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*S*CRIPTURE is not
merely what happened once,
but what happens now and
always.

—MARTIN BUBER

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Australia General Meeting

By BILL BUSCOMBE

THE 58th General Meeting of Australian Friends was held from January 4 to 9, 1962, at the Friends School, Hobart, Tasmania. The school, which has now 850 pupils, was established in 1887, and in March will celebrate its 75th anniversary.

Some of the sessions were held in Hobart Friends new meeting house, a pleasant hexagonal building with a huge window looking up to Mount Wellington, which rises to 4,000 feet behind the city. Two hundred listened there to David Hodgkin's account of and reflections on his month's stay with the Quaker Program at the United Nations.

Friends from the mainland arrived on New Year's Day for the summer school on "Modern Quaker Testimonies Based on the Inner Light: Plainness, Penal Reform, and Peace." Before the business sessions of General Meeting Young Friends arrived from their annual camp, which 60 had attended in Northern Tasmania.

A deeply felt concern led to the adoption of a Statement to the Government and Public, asking for relaxation of the policy of restricted immigration based on racial origin, as a sign of our brotherhood with people of other races.

A silent witness for peace, held in the main city square in the spirit of a meeting for worship, attracted much public attention in the evening rush hour one day.

General Meeting also set up an experimental Legislation Committee to keep Friends informed on Commonwealth legislation.

During the last few years Friends in several local Meetings have been giving leadership in more original forms to the spiritual growth of children. This year Margaret Marrow, Secretary of the Children's Committee of the Friends Education Council, London, came to Australia to inaugurate the first Junior Young Friends General Meeting. Twenty-eight met to consider "Loving God and Loving Our Neighbor." The experiment proved successful beyond the expectations of adult organizers, and sound foundations have been laid for future years. One of the highlights of General Meeting was the historical pageant of early Tasmanian Quaker settlement presented by the children, who wore traditional costumes.

Our representatives to the Friends World Committee and visiting Friends, who included Margaret Marrow, Mary Hoxie Jones, Gwen Catchpool, and Milton and Margaret Wagner of Baltimore, brought graphic accounts of the life and work of our Society in many countries.

As part of its emphasis on Australia's relationship with her neighbors, the Friends Service Council (of Australia) plans to hold an interracial seminar in Melbourne in late January on the theme "The Roots of Prejudice."

The next General Meeting will be in Adelaide, South Anstralia, in early January, 1963.

Bill Buscombe is a member of Canberra Preparative Meeting of Sydney Monthly Meeting, Australia.

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FRIENDS JOURNAL

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Editorial Comments

Federal Support and Denominational Freedom

MOST of the press comments about President Kennedy's first year in office have, as was to be expected, also attempted to balance the record of his denominational conduct. There was general approval of the President's strict adherence to the constitutional neutrality he had sworn to uphold and defend. *America*, a leading Catholic journal edited by Jesuits, expressed the traditional disappointment over the Catholic failure to obtain federal funds for education. This is, of course, a most sensitive issue.

A survey prepared by Protestants and Other Americans United for Separation of Church and State (1633 Massachusetts Avenue, N.W., Washington 6, D.C.) discloses, nevertheless, how difficult the strict separation of state and church is in a nation that is clearly moving in the direction of a welfare state. For example, provisions of the U.S. Housing and Home Finance Agency grant loans for dormitory construction to church-related colleges. Protestants received over 202 million dollars, Catholics over 135 million, and Jews over two million of such loans. As to surplus food donated through sectarian channels, Catholics have received the largest amount (1,388,179,000 pounds). Church World Service (Protestant) distributed 377,126,000 pounds. The American Friends Service Committee is listed, with 1,640,000 pounds. A scholarship program proposed to Congress may offer each student as much as \$1,000 (plus \$350 to the college). These provisions include denominational colleges. From the Hill-Burton grants for the construction of church hospitals, Catholics have received about 70 per cent of all sectarian grants available. Applicants for these and other funds (graduate study for religious personnel; military, scientific or health research; special projects in secondary schools; transportation, textbooks, etc.) can always give strong reasons for obtaining them. The future battle will center around the support of parochial schools, for which the Catholics are mobilizing massive attacks.

In addition to the cost to the taxpayer, the general scramble for funds and the rivalry between the denominations are the chief issues which our forefathers wanted to avoid when they wisely insisted on separating church and state. They primarily wanted the Churches to preserve

their freedom and initiative. Protestant tradition rests, in contrast to that of Catholicism, on these safeguards. The extraordinary financial strength of American Catholicism proves also that the Catholic Church benefits from the loyalty of its members when it cannot count on public funds. The Catholic demand for parochial school support will, if granted, touch upon the very foundations of our religious freedom.

Catholic Self-Criticism

The forthcoming Ecumenical Council of the Roman Catholic Church, the first one since 1870, when the dogma of papal infallibility was declared, is the subject of unusual speculation among Catholics. Its theme, unity, speaks also to the Protestant world, which registered at the New Delhi Assembly a considerable increase in World Council membership. A Spanish scholar, José-Luis Aranguren, is raising his voice in the French liberal Catholic magazine *Esprit* about the tasks before the Council. His opinions are frankly critical of Catholic traditions and will not please the hierarchy. He reminds his readers that the significance of the Catholic Church in the eyes of the world has shifted from religious and spiritual concerns to areas of political and social questions. The Catholic Church is no longer a chief pillar of culture and civilization, even though leading Catholic artists, writers, and thinkers find world-wide recognition. The Catholic Church must realize that modern man is engulfed by either Western or Communist materialism and is satisfied—as are especially the young—to get along without great expectations, without anxiety, and without fanaticism. The transcendent note is largely missing in modern life.

In Dr. Aranguren's opinion, the gulf between the Catholic Church and this kind of secularism can be bridged only by laymen. The hierarchy alone cannot master the problem. True creativity must be part of the ordinary life in which the ordinary Catholic must embody concrete religious values, the only ones which are convincing modern man. The Catholic Church must at long last accept the fact that the layman has become mature and is entitled to make his own political decisions.

The article stresses that the traditional hostility between Catholicism and Protestantism is an anachronism

in view of the world-wide indifference or hostility to organized faith. Ecumenical brotherliness must become more than an addition to our vocabulary. The Catholic Church must cleanse itself from the golden pomp of its dignitaries and the superstitious customs of the uneducated. It must guard against remaining a middle-class Church as it also must not become a proletarian community. The term "Catholic" means universal. The coming Council must, therefore, do more than restate its support of the politics of the Western nations. The

Catholic Church must not forget the people under communism.

Professor Aranguren believes in the invincibility of his Church. It can, therefore, calmly trust the future. But first and foremost it must work for its own social and political purification. Only the naive will rely on miracles for achieving these goals.

Aranguren's remarkable appeal is spreading to Germany. Its ideas will interest all non-Catholics concerned with the future of Christianity in this critical age.

The Inner-Outer World

By DOROTHEA BLOM

OUR outwardly focused world trains us to trust the outer world as "reality." When a person seriously cultivates the inner world with prayer and meditation and begins to find its rewards, he usually goes through a period in which the inner world and outer world appear in conflict. Perhaps this is an inevitable part of the process of catching up in the neglected inner world. For a time the inner world may need protection from the rampant encroachments of an overdeveloped, top-heavy, and much distorted outer world. There is, also, an advantage in breaking with the outer world as we know it in order to rediscover it freshly. Would that we could each day of our lives!

All these perceptions make some people inclined to talk as if the inner world were holy and the outer life more or less unworthy. This assumption simply is not true. Assuming so and sticking to the assumption may block a person's religious growth. Of all the opposites, the most basic is that of inner and outer worlds. Like all opposites, our growth lies not in choosing one and rejecting the other, but in being able to accept both in the larger oneness, where both fit in God's continuing creation.

Two types of people inhabit the earth, those instinctively more at home in the inner world and those temperamentally more at home in the outer world. When these two worlds seem in opposition to each other, individuals in both groups live as half persons. Half persons live stalemate-lives, attracting the same stale pattern of events over and over. People more at home in the inner world, cut off, are no more healthy than those identified

with the outer world. Who would care to judge which is a sicker condition of soul?

How we inner persons and outer persons need each other! Inner people need outer ones to help them feel more at home in the outer world, and outer people need inner people to help them feel more at home in the inner world. Both these worlds are boundless and infinite, one as large as the other. Either world, unfamiliar, unexplored, can be confusing and even terrifying. One can get lost badly in either. Anyone who tries to live in one without the other is truly lost.

