennedy but also to the American people. E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, Washington, D. C., was present and assisted in the discussion.

Four Friends will share the leadership of the Pendle Hill Midwinter Institute, to be held December 29-January 1, with the problems of the Quaker ministry as its focus. Paul Lacey of the Pendle Hill staff will speak on the opening Friday night and will chair the Institute. "The Ministry of Prayer" will be the subject of Helen Hole, a teacher of Earlham College. Dan Wilson, Director of Pendle Hill, will talk on "The Ministry of Counseling," and Thomas S. Brown, a teacher at Westtown School, will speak on "The Prophetic Ministry." The traditional midnight watch on December 31 will again be part of this year's Institute. The cost from Friday night supper through Monday lunch will be \$17.25. Write to Midwinter Institute, Pendle Hill, Wallingford, Pa., for reservations.

Louise H. Wood of Rome, Italy, a Friend who has long been a center of Friends outreach in Italy, has been visiting with family and friends in the United States. In March, 1946, she first began to work with the American Friends Service Committee, then in France; since 1952 she has been stationed in Italy as a representative of the AFSC. The AFSC program in Italy is now closed except for the completion of the distribution of U.S. government surpluses, which will be concluded June 30, 1962.

Louise Wood has started to work with the Union for the Struggle against Illiteracy, helping to organize the first World Conference on Illiteracy, to take place in Rome, September 24 to 29, 1962, under the patronage of UNESCO and the Italian government. She will return to Rome on January 15, 1962.

West Knoxville Monthly Meeting, Tenn., held open house the afternoon of October 22 to celebrate completion of its new contemporary-type meeting house, located on a seven-acre tract in Buckthorn Woods, between Jenkins Road and Middlebrook Pike, about nine miles west of Knoxville. Completion of the meeting house, which cost \$30,000, represents nine years of growth. Meetings first began in homes of members in Knoxville and Oak Ridge. The speaker of the afternoon was James F. Walker, Executive Secretary of the Friends World Committee, American Section. Groups of Friends were present from Nashville, Chattanooga, New Market, and Meetings in Kentucky and North Carolina.

Gilbert F. White of 57th Street Meeting, Chicago, has been doing aerial surveys of southeast Asia's lower Mekong River basin, with whose development Thailand, Laos, Vietnam, and Cambodia are jointly concerned. He was there at the invitation of the United Nations, to which agency the four small countries had applied for technical assistance in planning the combined project. Gilbert White planned to return to Chicago in late November.

T. Noel Stern, former President of West Chester State College, Pa., has accepted the post of Research Associate in the Bureau of Governmental Research at the University of Indiana, Bloomington, Ind. Here he will do research on state governmental administration and finance. As his first project he will complete a report on the administrative structure of the office of Indiana's Governor. He is a member of Harrisburg Meeting, Pa.

One hundred and thirty Friends from 23 Yearly Meetings, Associations, and Friends agencies attended the Friends National Conference on World Order, called by the Friends Coordinating Committee on Peace, at Earlham College, Richmond, Indiana, October 23 to 25, 1961. The preamble to the Conference statement is printed elsewhere in this issue. The statement calls for "wholehearted support for the effective functioning of the United Nations," serious study and action on aspects of world order, including world disarmament and U.N. peace forces, and the encouragement of public discussion and governmental initiative leading towards a world federation which can help do away with war. On the recommendation of this delegated Conference, the Friends Coordinating Committee on Peace has announced a Silent Vigil in Witness for World Order, to be held in Washington, D. C., April 28 to May 1, 1962.

The third one-man show by Gerard Negelsbach, a member of Central Philadelphia Meeting, is being shown at the Newman Contemporary Art Gallery, Philadelphia, until December 23. His first exhibit was in the Philadelphia Art Alliance (1956) and the second at the Carl Schurz Foundation, Philadelphia (1958). He, his wife Nancy, and their daughter Kristen recently returned from 15 months in Spain, where Gerard painted under a 1960 Tiffany Foundation Grant in Painting.

Robert Leach, a member of the faculty of the International School, Geneva, Switzerland, has been given leave of absence for a year to become consultant to the International Schools Association. He will visit newer schools similar to his own to give counsel and to organize for the late summer of 1962 a conference on social studies for international teachers. Present plans call for him to visit Paris, Brussels, The Hague, Rome, Tangiers, Accra, Cairo, Karachi, Kabul, Bangkok, and Jakarta, as well as to make a circuit to Belgrade, Warsaw, and Moscow.