For me, the great poetic expression of our time for these two worlds in their greatest intensity of relationship is Martin Buber's phrase, "I and Thou." There is Something in the inner world and Something in particulars of the outer world that have the God-given power to arise in recognition of each other. When they do, they cut through all thought processes, opinions, and attitudes. The Self within meets and greets the Self without, possible only when the small and cramped familiar self steps out of the way.

Here stands the testimony in human experience for God immanent and God transcendent. These encounters, breaking through the ordinary course of life, if trusted, become the supreme basis of the equal worth and equal reality of the inner and outer worlds.

Our richest source of outer events and outer images which have awakened inner counterparts among men is the Bible. The awakening of the inner equivalents rather than the outer events and images themselves inspired these massive writings. Each outer image can awaken something within a person, which, in turn, affects the person's outer life.

Take, for instance, the parable of the Good Samaritan. In our outwardly focused society, at least, we see it first as a story about outward behavior, as the way dif-

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erent people act in a given situation. Looking at it this way, we would like to think that we could be the Good Samaritan, but we hesitate. Why are we unsure? Why cannot we feel confident that we can save and heal the wounded and half-dead (spiritually or physically)? Puritanically, and with guilt, we think we "ought to be" capable of this saving and healing power, but that awareness never helps. We end by confessing to ourselves that we tremble to call ourselves Good Samaritans.

After we see that nothing important happens when we look at this parable as an outer event about outward action, we can turn around and see what happens when we take the whole parable inside ourselves. We internalize the parable by holding its images in our inner world over a period of time, recalling them again and again. We think of the whole thing as inside ourselves.

Slowly, with time, the inner equivalents begin to arise. We begin to discover the robbed and wounded one, to say nothing of the robbing and wounded. We come to recognize the priest and the Levite within us. It takes a lot of looking and infinite patience, but, finally, somehow and sometimes, we catch a glimpse of the Good Samaritan, if we really want to.

Yes, the whole parable lives in us. The rabble within us has robbed and wounded part of our God-given natures. The conscientious priest and Levite hardly dare notice this appalling heap of humanity off in a corner, and busily remember a thousand important matters that must be attended to; they pass on. If we are not careful, the parable within will get stuck in this groove, and repeat and repeat. The priest and the Levite keep coming and going, but the parable stands still.

The Good Samaritan within, after all, is a stranger to us. (To the Jews, Samaritans were thoroughly untrustworthy and unwelcome strangers: a significant thought.) When the Good Samaritan comes, we see that He is not just a part of ourselves: He is Something More than the local inward scene. His garb is unfamiliar, much too foreign to be respectable. We have difficulty trusting the unfamiliar. If we can just keep the stage cleared of the priest and the Levite within us long enough, we allow room for the Good Samaritan to appear and tend this neglected and wounded part of ourselves. Not that the healing will be done with: there still remains our own inner rabble to push us around badly, but we have learned not to put *all* our trust in the priest and the Levite. We know there is Something More, never very far away.

After living the parable within us, we no longer tremble, wondering if we can be the Good Samaritan. We know we are not He. We no longer despair not to be God. We know there is a Healer who can function in us and through us—if we make room. We know that

our helping hand, our salves, and, most of all, our caring can hold the door open for the Healer. Where healing happens, we notice that the Healer has awakened in the other as well as in us. And finally we discover that each time we reach out and the Healer has functioned, two are healed, the other and ourself.

The parable shows itself, then, not concerned with inner life or outer, but both. Obviously Christ was not involved with contending opposites, but with life whole.

Lincoln's Quaker Ancestors

Letter from the Past—192

ASSOCIATION between Abraham Lincoln and Friends has been discussed five times before in these Letters at mid-February. Three years ago I hinted that direct descent from Friends had been ascertained but was not then published. Publication has now occurred.¹

The claim of such descent was made by Lincoln himself at least three times in writing. He says consistently that the family had "a vague tradition that his great grandfather went from Pennsylvania to Virginia and that he was a quaker" (1848), that "his paternal grandfather's ancestors who were quakers went to Virginia from Berks County, Pennsylvania" (1859), and that "his father and grandfather were born in Rockingham County, Virginia, whither their ancestors had come from Berks County, Pennsylvania. His lineage has been traced no further back than this. The family were originally quakers, though in later times they have fallen away from the peculiar habits of that people" (1860).

In spite of these assertions and the vast amount of genealogical research that has been devoted to Lincoln's background, heretofore attempts to establish this Quaker ancestry have not succeeded. At most one could say it was not proved; and many experts in Lincoln lore have flatly denied its truth. Earlier efforts to confirm it have often followed false trails or depended on mere conjecture. With such precedents before us, we must venture with fingers crossed. It is to the credit of David S. Keiser of Elkins Park, Pennsylvania, to whom I acknowledge my indebtedness, that he has patiently pursued some overlooked lines of descent and has established at least one line of ancestry that was demonstrably Quaker.

Descent or ancestry can be traced in either direction, as the gospels of Matthew and Luke show us, with their recurrent "begat" or "son of" respectively. For Lincoln

¹The author of the "Letter from the Past" is Henry J. Cadbury, who still signs the series "Now and Then." His versatility as an eminent biblical scholar and a Quaker historian is much cherished.

we may use the second order and simplify the generally agreed facts as follows:

Abraham Lincoln (1809-1865) was the son of
Thomas Lincoln (1776-1851), who married (1806)
Nancy Hanks (1784-1818), the son of
Abraham Lincoln (1744-1786), the son of
John Lincoln (1716-1788), the son of
Mordecai Lincoln (Jr., 1686-1736), who married Hannah Salter, etc.

Without going further back, we are faced by several blanks. The full names of the father of Nancy Hanks, of the mother of Thomas Lincoln, and of the wife of John Lincoln have long been unknown. With these and other gaps in our knowledge, flat denial of any Quaker ancestry for the President was a little premature.

The significant fact now is that the last point seems to be settled. The view, earlier hinted, has been unchallenged for nearly forty years, that John Lincoln married July 5, 1743, Mrs. Rebecca Flower Morris, a widow, and the daughter of Enoch Flower (or Flowers) and Rebecca Barnard (or Barnett).²

Mrs. John Lincoln's ancestry apparently was:
Enoch Flower, who married (1713) Rebecca Barnard,
was the son of William Flower, who married (1692)
Elizabeth Morris (Moris).

Rebecca Barnard was the daughter of Richard Barnard (d. 1698), who married (1678) Frances Lambe (d. 1720).

Now all three of the last-mentioned marriages occurred under the auspices of Friends Meetings. David Keiser has found them entered in the contemporary records, those of 1713 and 1692 under Concord (Chichester) Monthly Meeting, Chester (now Delaware) County, Pennsylvania; that for 1678 under Chippenham Meeting, Wiltshire, England. In that period of Quaker history there were no membership lists, but with the prohibition against marrying out of Meeting there is strong presumption that persons married in Meeting were both of them Friends, and their children would be accounted Friends as well, by "education," or, as we would say, "by birth-right." It is true that Concord Monthly Meeting did in an exceptional case allow "its form, its meeting, and its Meeting House to be used by non-members."³ But the couples that "passed meeting" in April and May, 1713, as did the parents of Mrs. John Lincoln, were, it also happens, identified in the minutes as "both belonging to this meeting."

If President Lincoln's paternal great-grandfather was not a Quaker, he at least married into a family that was Quaker on both sides. This circumstance would explain the traditions that were inherited by the great-grandson. If they were "vague" or perhaps inexact about county

or date, they rightly connected his father's forbears with the Society of Friends and with Pennsylvania. Lincoln did not exploit the connection, and modern Friends will do well not to exploit it either. Perhaps they can now try to extend our knowledge of this group of his ancestors.

NOW AND THEN

¹ David S. Keiser, "Quaker Ancestors for Lincoln," in *Lincoln Herald*, Harrogate, Tennessee, Vol. 63, 1961, pages 134-137. Reprints are available from the author, Box 8825, Philadelphia 17, Pa.

² So Waldo Lincoln, *History of the Lincoln Family*, 1923, page 99, and W. E. Barton, *The Life of Abraham Lincoln*, 1925, page 26 and less explicitly earlier writers.

³ Watson W. Dewees, in *225th Anniversary of Concord Monthly Meeting*, 1911, pages 61-62.

A Time Apart

By ELSIE H. LANDSTROM

Here the still dew
and here the quiet wings
folded; here the deep snows.