A plaque was erected by the Ontario Department of Travel and Publicity on September 10, 1961, in front of the Friends cemetery, Sparta, Canada, to commemorate the pioneer village of Sparta and its Quaker founder, Jonathan Doan. *The Canadian Friend* for September-October says: "Several members of the Meeting and descendants of the pioneer took part in the dedication. Burton Hill from Galt, as a Friends minister, linked the past with the present, recalling Sarah Haight, a Friend and the first gospel minister in South Yarmouth. She had twelve children and yet rode her pony along wilderness trails to visit all the families in the Meeting and minister to the sick and needy."

The Presbyterian minister Maurice McCrackin of Cincinnati, Ohio, about whose trial revision we briefly reported in our November 1, 1961, issue (page 449), is at present in jail in Brownsville, Tenn. He worked in the Brownsville area in the service of "Operation Freedom" for the cause of the many evicted Negro sharecroppers and, sentenced to a fine totaling \$72.50 for "loitering with intention of peeping and spying," is now "working off" the fine at \$2.00 a day in a workhouse. In protest against the unfair accusation and subsequent trial, he started a hunger strike on October 30, to last for 41 days, until December 9.

Virgie B. Hortensine, the first one to call our attention to the intrepid clergyman's pacifist stand (*FRIENDS JOURNAL*, March 15, 1961, page 113) visited him at the Brownsville, Tenn., jail and reports about the unbelievable social, economic, and legal terror exerted against any whites who show the slightest sympathy with the cause of the Negro. At her writing (November 14, 1961) she shared the minister's confidence in the efficacy of his fasting demonstration.

Pendle Hill's second year of monthly weekend retreats began with an October retreat under the leadership of Calvin Keene. Rachel Cadbury directed the November retreat. With the exception of the January retreat with Douglas Steere, other retreats during the year are open to registration. Although each retreat varies according to the pattern established by the leader, silence underlies the weekend program. "The call to make a retreat is a call to live, a call to know God through love, through worship, and through silence."

The December 8-10 retreat will be led by Paul Lacey of the Pendle Hill staff, with Simone Weil's book *Waiting for God* as a basis for meditation during the weekend. From February 16-18, Mildred Young, author of five Pendle Hill pamphlets, will lead a retreat with particular emphasis on silence. Richard Stenhouse, a Pendle Hill staff member with a background of teaching and the ministry, will lead the March 9-11 retreat. Leaders for the weekends of April 13-15 and May 18-20 will be announced.

For further information write Pendle Hill, Wallingford, Pa. The cost for the weekend retreats is \$15, which includes room and meals from Friday night dinner through Sunday noon dinner.



Matt Herron

Christmas, 1961, will find many children trimming trees with gay Coin Circles, holding money to buy blankets for Algerian refugees. Blanket Coin Circles and interpretative materials are available free from the Children's Program, American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa.

A comment by Arthur Morgan of Yellow Springs Meeting, Ohio, on the present status of the Senecas in relation to the Kinzua dam project appears in the October *Friends Bulletin* of Pacific Yearly Meeting. In part he writes: "It now seems to be generally understood that a new reservation site will be acquired for the Senecas nearby, and that other help will be offered to them to make up for their losses. We do not believe this is the best solution for the issue, but it is a better solution than would have been found if an effort had not been made in their behalf."

A Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., will be held Sunday afternoon, December 24, sponsored by the Peace Committees of Baltimore and Philadelphia Yearly Meetings in cooperation with Lehigh Valley Monthly Meeting, Pa. Concerned Christian men, women, and children who wish to recreate a part of the Christmas story and make a visible witness for world peace are asked to participate in three ways, by taking part in the ten-mile walk, by contributing in a self-tax to funds for UNICEF, by taking a stand in worshipful silence and song. Details of the route appear in "Coming Events" in this issue; at Zinzendorf Park the group will sing carols and present the gifts for UNICEF. Checks should be made payable to the United Nations, earmarked for UNICEF, or to Lehigh Valley Friends Meeting. Requests for more information, registration for the walk (or for caroling), and contributions to UNICEF or to the cost of the pilgrimage (specifically earmarked) should be sent to Christmas Peace Pilgrimage, R.D. 4, Easton, Pa.

Wilmington College's Alard String Quartet added more laurels to its already bulging scrapbook of laudatory reviews when its members returned not long ago from a four-week concert tour in Mexico. An overflow crowd attended the first concert in Mexico City at the National School of Music. At the Conservatory of Music in Mexico City the quartet was honored by the presence of the noted Mexican composer-conductor Carlos Chaves, who warmly complimented the musicians. In Guadalajara they played in a magnificent hall styled after La Scala opera house in Milan, to an audience of more than 1,000 people, the largest crowd before whom they have ever appeared. Including 12 major cities in Mexico and several TV appearances, the Wilmington's group tour was sponsored by the Cultural Events Department of the U.S. Information Service.

An Around the World Seminar is being sponsored in 1962 by the American Friends Service Committee. The seminar is scheduled to begin January 15, 1962, and ends on March 2. Travel will be by air, and flight and surface arrangements are under the care of the Quaker-managed World Wide Travel Service of Ames, Iowa, and Pan American World Airways. Director of the seminar will be Dr. Clarence H. Yarrow, Executive Secretary of the North Central Regional Office of the AFSC in Des Moines. Seminars with leaders of thought will be held in Tokyo, Hong Kong, Calcutta, New Delhi, Karachi, Nairobi, Salisbury, Lagos, and Accra. AFSC personnel and Friends Centers in those places will be in charge of the seminars.

The six-week trip is designed to provide opportunity to study and understand conditions in key areas of Asia and Africa and to see some of the most important scenic and historic attractions in the world. An optional tour of Europe is also available following the tour. Detailed information on the seminar may be had simply by writing or calling the AFSC, 4211 Grand, Des Moines 12, Iowa, or World Wide Travel Service, 115 Welch Avenue, Ames, Iowa.

Guilford College

On October 18, 1961, Greensboro, N. C., newspapers announced that the first Negro had been accepted at Guilford College, Mr. A. M. Hall, a ministerial student seeking training in the Department of Religion. He began auditing courses the following week and will be duly enrolled for the second semester. A Negro has also been accepted as a student in an adult education course offered at the Greensboro Division of the college.

A carefully prepared statement was released by the administration at this time, stating: "As Guilford enters its 125th year of continuous educational service it recognizes two special responsibilities—to all the citizens of the community in which it has lived and grown, and to the expanding area of world Quakerism and growing number of Friends in Africa." The college will consider the admission of several well qualified and carefully chosen Negro applicants from its area, as well as from African Friends, for the college year opening in September, 1962.

"Applications for admission to Guilford College are now, and have always been, acted upon individually by the faculty committee on admissions," to determine individual preparedness, academic and otherwise, the college's suitability for the applicant, and his ability to contribute to the total college program.

Correction: Our remark in the "Editorial Comments" of November 15, 1961, to the effect that Thomas Merton had written about fallout shelters in *America* was erroneous. The quotation was from the October issue of *The Catholic Worker*.

Letters to the Editor

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

We feel it right to share with you in a respectful and friendly way a concern respecting the FRIENDS JOURNAL. There appears to be a present desire for a publication which, besides giving information of events, births, marriages, and deaths, will also be devoted to Christian history, Christian theology, Christian experience, and Christian life, a paper which looks both forward and backward, but especially forward. The present FRIENDS JOURNAL seems to be largely nontheological and falteringly Christian. It reflects the present lukewarm temper of contemporary Quakerism. Does it share the enthusiasm of early Christians and of early Friends?

Philadelphia, Pa.

EDMUND GOERKE

WILLIAM BACON EVANS

An individual shelter must be equipped with weapons if it is to protect its owner. He cannot reason with panicky throngs facing certain death. He is unrealistic if he hopes to save his own family alone without battling others pleading for safety. Few Quakers would choose to survive by killing their friends and neighbors.

On the other hand, a government program to protect all people of every economic level appears altogether justifiable in the light of recent events. This would be a solely defensive measure; any possible increase in international tension might be offset by a reduction in our offensive armament. America has the strength and wealth, if it has the will, to insure preservation of its citizens' lives and at the same time to continue to increase its efforts toward the peace and prosperity and freedom of all countries. Are we to oppose measures which may be necessary for national survival?

Lewisburg, Pa.

ELIZABETH McLAUGHLIN

BIRTHS

LESTER—On September 28, to H. Clifford, Jr., and Jean Fuller Lester of Drexel Hill, Pa., a son, JACK FULLER LESTER. His parents and sister Susan are members of Chester, Pa., Monthly Meeting.