Stillness—in stillness the healing.
Here, hold the tensions in slack fingers,
step silently from deep engagement
this moment, that the great rock
shadow, the great wings folded,
the deep snow-comfort and promise of
a quiet dew touch upon the eyelids
might work their kind miracles
of wisdom, penetrating to the marrow,
taking in the hurt of life,
planting it in heart-soil—
roots growing from old-cut crosses.

Quaker Retreat

By REBECCA M. OSBORN

The meal is over, dishes washed and dried.
Before the fire each one finds a seat,
Quietly waiting, seeking, side by side
Bringing no fears to share nor guilt to speak.
Now is that hallowed hour when words ignore
The cautious, patterned, syllogistic mind
And fill the inner ear which yearns for more
Than dreams can give or intellect can find.
Now have we listened, in this place have told,
And, having shared the miracle of peace
That fuses grief with joy and new with old:
Let now this holy conversation cease,
And silence, like a gentle hand outspread,
Pronounce its benediction on each head.

Quaker Revivalism and the Peace Testimony

By CECIL B. CURREY

WHEN Quakers first migrated west of the Missouri River early in the nineteenth century, they constituted a Religious Society noted for strict discipline. Before 1870, Friends usually felt their most important duty was to work steadfastly to maintain complete orthodoxy of faith according to historic Society practices. Adherence to the peace testimony was a common, expected duty of every member. A study of their records demonstrates that this was the accepted viewpoint of these Friends throughout the Civil War period.

After the War between the States, these Western Quakers were influenced by the surge of revivalism which was currently sweeping the frontier states and territories. Frontier evangelists emphasized instantaneous decisions for Christ. Intense public interest was created in "getting right with God," which often culminated in sessions at the "mourner's bench" during a revival meeting. Friends had long been fervent believers in a very private, personal relationship with God. They believed in strict dependence upon guidance from the inner light to lead them into perfected Christian living. Their absorption of evangelical revivalism caused Friends to feel dissatisfaction with the quiet ways of worship they had traditionally observed.

As plains-country Friends came more under the influence of revivalism, they looked with suspicion upon most Eastern Quakers and regarded them as not having accepted the purity of the "fourfold gospel." This feeling grew until, in October of 1872, Kansas Yearly Meeting was set off from Indiana Yearly Meeting. Although cooperation and interaction between Evangelical and Eastern Friends continued for many years, certain frontier Quakers felt that religious intercourse with the East should be shunned.

Adherence to religious fundamentalism caused Western Quakers to feel the need for more activity in worship. Because of historical kinship for their traditions, however, Friends were slow to adopt revivalistic practices. They wanted to remain Quakers, yet desired a "closer" relationship with God. Customs used by evangelistic Protestant denominations were accepted by Friends, although each adaptation was resisted by more conservative members of the Society.

Among these changes were the holding of night services, prayer meetings, revival meetings (which turned the "facing bench" into a "mourner's bench"), joint busi-

ness sessions, vocal Bible reading during worship, and the introduction of paid ministers.

Those Quakers influenced by revivalism felt it more important to help persons accept Christ as Savior than to train them in traditional Society doctrines. Since these converts were ill acquainted with the customary management and conduct of Friends meetings, distinctive Society practices were diluted. New members were not required to subscribe to many tenets of the Quaker heritage. Sheldon G. Jackson, President of Friends Bible College, has written that "by 1900, so largely had the ancient Quaker characteristics been obliterated, that little real difference longer existed between . . . Quakers and other evangelical denominations" ("Quakers in Kansas, 1833-1900," unpublished master's thesis, University of Kansas, 1946). One of the first features blotted out was subscription to the peace testimony. This doctrine was not deemed an integral part of Quaker teaching after 1878.

Evangelical Friends continued the process of separation and withdrawal from other Quaker bodies. At the inception of the Five Years Meeting in 1902, several evangelical bodies were included. As the years passed, Western Friends felt the Five Years Meeting was too liberal in theology, a result of influence from Eastern Yearly Meetings. Desire for withdrawal was voiced in ever plainer terms, with differences in doctrine given as the primary reason. It was also felt that the reading of epistles from other Yearly Meetings at gatherings of Evangelical Friends "had the significance of recognizing them as of like faith with us. We protest . . . we are weakening the standard by connections with them. The reading of such epistles is a farce, for we do not, and cannot fellowship with them" (*Minutes, Kansas Yearly Meeting, 1934*).

Eastern Quaker theological liberalism caused suspicion to fall upon their support of pacifism. The Evangelicals felt the doctrine of spiritual salvation was the only religious teaching necessary. Further, peace committees occupied an unusual position among fundamentalists. Committees on temperance were needed to press for total abstinence. Missionary groups were needed for the proclamation of the gospel. Stewardship committees advised members on proper distribution of their goods. Education, Bible school, and youth authorities were entrusted with vital religious education. Visitation delegates comforted the sick and encouraged laggards. Most other committees of the Society occupied similar positions.

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Peace committees, however, stood alone in that Evangelicals felt that they advocated only "fruitage" of the Christian life. Proclamation of the peace testimony was acceptable only if directed toward those already accepting it. For those whose consciences dictated otherwise, pacifism was irrelevant. Closed circles of believers were created who could discuss the tenet among themselves but who were frowned upon when they advocated it for others. Growing numbers of Evangelicals regarded the doctrine as superfluous.

Little mention is made in Quaker records concerning pacifism between 1878 and 1914. When it became obvious that America would enter the First World War, the prospect of a possible draft caused Evangelicals to rethink their position on the peace testimony. Exposition of basic principles involved had been long neglected. A. W. Jones of Kansas City Meeting decried this neglect: "Never was deep and unwavering conviction and clear teaching so much needed as now. In the past we have been sadly remiss and now . . . we are giving [our youth] but little" (*Minutes*, Kansas Yearly Meeting, 1916).

Quaker leaders urged an examination of pacifism upon each individual. Members were asked to consider nonresistance in the light of scriptural teaching. Results were surprising. Sermons were delivered; appeals were made for draft exemption; monies were contributed for alleviation of overseas suffering; peace tracts were distributed, and petitions signed.

Evangelical Quakers, moreover, saw the necessity of providing positive service to suffering humanity rather than merely withdrawing from participation in fighting. Many Midwestern Quakers volunteered for war work in ambulance units and reconstruction work in Europe under the aegis of the newly formed American Friends Service Committee.

It would hardly have been possible to expect great devotion to Christian pacifism from young men who had never received systematic teaching on the subject. Such study had been neglected for half a century. Yet careful study of available sources would indicate that the number of Evangelical Friends youth adhering to some pacifist position was twice as large as the group that ignored the Society's traditional viewpoint toward war.

A strange reaction set in at the war's end. Much relief work in Europe had been under the auspices of Eastern Quakers. Pacifists had contributed their labor in this cause. Some Evangelical Friends now became convinced that since pacifism and relief work were connected, there might also be a relationship between the doctrines of Eastern Quakers, which they shunned, and nonresistance. A. C. Craighead spoke for this group: "We have been at a loss to reconcile present peace propaganda—social communistic non Christian & ect with Evangelistic mission of the church [sic]" (*Minutes*, North Branch Monthly Meeting, July 22, 1936). This guilt by association quickly counteracted the renewed interest in the peace testimony among Evangelicals.

Evangelicalism was never without vocal proponents of the peace testimony. Their number was so small, however, that many moved to other Yearly Meetings, where they could feel more harmony with the religious tenor. Those who remained were often criticized for not advocating something of a more "basic" nature in the Christian life.

One of the most vocal Evangelical pacifists summed up the feelings of many: "We are profoundly devoted to evangelism and Missions. . . . If we as Christians sanction war . . . how can non-Christians of any land believe that we are truly His followers? When so-called Christian nations resort to war, they furnish evidence to the nonbeliever that Christianity is either a weak, futile religion or a form of hypocrisy. . . . If missions and evangelism are to be most fruitful, [we] must return to the faithfulness of the early Church when no Christian was ever a soldier. Peace, missions, and evangelism cannot be separated" (*Minutes*, Kansas Yearly Meeting, 1935). Such pleas were largely unheeded; little interest was kindled.

As late as 1941 many Evangelical Quakers displayed remarkable apathy concerning the 300-year-old Society testimony against war. To the question, "What is the attitude of your Meeting toward the selectees under the Selective Service Law?" many Meetings simply answered: "It's a law and we have to observe it." This, in spite of many governmental provisions for full recognition of the conscientious objector!