OTTO—On September 20, to Ralph Newlin and Cecilia Bay Otto, a son, RICHARD ALEXANDER OTTO. His father is a member of Newtown Monthly Meeting, Pa.

PALMER—On October 13, at Brownsville, Pa., to Clarkson T.

and Andrea Wilcox Palmer, a son, MICHAEL WILCOX PALMER. He joins a sister, Irene Lucinda. The mother is a member of Swarthmore Meeting, Pa., and the father and children are members of Concord Meeting, Pa.

STEERE—On October 22, to Geoffrey H. and Nancy Steere, a son, JOHN TIERNEY STEERE. The father is a member of Haverford Meeting, Pa.

MARRIAGE

SCOTT-HERBERT—On September 29, at the home of Meg McCarroll, Sparks, Nevada, ANN HOWE HERBERT of New Haven, Conn., a member of Wrightstown Meeting, Pa., and WILLIAM TAUSSIG SCOTT of Reno, Nevada, a member of Middle Connecticut Valley Meeting, Mass.

DEATHS

BYERLY—On October 31, at Washington, D. C., ANNA WHITE BYERLY, widow of the late O. Kenneth Byerly, in her 82nd year, a lifelong member of Third Haven Meeting, Easton, Md.

CHANDLER—On October 26, HARRY T. CHANDLER, husband of Eleanor Eves Chandler of St. Petersburg, Fla., formerly of Christiana, Pa. He was in his 90th year.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

DECEMBER

2—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10:30 a.m., followed by worship and business; lunch served by host Meeting; afternoon conference: Harry S. Scott, Jr., "Friends World Committee Meetings in Kenya, East Africa."

2—Illustrated Talk at Millville, Pa., Meeting House, 7:30 p.m.: Katherine Karsner, Clothing Secretary of the AFSC Material Aids Program, "AFSC Refugee Work in North Africa."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m. Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

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

CALIFORNIA

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALE ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

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

3—Millville-Muncy Quarterly Meeting at Millville, Pa. Meeting for worship, 10 a.m., followed by discussion: "Impressions of Africa Today," led by Hugh and Mary Middleton and Joseph and Katherine Karsner; covered dish lunch; business, 1:30 p.m.

3—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: Jerome Davis, author, traveler, and Executive Director of Promoting Enduring Peace, Inc., "Adventuring in Russia over 45 Years."

5—Joint Meeting of Haverford Quarterly Meeting and Philadelphia Quarterly Meeting at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. Meetings on Worship and Ministry, 3 p.m.; worship and business, 5 p.m.; supper, 6 p.m.; at 7 p.m., Report on Friends Neighborhood Guild Program by Board, Staff, and Neighbors: tape recordings, personal experiences, color film of summer activities, which includes the Play Parade at Quaker Playground. The Friends Book Store will remain open until 7 p.m.

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

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

13—Quiet Day at Pendle Hill, Wallingford, Pa., 9:30 a.m. to 2:30 p.m. Betty Furnas, convenor. Cost, \$1.00, lunch included.

24—Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., sponsored by the Peace Committees of Baltimore and Philadelphia Yearly Meetings with the cooperation of Lehigh Valley Monthly Meeting, Pa. Schedule: 12 noon, assemble at Nazareth Center Square; 1 p.m., begin walk (Route 191); 2 p.m., pass Drylands Church, Hecktown, Pa.; 4 p.m., pass front of Liberty High School on Linden Street, Bethlehem, Pa.; 4:30 p.m., arrive at Zinzendorf Park, sing carols, present gifts for UNICEF. Participants should dress properly for walking in the cold. Groups may join the pilgrimage at the beginning or at any of the places listed above. Cars may be parked in Nazareth Center Square and at Hecktown; shuttle service will be provided, returning drivers to their cars.

29 to January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa., on Problems of the Quaker Ministry. Participating, Paul Lacey, Helen Hole, Dan Wilson, and Thomas S. Brown. Cost, Friday supper through Monday lunch, \$17.25. For reservations, write Midwinter Institute at Pendle Hill.

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

JACKSONVILLE—Meeting for worship, 11 a.m. Nelms Bldg., Jacksonville University. Contact EV 9-4345.

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

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

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

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

GEORGIA

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

HAWAII

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

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS — Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

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

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

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, one Meeting for worship at 10 a.m., with no adult forum or Sunday School for the summer months.

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

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

MINNESOTA

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

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

NEW JERSEY

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

DOVER — First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

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

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. ALpine 5-9588.

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone NF 4-3214.

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

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolph Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call ED 2-1347.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Marguerite Remark, Correspondent, JA 2-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., w. of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m.
Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 10:15 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

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

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

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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

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

VIRGINIA

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

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

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

WASHINGTON

SEATTLE — University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

THE GIFT THAT'S NEVER OUT OF SEASON

Friends Journal

— Subscription rates —

ONE YEAR, \$5.00 — FOREIGN, \$5.50

1515 Cherry Street, Philadelphia 2, Pa.; LOcust 3-7669

WANT TO BUY

USED PIANO — Inexpensive but good spinet, console or small upright. L.Owell 6-8872.

WANTED

COLLEGE GIRL desires to travel with family this summer. Write Jane Taylor, Chalfont, Pa.

ELDERLY LADY NEEDS COMPANION, one who is able to cook and drive car. Vicinity Media, Pa. Write Box S-218, Friends Journal.

PART-TIME COORDINATOR for Western Quarterly Meeting. For further details write Dorothea C. Morse, R.D. No. 2, Kennett Square, Pennsylvania.

A HOUSEKEEPER to care for home of elderly man, in Bucks County, Pa. A person with a car who can drive would be preferable, also a Friend. Names of references, also salary wanted. Write Box L215, Friends Journal.

NEEDED to aid in the care and restoration of hospitalized coal miners and their dependents: Registered Occupational Therapist, with sensitivity to the special needs and potentialities of these patients, also imagination and ingenuity to develop o.t.-recreation program for long-term patients, some elderly. Excellent full-time medical staff, physical therapy, ultra modern small hospital part of 10-hospital network built and operated to serve coal miners and their dependents. Located in Appalachian Mt. area long a special concern of AFSC. Unusual opportunity for genuine service and professional enrichment. Prefer someone over 40 without school age children. Telephone collect: OPAL GOODEN, EX 3-5664, Miners Memorial Hospital Assn., 1427 Eye Street, N.W., Washington 5, D. C.

FOR RENT

TWO 2-ROOM and ONE 5-ROOM MODERN APARTMENT with separate entrances, in a remodeled plantation house at Pawleys Island, South Carolina. For details write David T. Smith, Box 3803, Duke Hospital, Durham, North Carolina.

APARTMENT, five room duplex, in Philadelphia, Pa., area. Newly renovated, private entrance, private bath. Utilities included, rent \$125.00 per month. Telephone KI 6-4433.

AVAILABLE

THOM SEREMBIA-UPHOLSTERER, will go within 20 miles, Media, Pa. LUdlow 6-7592. Member Swarthmore Meeting.

ARE YOU ENGAGED? The Farm on the Hill, Motor Route 3, Swiftwater, Pennsylvania (open all year) is a haven for newlyweds only. Your own secluded cottage, with meals at our old homestead. Lots to do, but no planned program. Swimming every day in the year in our indoor-outdoor pool. Write (mentioning dates) for details, and booklet "Planning Your Honeymoon."

A BOOK FOR FRIENDS TO OWN AND TO GIVE:

Jane Addams — A Centennial Reader

Edited by EMILY COOPER JOHNSON

"A brilliantly conceived and executed anthology of excerpts from all her major writings and speeches. . . ."—*Chicago Tribune*

"A book for everyone who has a concern for mankind. . . . Read this for what it is—Jane Addams writing for us today. . . ."—*Social Service Review*

\$5.00 from:

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

2006 Walnut Street, Philadelphia 3, Pa.

NO HANDLING OR MAILING CHARGE IF CHECK ACCOMPANIES ORDER
(Pennsylvania residents: Please add 20c sales tax.)

ALSO AVAILABLE AT BOOKSTORES AT \$6.00



CRETH & SULLIVAN, INC.