THE Thou meets me through grace—it is not found by seeking. But my speaking of the primary word to it is an act of my being, is indeed the act of my being. The Thou meets me. But I step into direct relations with it. . . . The primary word I-Thou can be spoken only with the whole being. Concentration and fusion into the whole being can never take place through my agency, nor can it ever take place without me. I become through my relation to the Thou; as I become I, I say Thou. All real living is meeting.—MARTIN BUBER, *I and Thou*

One authority, Frank S. Mead, in his *Handbook of Denominations in the United States* (1951), has said that "more Quakers went to World War II than didn't." The President of the Kiowa Historical Society (which lies in the heart of Quaker evangelism) recently wrote: "There was not much stress on pacifism . . . almost none in World War II. Their attitude has changed on that in the past few years." More Evangelical Quakers entered the armed forces than Civilian Public Service. This record is not surprising for of 54 selected local Meetings, 32 did not present the peace testimony to prospective members until after they had joined the Society. A smaller number refused to teach it at all, and only nine Meetings stressed nonresistance to any extent. No Monthly Meeting asked commitment to pacifism as a basis for membership, although several felt use of tobacco sufficient reason to pass unfavorably upon membership requests.

Lack of stress invariably produced the same results. In 1944, the 32 Meetings referred to above had 311 young members of military age. Of this number, 255 were in combatant service, and 27 were in noncombatant military duties. Only 29 had chosen to serve in Civilian Public Service.

A Selective Service study by Lt. Col. Neal M. Wherry, *Conscientious Objection* (1950), states that, nation-wide, twice as many Friends served in the armed forces as in Civilian Public Service. Figures from Evangelical Quakerism, however, would indicate that the number of youth who served in the military was four to five times more than the number of those who registered a protest against war.

A trend which had begun among Evangelical Quakers shortly after the Civil War had thus come to full flower. The doctrine of pacifism for this segment of the Society of Friends had assumed a relatively unimportant role. The years that have passed since 1945 have given no indication of a resurgent interest in the peace testimony.

"Eye Hath Not Seen, Nor Ear Heard"

By JULIA MAY

With human eye too blind
 For vision's fullest light,
 God's face denied to me,
 Still, in the garden, pearly bright,
 High in a blossoming tree
 His Angel there I see.
 Though hearing fade and fail,
 Untuned to voice divine,
 Yet with dull, stoppèd ear,
 Listening, longing for a sign,
 His Angel singing clear,
 Him worshipping, I hear.

Friends and the Ecumenical Movement

By ROBERT O. BLOOD, JR.

RECENTLY a Friend suggested that it is "collective hypocrisy" for Friends to belong to church councils with statements of membership with which all Friends cannot unite. To apply this criterion literally would require the withdrawal of most Friends groups from the few ecumenical organizations in which they now participate. Yet the Friends General Conference has been studying for years the question of joining the National Council of Churches (it already belongs to the World Council) and now is considering whether to join the International Association for Liberal Christianity and Religious Freedom.

From the standpoint of logic, the General Conference must choose between belonging to both Councils or neither. It makes no sense to belong to the international World Council and not to the American constituent organization. Friends now face the new question whether to belong to two international organizations that up to now have been mutually exclusive in membership, the "orthodox" WCC and the "unitarian" IARF. To theological purists, it may seem hypocritical to belong to such contrasting organizations. Recent developments in the composition of the General Conference, however, have made exclusiveness obsolete. The presence within the FGC of three United Yearly Meetings (Canada, New England, and New York) means that it has become an ecumenical Quaker organization embracing pastoral as well as nonpastoral Friends, with a broad range of religious convictions.

If FGC were to be confined in its external relations to the least common denominator on which its whole membership could agree, it would never be able to establish ties with anyone. Its orthodox constituents would block IARF membership just as its unitarian constituents have so far blocked National Council membership. The net result would be spiritual isolationism, leaving Friends in danger of becoming the holier-than-thou Pharisees of the Christian Church.

The growing heterogeneity of General Conference membership requires a new attitude if the Conference is not to be throttled as a vehicle for national and international cooperation. Instead of asking whether *all* Friends agree with the membership criteria of this or that organization, could we ask whether *enough* of our members feel a concern to work in fellowship with each organization? Wherever concern expresses itself, FGC could then become a vehicle for its expression by establishing an ecumenical affiliation.

Robert O. Blood, Jr., a member of Ann Arbor Meeting, Mich., is Associate Professor of Sociology at the University of Michigan.

If I judge the situation correctly, such a philosophy would lead FGC into membership with all three organizations, the National and World Councils of Churches and the IARF. Then Friends could benefit from the experience of seekers of other religious persuasions and from the spirit of inclusiveness which brought these organizations into existence. Then, too, Friends could contribute their own insights to a receptive audience rather than standing afar off, saying, "I thank Thee I am not as other men—dogmatic, bigoted, exclusive!" Ferner Nuhn's experience in working as a Quaker with other Christians (see pages 465 to 467 of the issue for November 15, 1961) is echoed by the experience of Green Pastures Friends who have served as Chairmen of the Peace Committees of both the Ann Arbor and Kalamazoo Councils of Churches.

Paradoxical as it may seem, Friends have often been more hospitable to Buddhists, Hindus, and Muslims than they have been to their fellow Christians, whether of right or left. Now that we have made such progress in communicating with those from far away, let us begin to apply our friendliness to those closer at hand. And where the ecumenical movement is split into orthodox and unitarian organizations, let's resist the temptation to say, "A plague on both your houses," and become instead a United Meeting, bridging the gap between religious factions, testifying positively to our conviction that God's truth is revealed through many channels.

Pendle Hill Retreat: "A Call to What Is Vital"

By HEBE BULLEY

PENDLE HILL during the 1960-61 season, for the first time in its history, laid out a schedule of one silent weekend retreat each month, starting in October and running through May. Each retreat was limited to twenty-four persons (not one more person could be fitted in around the long dining table in "Waysmeet"), and all retreats were, of course, open to any who were interested. This plan was made possible by the purchase of "Waysmeet" on the edge of Pendle Hill grounds, which is used as a retreat house. A similar series of eight retreats was planned for the 1961-62 season, starting in October.

Perhaps there are some who have never taken part in a silent retreat at Pendle Hill. They should do so! Perhaps there are others who have not been to a Pendle Hill retreat for many years. If so, it is likely they will find the experience like an unexpected encounter with a dear friend. As for those who are accustomed to retreats, no words are necessary,

Hebe Bulley has attended several retreats at Pendle Hill, Wallingford, Pa. She was at one time office secretary of the Philadelphia Young Friends Movement and later office assistant in the Friends General Conference office.

just as those who love music need no words to urge them to hear it on records or in the concert hall.

In setting down these impressions, the title of one of Rufus Jones's books immediately came to mind. The meaning of a silent retreat at Pendle Hill is for each attender in a secret way "a call to what is vital."

The shared silence of a Pendle Hill retreat is mysteriously eloquent. Leaving behind various problems, some of which may have seemed near to insoluble, those present moved into a higher life of the spirit. This higher life, known to the early Friends, gave the Society of Friends its vitality in the earliest days. It is safe to say that every person at this retreat slowly became aware of and was touched by that higher life, and was refreshed thereby.

We cannot imagine any event that is more restful, both spiritually and physically, than a Pendle Hill retreat, more "old-fashioned" or "old-world" in the very nicest sense, or more completely charming in that one is continually and quite literally charmed by one thing after another throughout the whole weekend. One is inspired, renewed, and strengthened.

It was late afternoon of a gray Friday when we began to arrive. Heavy snowfall had made everything white, and a few desultory flakes drifted down as the day waned. The spirits of not a few of us were gray that day, too, I think. Perhaps that is why some of us had come for the retreat. How lovely was Pendle Hill in the snow, even though all was gray! We were assigned to various rooms in "Waysmeet," in the beautiful new Chace dormitory, and in the more old-fashioned but nonetheless cozy barn.

Our first gathering together that evening was in the living room of "Waysmeet." The first cause for a lift of the heart was a beautifully arranged large bouquet, on the mantelpiece, of forsythia opening into bloom, with daffodils, greens, and an iris, a burst of springtime in the middle of winter. As we sat together in the lovely living room, with its cheerful, pale pink walls and white wood paneling, a crackling woodfire in the fireplace, and a bookcase containing the most enticing books on spiritual and religious topics, the grayness that might have been in our hearts began to be filled with light.

That first evening twenty-four of us sat together in a semicircle facing the open fire, while our retreat leader asked us to introduce ourselves. The leader then gave a short introductory talk, bringing us into a silence that was to be kept even throughout meals until after meeting for worship on Sunday morning.

During all three meals on Saturday and breakfast on Sunday our leader read aloud from various passages chosen for the occasion. Unless one has tried it, one cannot imagine the simple charm of sitting at a long table, quietly eating a meal with twenty-three other people, while one person reads perhaps a poem, perhaps a passage descriptive of the loveliness of nature, a part of a novel with some subtle meaning for the listeners, or a writing about spiritual life.

Marvelously enough—and, one likes to think, symbolically—Saturday dawned absolutely clear. Outdoors the brilliant sunshine on the whitest reaches of snow, interspersed with

shadows of Pendle Hill firs and pines, was breathtakingly beautiful. At the noontime meal we listened while our leader read from Whittier's "Snow-bound." For some it was the first hearing of the poem; for others it was a familiar friend. Out of the low windows was the snow in the sunshine. We were not bound by it, as were the people in the poem; but we were as much under its spell, and under the spell of the reading.

On Saturday morning there had been a working period for retreat members: various chores needed to be done, by groups of two to five people. How satisfying, somehow, the experience of working together in silence, whether mending blankets, putting new oilcloth on table tops, cleaning garden tools, clearing trash from the basement, or shoveling snow!

Our afternoon was our own, whether we chose to sit and read by the open fire, or take a nap, or go for a walk in the snow, or all three. How cold and crisp was the air out of doors, and yet how warm the sunshine, which even radiated up from the snow, filling one's world with light!

Subtly, in many ways, the Spirit moved, and spoke to us, and what He said to each was the secret of each, and the hope of each.

At four in the afternoon tea was served, while we listened to a recording of music by Mozart. Following this, our leader gave the second meditative talk of the day, the first having been after breakfast. The theme for all three was the sources of joy in Jesus' life. Starting with the smaller joys of Jesus, including the joy that it might be believed he felt in nature (using scriptural passages or references as support of the belief), the concluding meditation on Saturday evening referred to the all-important source of his joy, his relationship with his Father.

An especially nice touch to the afternoon was the opportunity for any who wished to do so to have a conversation with our leader in an upstairs room at "Waysmeet."

Not least in this account of adventures of the spirit was the reading done by each retreatant. Two shelves of books provided reading of material that speaks to one's condition at the present moment.

How beautiful were the midwinter nights, cold and clear, the temperature varying between ten degrees and zero! There was a full moon, so that the snow was bright even at nighttime. The fir trees, tall, dark, and mysterious, shed their shadows on the light snow. Even the stars seemed brighter and more near to us, and the air was wonderful to breathe.

On Sunday morning after meeting for worship we broke silence and became acquainted with one another through words, whereas until then we had been acquainted through silence. There was opportunity for each to make comments, or share thoughts with others. Some had never before attended a silent retreat; some had been quite taken aback on arrival to discover that the retreat was to be silent. Now at the conclusion, all, both newcomers and old-timers to such an experience, felt deeply the value of this unique and ancient exercise.

Books

APPROACH TO QUAKERISM. By E. B. CASTLE. Bannisdale Press, London, 1961. 178 pages. 15s.; in the United States available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., \$3.00

In *Approach to Quakerism*, E. B. Castle of Hull University, England, has written a personal interpretation of the principles and testimonies of the Society of Friends. His acquaintance with the ideals of Friends came through reading, and, being convinced by what he understood Friends believed, he attended meetings for worship. Here he found the weaknesses and strength which are a natural part of any human group. The spirit in which the weaknesses were dealt with, and the strength encouraged, influenced him to join the Society.

The book is divided in three sections: "Foundations," "Implications," and "Applications." Under the first heading Prof. Castle discusses such familiar Quaker topics as the inner light, the nature of man, conscience, and uses quotations from early Friends to explain or to support the interpretation of Friends.

Many will find in "Implications" that his treatment of such topics as prayer, worship, sacramental life, sin and suffering clarifies their thinking. For the person new to Friends this section will be especially helpful by presenting in a simple, direct manner the philosophy as well as the faith of Friends.

The closing section on "Applications" deals with the groups and organizations which carry into practice the beliefs of Friends. The chapter on marriage and the family is commendable. Other phases which are presented are the monthly meeting for business, the relation to government, social and world problems.

This book is not a history of Quakerism or an argument for its principles. It is written for the general reader as an exposition of what one man through a variety of experiences has found to answer his spiritual need.

RUTH CRAIG

STEPPING STONES TO LOVE. By EDITH S. GILMORE. The Westminster Press, Philadelphia, 1961. 191 pages. \$2.95

Quakerism is the oneness of faith and practice, of education and action. Quakerism is a way of life. Quakerism cannot be learned by studying a textbook or by reciting a credo. Experience is the only way to approach Quakerism. Edith Gilmore is offering this opportunity by inviting the reader, through this novel for juveniles, to become a part of a community of Quakers. The reader participates in their joys and sorrows, their achievements and mistakes, their conflicts, their problems, their solutions. Edith Gilmore demonstrates how the life of teen-agers develops in Quaker families, and how parents deal with the inevitable difficulties of their growing children. The author is blessed with high artistic skill, deep religious insight, and psychological knowledge. Readers of *Stepping Stones to Love* will be delighted because the book is easy to read; they will be grateful because they will

gain new understanding in their reactions towards society and themselves. This book is wholeheartedly recommended for both teen-agers and parents.

Edith S. Gilmore is a member of New York Monthly Meeting, participating actively in the program of the Meeting and of the American Friends Service Committee.

EDMUND P. HILLPERN

Book Survey

Quaker Chuckles and Some Old Folklore of the Friends. By Helen White Charles. Published by Helen White Charles, Richmond, Ind., 1961. 123 pages. No price listed.

This book presents a collection of Quaker anecdotes of rather uneven value. They are arranged by the 21 states in which the action of the tales is located.

This Believing World. By Lewis Brown. The Macmillan Company, New York, 1961. 347 pages. Paperback, \$1.75

This reprint of a broad, popular story of all faiths is an acceptable introduction to this field, although the chapters on Christianity do not contain any material on the archaeological findings of the last 15 years.

A New Look in Preaching. By James A. Pike. Charles Scribner's Sons, New York, 1961. 104 pages. \$2.50

Bishop James Pike is concerned with the communication of religious faith in fresh ways, ways which will have meaning to man in his present condition. Although this book was written principally for the Episcopal clergy, there is much of value which could and should be adapted for us in helping the ministry in Friends Meetings.

India's Social Miracle. By Daniel P. Hoffman. Naturegraph Company, Healdsburg, Calif., 1962. 164 pages. Cloth, \$3.95; paperback, \$2.95

An American accountant attempts to interpret the urgent relevance to American social problems of the truly remarkable Bhoodan (Land Gift) and Sarvodaya (Welfare of All) Movement inspired by India's walking saint, Vinoba Bhave. Within the last ten years this movement has touched the lives of millions of India's peasants with an economic revolution based upon love. We should know of it and take courage.

The German Mind. By William J. Bossenbrook. Wayne University Press, Detroit, Mich., 1961. 480 pages. \$10.00

This thorough and well-written study of the German evolution from the Middle Ages to the fall of Hitler appraises the various phases of Germany's cultural history with remarkable mastery of detail. It subjects its material to a broad account of the controlling German energies, viewing them within the broad stream of European civilization. The arts and sciences, philosophy, religion, and political theory are seen to be interdependent. In contrast to some prevailing opinions, the author analyzes the Hitler movement as the result of a technological mass civilization, which had a peculiar effect upon Germany as the Central European nation between East and West. We highly recommend the book to the serious student, who will find here the many schools of thought and intellectual trends arraigned and explained.

The Theology of Paul Tillich. Edited by Charles W. Kegley and Robert W. Bretall. The Macmillan Company, New York, 1961. 370 pages. Paperback, \$1.95

This reprint of a 1952 publication will be greatly prized by readers interested in the existentialist theology and philosophy of Tillich. Fourteen leading theologians deal with various aspects of the work of Tillich, who writes a reply to their interpretations. His autobiographical reflections are an added bonus. The reader who is theologically prepared will appreciate the book more than the uninitiated.

Life and Thought in Old Russia. By Marthe Blinoff. The Pennsylvania State University Press, University Park, Pa., 1961. 222 pages. \$5.95

This book offers in English translation original texts, documents, letters, and observations of visitors about the life of Old Russia. The material pertains to social customs and beliefs, manners, education, the arts, and national consciousness. The selections were taken from various phases of history, and all of them represent significant illustrations from the life of the past of Russia. A good many of the articles speak to modern man as significant expressions beyond their historic origin, and supply valuable hints for the understanding of contemporary Russian traits. It is, for example, fascinating to trace Russian's messianic self-consciousness back historically through evidence from past centuries. The volume is also an admirable piece of bookmaking and will attract discerning readers, especially teachers, who in looking for this information rarely find it in textbooks. We strongly recommend the volume.