Insurance

**320 WALNUT STREET
PHILADELPHIA 6, PA.**

Walnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

GIFTS WITH RESERVATION OF LIFE INCOME

A gift to EARLHAM with reservation of income for life
has the following advantages:

- (1) *There is a significant saving on income tax for the year in which the gift is made.*
- (2) *There is no capital gains tax on farm, business property or stock which has increased in value; thus the income is derived from the full value of the property or stock.*
- (3) *The full value of the property or stock is removed from the estate tax.*
- (4) *The donor receives expert and conservative management of the funds given for his life benefit.*
- (5) *There is a higher real and spendable income as the result of tax savings.*
- (6) *The donor receives the satisfaction of having provided for benefits for students during his lifetime and continuing thereafter.*

For further information write to

THE GENERAL SECRETARY

EARLHAM COLLEGE, RICHMOND, INDIANA

A complete, modern plant for the production of
FINE PRINTING

The Legal Intelligencer

10 South 37th Street, Philadelphia 4, Pa.
Telephone EVergreen 6-1535

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

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

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138



Phone
MA 6-2900

EACH ACCOUNT FEDERALLY INSURED
LEGAL FOR TRUST AND PENSION FUNDS
CONVENIENT FOR MAIL DEPOSITS

LANDSDOWNE FEDERAL
★ SAVINGS AND LOAN ASSOCIATION

FRED A. WERNER, President

32 SOUTH LANDSDOWNE AVENUE, LANDSDOWNE, PA.

"OUR FIRST RESPONSIBILITY AS FRIENDS



Monthly information
concerning current
issues on
Capitol Hill
\$3.00 per year

is to open ourselves to the will of God, and in response to Christ, to live in His spirit in all areas of life—personal, community, national and international. . . .

. . . In the exercise of this Christian concern we come directly to legislation, and to the acts and policies of government. Governments make decisions which result in war or peace, justice or injustice, and Christian concern must be effectively brought to bear upon these decisions."

To this task the FCNL is dedicated.

from the 1961-1962 Statement of Policy of

THE FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second Street, N.W., Washington 2, D.C.

Please send me complete copy of Policy Statement_____

Enclosed is a contribution of \$_____

Name_____

Address_____

Teenage Adventures

Camping Afar, Under Quaker Leadership
Summer 1962 Trips to Hawaii
or Central America

Write KEN STEVENS, Director
8-3473 California Ave., Modesto, Calif.

WORLD PEACE

THE JOURNAL OF INTERNATIONAL PACIFISM
Quarterly

Sample Copy 25¢ P. O. BOX 6537F
Two Years \$3.00 ATLANTA 15 (GA.) USA

BUSINESS WANTED

Old established, top rated Philadelphia Quaker family concern national offices desires to purchase for up to \$750,000 cash, each, businesses relating to tangibles used by industrial, commercial and institutional users. Sellers' products must have been successful in at least one market for at least one year. Finders' fees paid. Box M-146, Friends Journal.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

New York hearthstone for Friends and friends of Friends. Travelers entertained informally in rooms if available, or spacious parlor "dormitory." Good meals. Friendly spirit pervasive. Advance reservations help.

Telephone GR 5-9193 or GR 5-6336

Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

CREMATION

Friends are reminded that funds are available for the purpose of cremation.

Send for application forms to

HENRY BECK, Director,
Anna T. Jeanes Cremation Fund,
2862 Germantown Avenue,
Philadelphia 33, Pa.

FYFE & BOYD FUNERAL HOME

* James E. Fyfe • Irvin B. Boyd
Cremation Service Available

7047 Germantown Ave.

CHestnutHill 7-8700

* Member Germantown Meeting

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

ADVERTISE IN THE JOURNAL

RAMBO, CLOSE & KERNER
Incorporated

INVESTMENT SECURITIES

DOROTHY EDGERTON RIDGWAY

Residence Telephone

PAULSBORO
HAZEL 3-0300

1518 LOCUST STREET

PHILADELPHIA 2, PA.
PEnnypacker 5-2800

SELLING YOUR HOUSE?

A non-discriminatory housing service
in the Philadelphia suburbs...

endorsed by Friends
(Putting Beliefs into Action)

List your Suburban House with us

- Your home will be made available to all buyers without regard to race, religion or national origin.
- We cooperate with other Brokers.
- We have sold over 60 properties.

For further information contact

WILBUR L. LEW—Executive Vice-President

Friends Suburban Housing, Inc.