The First Russian Revolution, 1825. By Anatole G. Mazour. Stanford University Press, Stanford, Calif., 1961. 328 pages. \$6.75

Many readers who show a growing interest in Russia's past will welcome the reissue of this study dealing with the 1825 Dekabrist revolution. Not only was it, as the title indicates, Russia's first revolution; it was also remarkable that it came from the leading classes. All of the conspirators belonged to the aristocracy or intellectual elite and considered the ascension of Nicholas I to the throne an opportune moment for establishing a liberal regime or a republic. Much genuine idealism was tragically wasted, and the gallows or Siberia became for a large number of the Dekabrists the final chapter of this unhappy venture. Russia was not ready for freedom. The officers' clique was as unsuited for staging a revolution as were Hitler's rebellious generals in 1944. We gladly recommend this volume to readers who wish to probe more deeply into Russia's past.

Nine Gates to the Chassidic Mysteries. By Jiry Langer. David McKay, Inc., New York, 1961. 266 pages. \$3.95

The pioneering which Martin Buber did many years ago when he translated the stories of the Eastern Jewish Pietists known as the Chassidim is bearing rich fruit. Not only have readers of all faiths come to love the profound tales of divine wisdom, but new literary discoveries are being made. The present collection combines in a happy blending didactic and narrative Jewish lore. The foreword, as well as the introduction, supply the background of the legends, some of it dark and dramatic. Their closeness to human suffering and their redeeming qualities will endear them to every reader.

AFSC Annual Meetings

HAROLD EVANS, a member of the law firm of MacCoy, Evans, and Lewis, was re-elected Chairman of the American Friends Service Committee at its annual meeting Friday, January 12, in Philadelphia. Named Vice Chairmen of the Quaker organization were Anna Brinton, Wallingford, Pa.; M. Albert Linton, Moorestown, N. J., former President of Provident Mutual Life Insurance Company; and Delbert E. Replogle, Ridgewood, N. J., President of Molecular Diagnostics, Inc.

Colin W. Bell, Swarthmore, Pa., was reappointed Executive Secretary. Also returned as Treasurer was William A. Longshore, senior partner, I. Reifsnnyder Son and Co.

Henry J. Cadbury, Haverford, Pa., is Honorary Chairman of the Committee, and Clarence E. Pickett, Haverford, is Executive Secretary Emeritus.

The annual report meetings of the American Friends Service Committee were held in Race Street Meeting House, Philadelphia, on January 13. George Loft, Director of the Quaker United Nations Program, said that the United States is challenged to "continue as a staunch supporter of the U.N. even when it may move counter to what are considered specific U. S. interests." Noting the growing tendency of Americans to criticize the United Nations, he stated that the United States will continue to be extremely influential in U.N. affairs but may no longer be able to count on predictable results.

Criticism of the United Nations, he said, reflects honest concern over three main trends in the United Nations: (1) the rising influence of the newer members of the U.N., with an apparent drop in the influence of the United States and other Western countries; (2) the role of the U.N. in the Congo; and (3) the indifference to U.N. procedures and directives by various members.

In regard to U.N. operation in the Congo, George Loft said that the organization found itself unexpectedly charged with restoring law and order in a deteriorating position, from which it felt the only escape was drastic military action. "It was projected into a situation whose profound instability was the result of decades of colonial action and inaction. The U.N. was plagued by dissension among its major members, and by the sheer physical problems of international peace-keeping at this stage of world development. . . ."

West, East, and neutrals are guilty of ignoring or flouting U.N. procedures and directives, he said. He cited Russia and France, which refuse to pay their share of the U.N. Congo budget, and a threat of similar action by Britain.

Speaking at the same meeting, Colin W. Bell, Executive Secretary of the American Friends Service Committee, said that today, 2,000 years after men were called upon by Christ to use the power of love in their lives, they are "obsessed by a stupendous new power—the power of the atom.

"Except in spots, during 2,000 years we have never tried love," he said. "It does not fail, but men fail love."

Dr. John Pixton, Assistant Director of the Ogontz Campus of Pennsylvania State University, described AFSC programs

in Morocco and Tunisia which aid some 300,000 Algerian refugees who have fled the war zones of their country. He directed the program in Morocco for more than a year.

Charlotte Meacham, National Representative of the AFSC Housing Program, said that when we take discrimination out of our neighborhoods and work for integrated communities, we begin to communicate in an atmosphere of mutual respect.

Friends and Their Friends

E. Raymond Wilson, who has served as Executive Secretary of the Friends Committee on National Legislation for 18 years, will now serve as Executive Secretary Emeritus. This action was taken at the Annual Meeting of the General Committee, held in Washington, D. C., January 19 to 21, 1962. In this new capacity Raymond Wilson will continue many of his previous activities in the field of world disarmament and meeting human needs at home and abroad.

Edward F. Snyder, for six years the Committee's Legislative Secretary, was made Executive Secretary at the meeting, which was attended by representatives from 16 Friends Yearly Meetings and one regional association.

Charles J. Darlington of Woodstown, N. J., continues as Chairman of the General Committee; Samuel R. Levering, Ararat, Va., continues to serve as Chairman of the Executive Council and of the Policy Committee.

International Christian University, Tokyo, Japan, founded in 1949, is said to have the best library in any private institution of higher education in Japan. Tane Takahashi, who since 1958 has been the chief librarian, is a Friend. She first came to ICU in the summer of 1954 as a cataloguer, having graduated from Drexel Institute School of Library Science, Philadelphia. Her present post is one never before held by a woman in any Japanese university. A release from ICU says: "Under her skillful leadership, the library has become an exceptionally important demonstration center for the bibliologists of Japan's principal government and private institutions of higher education."

Tane Takahashi is also widely known for her association with Elizabeth Gray Vining in the education of the Crown Prince of Japan. Her work as secretary and interpreter for the famous American tutor is described in Elizabeth Vining's book *Windows for the Crown Prince* and later in *Return to Japan*.

Shrewsbury and Plainfield Half-Yearly Meeting, N. J., is supporting the plan of Shrewsbury Meeting, N. J., to celebrate in 1972 the 300th anniversary of Fox's visit to America by holding a series of Quaker lectures on Old Shrewsbury Day, which would subsequently be published for Friends. The first lecture was given by Henry J. Cadbury on June 18, 1961, in Shrewsbury Meeting, N. J. Mimeographed copies are available at 25 cents. This project is envisioned as a ten-year undertaking, with a volume of ten lectures by distinguished Quakers as the final achievement.

The Prudence Crandall Memorial Display, dedicated to the Connecticut educator who first opened her school to Negro girls nearly 130 years ago, was on exhibit during January at the Connecticut State Library. The announcement in the January *Bulletin* of Hartford Monthly Meeting, Conn., of this Quaker lady's early interest in integration adds: "Our own library has some fascinating literature about this early venture."

Wilbert L. Braxton has been appointed Assistant Headmaster of William Penn Charter School, Philadelphia, Pa. Director of the Upper School and holder of the Pierre S. duPont Master in Science Chair at Penn Charter, he teaches one senior class in college physics. Wilbert Braxton is Treasurer of the Upper Gwynedd Township, Pa., School Board, Treasurer of the North Penn High School Joint Board in Lansdale, Pa., a former National High School Secretary of the American Friends Service Committee in charge of school international affiliation, and Clerk of Gwynedd Monthly Meeting, Pa. He has been on the faculty of William Penn Charter School since 1947.

The Committee on Ministry and Oversight of the Cleveland, Ohio, Meeting addressed all members with a special letter on ministry, from which we quote the following passage:

It is our belief that at some time in his life every member of a Friends Meeting will feel the urge to speak. When it comes, that call should be accepted humbly and with respect for its divine origin. It should not be silenced in an irreverent orgy of self-abnegation. On the other hand, frequent speakers should remind themselves that it is God, not they themselves, who selects both the speech and the speaker. Even though some of us are more facile than others, we doubt that God selects the same person week after week, or that He appoints people to a given position in the service, such as always beginning or always ending it. We feel, too, that it is sad when Friends deliver an obviously prepared message to the Meeting. There is a significant difference between preparing oneself for meeting for worship, which we encourage, and coming with a prepared message. Prepared messages destroy the driving need to speak which wells up from within.

Change of Address

All subscribers to the FRIENDS JOURNAL who are expecting to make a change of address are urged to send the new address, together with the effective date, as soon as possible to the office of the FRIENDS JOURNAL. Please include the old address. In this way subscribers can be assured of uninterrupted service.

They will also be saving the FRIENDS JOURNAL useless expenditure. The U.S. Post Office has increased the rate for return to the publisher of magazine copies with address changes noted from 5 to 10 cents a copy. The total of such fees quickly mounts up.

Carl Hermann, well-known German Friend and scientist, died suddenly on September 12, 1961, at the age of 63. An obituary by Kathleen Lonsdale paying tribute to his outstanding contributions appears in *Nature* magazine, London, for November 18, 1961. Professor Carl Hermann was Director of the Crystallographic Institute at the University of Marburg. Working with other professors, he was coauthor of several valued reference books in the field of crystallography. During much of World War II he and his wife Eva suffered imprisonment "for their increasing activities in hiding and helping innumerable Jews to escape from the terrors of Nazi persecution." It is likely, says Kathleen Lonsdale, that Carl Hermann was saved from the carrying out of a death sentence only by his eminence as a scientist and the intervention of his friends.

Carl Hermann gave much time to work for the Society of Friends and the promotion of international understanding. His presence at conferences was especially valued because of his great gift for languages. Kathleen Lonsdale concludes: "He is not likely to be forgotten, for he has left many friends."

Kathleen Lonsdale, a noted English Friend, is Chairman of the Department of Crystallography, University of London, and the first woman to be named a Fellow of the Royal Society. She had known the Hermanns for many years.

American Friends have recently expressed appreciation for the three excerpts appearing in *The Friend*, London (December 8, 15, 22, 1961), from an address given in Norwich, England, by Kathleen Lonsdale on "The Religion of a Scientist" at the British Association meeting.

Capital punishment is "contrary to the laws of God," members of the Department of Pastoral Services of the National Council of Churches have stated in a resolution calling for the abolition of capital punishment. Their views, plus an accompanying statement of fact and opinion on the subject, are now being studied by denominational and local church committees. The churchmen's reactions to the resolution will be brought to the attention of the General Board at its next meeting, February 26 to March 2, in Kansas City, Mo.

Plans to publish a paperback edition of the *New English Bible, New Testament* have been announced by the publishers, Cambridge University Press and Oxford University Press. The paperback edition, to sell at \$1.45, will be available on March 14, the first anniversary of the *New English Bible*. At the same time a pocket leather edition will be put on sale for \$9.50. The two new editions will preserve the same text and the pagination as the original cloth edition and will also contain the complete introduction and notes.

The outstanding publishing venture of 1961, the *New English Bible* has been a runaway best-seller in the English-speaking world. The American edition of the *New English Bible*, now in its 18th printing, has sold more than 750,000 copies in the United States, not including book club sales. The world-wide print figure for the new Bible is about 4½ million copies.

Cecil A. Thomas has replaced J. Stuart Innerst as a "Friend in Washington," according to an announcement from Edward F. Snyder of the Friends Committee on National Legislation. Cecil Thomas, a member of Berkeley Monthly Meeting, Calif., comes from 18 years of work as YMCA Secretary at the University of California and Ohio State University. He has served on the Friends Committee on Legislation Executive Committee in Northern California and helped in legislative activities in the California legislature.

During the coming legislative year, Cecil Thomas and the FCNL will be concentrating on efforts for disarmament and test ban treaties; opposition to resumption of atmospheric tests; the new Disarmament Agency; U.N. bonds; food for China; civil defense, trade and civil rights. These priorities were set at the annual meeting in January of the FCNL.

Who Are the Friends? by William Hubben has been reprinted by the Advancement Committee of Friends General Conference in a new format. The pamphlet, which has been brought up to date, is now obtainable at ten cents each in a size and format similar to the Pendle Hill Pamphlets.

Fritz and Tacie Renken of Cambridge Meeting, Mass., are spending the academic year of 1961-62 in Erlangen, Germany. Fritz Renken, a Fulbright exchange teacher from Thayer Academy, Braintree, Mass., is teaching history and English in the school at Erlangen.

"Ajai Kumar Mitra, who died in Vienna, Austria, on December 13, 1961, was well-known to Friends," writes Sydney D. Bailey from London, England. "When he was in New York City with the Indian delegation to the United Nations, he frequently attended 15th Street Meeting. More recently he had been First Secretary of the Indian Embassy in Austria."

The February, 1962, number of *Church and State*, monthly review published by Protestant and Other Americans United for Separation of Church and State, notes that "the Christian Brothers of California, largest American manufacturers of commercial brandy, have settled back tax claims through 1957 by paying the government approximately \$4,000,000." Previously the Christian Brothers had claimed church exemption, but POAU, whose attorneys had agitated for five years prior to the decision, commented that the Brothers would not appeal the "decision which ruled that even Roman Catholic doctrine 'could not transform an incorporated winery into an exempt church.'" It is estimated that the federal government will receive from the Christian Brothers annually "at least \$1,000,000 in corporate profits taxes."

POAU hopes that the principles of the decision will be applied to all commercial activity by all churches. The next step, POAU attorneys believe, "must be directed to the Jesuits who own wineries, television stations and radio stations which are still officially exempt from corporate profits taxes."

Friends who expect to be in New York City might like to know about a continuing vigil at the United Nations. Those who have an hour or more to participate on a scheduled basis daily, weekly, or monthly and any groups who would like to assume responsibility for some period each week are urged to contact the U.N. Vigil, Quaker U.N. Program, 345 East 46th Street, New York 17, N. Y.; telephone, MU 2-2745. The Quaker U.N. Program maintains a record of those who participate regularly and can explain the conditions under which this specially arranged use of the U.N. chapel has been approved. In the absence of such briefing, Friends are urged to use restraint and to plan only individual visits. The meditation room or chapel has only ten seats at present. As a result the maximum for vigil participants at one time is five persons. Additional participants might meet in the lobby or use the General Assembly Chamber or other open meeting rooms.

Earlham College is the recipient of a \$20,500-grant from the Lilly Endowment, Inc., of Indianapolis, to be used for partial support of Earlham's Program in Family Relations. Dr. Manning M. Pattillo, the Endowment's Director for Education, made the announcement on January 27.

The grant assures for three years continued support of some of the Program's special features, including short, non-credit courses and family-life institutes. The body of the Program, originally entirely supported by a Lilly Endowment grant, will be incorporated into the regular College budget, Earlham President Landrum R. Bolling said. Family-life institutes have already brought to the campus the eminent anthropologist Dr. Margaret Mead, and Dr. Robert O. Blood and Dr. David Mace, distinguished marriage counselors.

Marcus Schmidt of 901 Spencer Street, Santa Rosa, Calif., is trying hard to get a Meeting organized in Santa Rosa, Calif. At present the group is meeting in AFSC quarters. Since the group is having some difficulty getting started, it would greatly appreciate visits from Friends in the area, who should get in touch with Marcus Schmidt.

Thomas Nelson and Sons, publishers of the Revised Standard Version of the Bible, have announced publication of *The New Testament Octapla* on March 1. Its only predecessor, *The English Hexapla* was published 121 years ago, in 1841.

The *Octapla* presents to readers for the first time the full text of eight English translations of the New Testament, from Tyndale's final edition to the Revised Standard Version, arranged on facing pages for easy comparison and study. It shows the development of the Tyndale-King James tradition, both in the succession of Bible translations from 1525 to 1611 and in the revisions which have been made from 1870 to 1960.

Tyndale's final revision of the New Testament (made in 1535) has its first modern reprinting. Each of four other sixteenth-century versions (Great Bible, Geneva Bible, Bishops' Bible, Rheims New Testament) is given in the form it was available to the translators engaged in preparing the succeeding version. In each case photostats of the text were used

to ensure accuracy. The spelling, punctuation, and paragraphing of the selected edition of each version are retained.

After the King James Version (1611), of which the 1873 edition is printed, more contemporary versions include the American Standard Version of 1901 and the Revised Standard Version (first published in 1946), appearing here in the 1960 edition.

The New Testament Octapla is under the editorship of Dr. Luther A. Weigle, Dean Emeritus of Yale Divinity School and Chairman of the Standard Bible Committee of the National Council of Churches of Christ in the U.S.A.

Tortola Revisited

In the mid-1920's, one of the books most popular with historically minded Philadelphia Quakers was *Tortola, a Quaker Experiment of Long Ago in the Tropics* by Charles F. Jenkins. This book was prepared by him as the Presidential address of the British Friends Historical Society in 1922 and is still the authoritative work in this area.