53 Cricket Avenue • Ardmore, Pa.
Midway 9-2911

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KIngwood 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

Winter or Retire in Florida

In a modernized charming old house, with pleasant people, in a neighborly village near Mount Dora, Florida. Rooms either with or without kitchenette, either one or two persons, \$15 to \$18 per week. Everything furnished including fruit from our grove. Stores and restaurants convenient. For more information write to

OAKLAWN
E. KING, BOX 165, ZELLWOOD, FLORIDA

HOLY-LAND — EGYPT

34 days land tour! Complete with round trip N.Y.C., \$1,650. 1-A accommodations. Personal contact with people. Meet leaders of Protestant—Orthodox—Coptic Churches and Missions. Solid sight-seeing. Small group. Leader has lived in Near East. Departure March 2, 1962.

Inquiries to

SPECIAL ECUMENICAL TOUR
WIENCKE-LOTZ SOUTHAMPTON, PA.

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

FRIENDS CALENDAR

January - 1961												January - 1962											
1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972
1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24	13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31						25	26	27	28	29	30	31					

FIRST
MONTH
1962

1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					

1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	203
------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	-----

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

Grades
9-12

GEORGE SCHOOL

Founded
1893RICHARD H. McFEELY, *Principal*

Applications for 1962-63 are now being processed. Special consideration for children of Friends will be given if applications are filed before January 1st.

Address inquiries to: ADELBERT MASON, *Vice Principal*
Box 350, George School, Bucks County, Pennsylvania

Seventy-eighth Year

LINCOLN SCHOOL
PROVIDENCE, RHODE ISLAND

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

Mary Louise Schaffner, *Headmistress*

Providence 6, Rhode Island

Oakwood's plant is being steadily modernized. The girls' dormitory was new in 1956, and a gymnasium and activities building was completed in 1958. Two new dormitory units, each a residence for 30 boys, were completed in 1961.

OAKWOOD



SCHOOL

Quaker Boarding

Coeducational

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write CHARLES W. HUTTON, *Headmaster*

Penn Charter's Message to Friends Not Enrolled in a Friends School:

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1889 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, JOHN F. GUMMERE
William Penn Charter School
Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12

GIRLS—Kindergarten through Grade 2

*How to build an
enduring moral
order with new
interpretations
of old commandments*

FOUNDATIONS
FOR
RECONSTRUCTION

Revised Edition

By Elton
Trueblood

In restating the Ten Commandments in everyday yet universal terms, illustrated from contemporary life, Dr. Trueblood makes contact with those fundamental teachings each man has written on his heart. Further, he shows them to be a powerful uniting force, embodying as they do the agreed tenets of the Jewish, Catholic and Protestant faiths. He sees them as the indispensable conditions of world survival and reconstruction.

For the revised edition the author has brought the text up to date and has written a new foreword relating his basic themes to events and developments of the last fifteen years.

"Truly a healing antidote for a spiritually sick world." — *Philadelphia Evening Bulletin*

\$2.50 at your bookseller

HARPER & BROTHERS, N. Y. 16

Counseling Service**of the
Family Relations Committee**

— For appointments —
With Lovett Dewees, M.D., 311 N. Princeton
Ave., Swarthmore, Pa., call KI 4-3877.

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

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

Books on Family Relations can be
borrowed through Philadelphia
Yearly Meeting office.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

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

G. Laurence Blauvelt, *Headmaster*

FRIENDS ACADEMY

ESTABLISHED 1877

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

Kindergarten through Grade 12

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

ALEXANDER TUNSTALL MACNUTT
Headmaster

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

**STRAWBRIDGE
& CLOTHIER**

Builders of Confidence
Since 1868

**EASTMAN DILLON, UNION
SECURITIES & CO.**

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY
Representative

PHILADELPHIA NATIONAL BANK BUILDING
Broad and Chestnut Streets, Philadelphia 7, Pa.

Kingswood 3-3809

Marple Store Antique Shop

STUART AND MABEL BREMILLER

816 WEST SPRINGFIELD ROAD
Springfield, Delaware County, Pa.

10:30 to 5:30 — Evenings by Appointment
Closed Sundays

BOOKS FOR CHRISTMAS

BOOKS FOR PLEASURE

BOOKS FOR KNOWLEDGE

BOOKS FOR CHILDREN

**FRIENDS BOOK STORE**

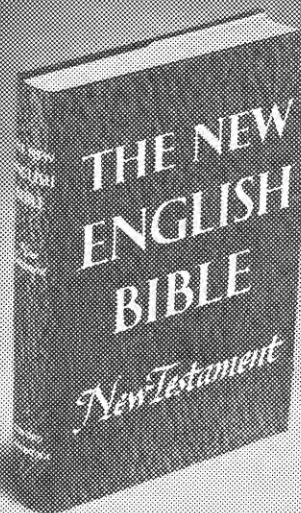
302 Arch Street

Philadelphia 6, Pa.

Christmas Book List available • Write or telephone Market 7-3576

On December 5th, the Book Store will be open until 7 p.m. for the convenience of
those attending Quarterly Meeting at Arch Street Meeting House

This Christmas give



and your gift will be cherished
for the beauty, vividness, and clarity with
which it tells the world's greatest story

"A translation the Bible-lover should own . . . it flows with an ease that draws
the reader along . . . characteristic of all good literature. It communicates with
the reader."— *Quaker Life*

460 pages • \$4.95

CAMBRIDGE UNIVERSITY PRESS



At all booksellers

OXFORD UNIVERSITY PRESS

BOOKS AND PAINTINGS

ONE HUNDRED AND ONE SONNETS.....\$1.50
SONNETS FOR LOVERS AND FOR LOVERS
OF SONNETS\$2.00
SEVEN SCORE BIRD SONGS.....\$3.00
JONATHAN EVANS AND HIS TIME.....\$3.50
PAINTINGS:—Cardinal, Blue Jay, Robin...\$2.00

Postage prepaid

William Bacon Evans, 304 Arch St., Phila. 6, Pa.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

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

MERRILL E. BUSH, *Headmaster*

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, *Principal*, 1883-1936

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

Kindergarten through Grade 12

JOHN H. COLBAUGH, *Headmaster*

3825 WISCONSIN AVENUE, N.W.
WASHINGTON 16, D. C.

Abington Friends School

FOUNDED 1697

Jenkintown, Pennsylvania

Offering—

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

A DAY SCHOOL

FOR BOYS IN KINDERGARTEN
FOR GIRLS FROM KINDERGARTEN
THROUGH HIGH SCHOOL

HOWARD W. BARTRAM, *Headmaster*

MOSES BROWN SCHOOL

A Boarding and Country Day School for Boys



Dedicated to Quaker ideals of education and life.
Under the New England Yearly Meeting of Friends.

While the school is strongly college preparatory, it makes every effort to help the individual find and develop his own best capacities.

Boarding students from the 8th grade through the 12th

Robert N. Cunningham, *Headmaster*

Providence 6, R. I.

THE MEETING SCHOOL

A Co-educational Friends' Boarding School

RINDGE, NEW HAMPSHIRE

Secondary School Level • Accepting Concerned Young Friends for the Tenth Grade

Family living, daily devotions, weekly Meetings for Worship and Business encourage a life leading from within rather than one restricted from without by imposed rules.

A small school is limited in the variety of courses it can offer. We do not teach art, but we do fine things with music and weaving. We do not offer Spanish or German, but we do teach Russian and French. The biology course emphasizes ecology, evolution, and bio-chemistry. Math and science texts used follow current revisions. Those graduates who wish to, go on to college.

Thanks to our work program (we have no maintenance staff) and contributions from those who see our vision, we stay solvent in spite of our ratio of 38 students to 7 teachers.

FOR INFORMATION AND APPLICATION BLANK WRITE:

George I. Bliss, *Clerk*, The Meeting School, Rindge, New Hampshire

1799 WESTTOWN SCHOOL 1961

DANIEL D. TEST, JR., *Headmaster*

HONOR REGIONAL SCHOLARSHIPS

Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership and intellectual performance. Winners receive a minimum grant of \$100. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to \$600 per year and in cases of extreme need, \$700 or \$800 a year. A Scholarship form is supplied with each application and an opportunity is given to state the amount needed to send a boy or a girl to Westtown.

To be eligible, a student must be a member of the Society of Friends (or have one parent who is a member) and be ready to enter either grade 10 or 11. There will probably not be any vacancies in the 11th grade in the Fall of 1962.

Each applicant will be given in his home locality three subject matter tests. One in English, one in Algebra or Plane Geometry, and one in a Language, Science or History.

Applications for 1962-63 must be at the school no later than FIRST MONTH 1st, 1962. The necessary forms are automatically sent this coming November and December to all Friends who have made formal application for admission into the tenth grade.

For Application forms and school catalogue, please address:

J. KIRK RUSSELL, *Director of Admissions*

Westtown School, Westtown, Pennsylvania