Quakerism came to the British Virgin Islands in 1727 with the visit of Joshua Fielding. Philadelphia Friends were stirred in 1741 by a letter of appeal received from the Monthly Meeting on Tortola asking for a visitation. As a result, more than 25 Philadelphia Friends visited these islands in the next several decades. The first three, Thomas Chalkley, John Estaugh, and John Cadwalader died of the island fevers shortly after their arrival. They were buried in the meeting house yard at Fat Hog Bay, which was the center of Friends' activities on these islands. In 1913 Charles Jenkins visited Tortola, found that the Fat Hog Bay location was the only one accessible, and took pictures of the site. He described in detail the difficulties he had of reaching this almost inaccessible part of the island at the time.

This past fall, James Frorer and his daughter, Harriet Durham, from Wilmington, Del., revisited this site and found that it had changed very little from the pictures taken by Charles Jenkins in 1913. A fairly passable road has now been built from the port of entry, Roadtown, to Fat Hog Bay.

Very few people on the island know anything about the Quaker occupation. If an American visitor to Roadtown, however, will look up William Jennings, who operates a taxicab service, he will find one of the few people on the island who can lead him directly to the site of the meeting house. The land where the meeting house stood was given by John Pickering. James Frorer met four families by the name of Pickering who still live on the property and were descendants of the original Pickering slaves.

Strike for Peace

On January 15, 1962, 2,000 women, having traveled on a special train from New York, Trenton, Philadelphia, and Baltimore, picketed the White House in Washington, D. C., in an impressive demonstration of the movement called "Strike for Peace." Some women came even from Vermont. A contingent of hundreds of local members of the movement had already begun their demonstration before the arrival of the peace train. In drenching rain the women paraded in front of

the White House, carrying balloons and signs with slogans, such as "Peace or Perish," "A Year without Fear," "No Bomb, No Burst," etc. Included in the one-hour demonstration, which aimed particularly at the discontinuation of bomb testing, were many young mothers and professional women who are members of the Women's International League for Peace and Freedom or the Committee for a Sane Nuclear Policy.

The President observed the demonstration from a window, and in a later press interview recognized the seriousness with which the women presented their message. A delegation of women saw a staff member of the Disarmament Agency, who explained its aims and organization as well as the purpose of the forthcoming international meeting for disarmament in March.

At a meeting in the Metropolitan AME Church at 1518 M Street, Ruth Gaga-Colby, international coordinator of the WISP (Women's International Strike for Peace), read telegrams from women's groups in about a dozen countries, where similar demonstrations were taking place. The messages included one telegram from Soviet women. The French embassy canceled a scheduled appointment with a delegation, and in protest a group of women picketed the embassy. The Soviet Embassy was willing to receive a delegation of 30 women instead of the 15 originally agreed upon. Shirley Philips, a member of Chestnut Hill Meeting, Philadelphia, Pa., described the visit as informal and very friendly. The Soviet personnel assured the women of Russia's desire for peace but also reminded them of the fact that we had broken the Potsdam agreement of 1945, according to which we promised to keep Germany neutral. The Russians showed no concern about the fallout problem. Apparently the Russian people are given the same kind of reasons in defense of Russian policies as are the American people in explanation of American policies.

In Philadelphia, 260 women held a meeting in the main waiting room of 30th Street Station after returning from Washington. A delegation of 50 met with Senator Clark and presented a four-point program for peace.

Reprints from the Friends Journal

The following list of material reprinted from the pages of the FRIENDS JOURNAL will interest our readers. Our last report of reprints appeared on page 166 of the issue for April 15, 1961.

Quantity reprints:

- "A Visit with Thomas Merton" by Albert Fowler, 300 copies
- "Christian Responsibility and a World of Law" by the National Council of Churches, 2,000 copies
- "Rescuing the Caleb Pusey House" by Mary Sullivan Patterson, 5,000 copies
- "The Peace Testimony and the Monthly Meeting" by Lawrence McK. Miller, Jr., 1,000 copies
- "The Nuclear Impasse" by Elmore Jackson, 500 copies
- The Courier*, 4,000 copies
- "The Stages of Worship" by Allan Glatthorn, 2,000 copies

Reprints in periodicals:

In *De Vriendenkring*, monthly Friends publication, Am-

sterdam, Holland (in translation), "The Rise of the Non-Christian Religions" (Editorial Comments); "Forgiving" by Anne A. Collins; "Prayer for Peace" by Herbert M. Hadley; "Martin Luther King and Freedom" by Sam Bradley

In *Nordisk Kväkertidskrift*, quarterly Friends publication, Stockholm, Sweden (in translation), "A Gesture of Friendship to the Russian People"

In *Der Quäker*, monthly Friends publication, Bad Pyrmont, Germany (in translation), "The Inner Preparation for Peace" by C. Edmund Behre

In *The Canadian Friend*, monthly Friends publication, Toronto, Canada, parts of "Unity and Differences" by Barrett Hollister

In *The Des Moines Sunday Register*, "A Little Light in a World of Hate" by Henry F. Pommer

In *New Horizons*, New Britain, Conn., a magazine for the physically handicapped, "Characteristics of a Mature Person"

Poetry:

Four poems by Antoinette Adam in her book of poems *Pilgrimage into Depth*

"For Wilmer Young" by J. H. McCandless in *Visible Witness* by Wilmer J. Young, Pendle Hill

"The Language of Years" by Bruce Cutler in an anthology *Midland*, edited by Paul Engle

Two poems by Morton D. Prouty, Jr., in his book of poems *Sparks on the Wind*

Three poems by Alice M. Swain in her book of poems *Crickets Are Crying Autumn*, which won a \$500 award as the best book published by Pageant Press in 1960

Several requests for private reprinting or mimeographing material from our pages have been granted.

Southern California Half-Yearly Meeting

With characteristic grace La Jolla Meeting, Calif., was host on Saturday and Sunday, November 11 and 12, 1961, to the fifth session of the Southern California Half-Yearly Meeting. Some 150 delegates, interested Friends, attenders, and their families were present, representing ten Monthly Meetings, one Preparative Meeting, and one worship group.

Reports from Monthly Meetings indicated continued growth for most; several plans for new meeting houses; and new ways which Friends have found for meeting their own community needs, including study groups, college social groups, using meeting houses for day schools, and visitation to families of prisoners.

The question of joining the Southern California Council of Churches was re-evaluated and finally laid down, with the suggestion that the Peace Committee and proposed Social Order Committee consider observer status with the Council.

A review of the budget brought forth the decision to request Monthly Meetings to contribute 75 cents per adult member in order to defray the cost of Half-Yearly Meeting, estimated at \$300 for the ensuing year.

The slate of the Nominating Committee was approved: Clerk, Walt A. Raitt, Orange Grove Meeting; Assistant Clerk, Olivia Davis, La Jolla Meeting; Recording Clerk, Gretchen Tuthill, La Jolla Meeting. The Young Friends Nominating Committee reported its new officers, some of whom were introduced.

The Friends Retirement Association (under the care of Orange Grove Meeting) requested Monthly Meetings to appoint a liaison member and to consider cosponsorship of the organization.

A recorded minute of Riverside-Redlands Meeting was endorsed, requesting consideration of closer cooperation with California Yearly Meeting and with other organized bodies of Friends in America. The consensus was that this could be carried out through committees, particularly the Peace Committee, and on a people-to-people basis.

Two delegates to the Friends World Committee Conference in Africa spoke all too briefly on that remarkable experience, describing the hospitality, simplicity, natural dignity, and faith of their hosts, the enjoyment of singing together in different languages, and the zeal of the African Friends, "much like that of the early Christians."

Although there was not time for the completion of all business, the Meeting adjourned with a feeling of considerable enlightenment, accomplishment, and the hope that we will manage to complete our business at the sixth session on May 13, 1962.

MIRIAM K. SWIFT, Correspondent

A 1962 Gathering of Friends

George Fox early in his *Journal* mentions "divers meetings of Friends" gathered "to God's teachings, by His light, spirit and power. . . ."

The Continuing Committee on Greater Unity since its formation in 1958 has been concerned with bringing together "divers Meetings of Friends." This Committee, made up of representatives from Indiana Yearly Meeting, Friends General Conference, Ohio Yearly Meeting, Conservative, and Wilmington Yearly Meeting, Five Years, and the Lake Erie Association of Friends Meetings, is now sponsoring a 1962 Gathering of Friends.

The gathering is to be held August 9 to 12, 1962, at Quaker Haven, in northeastern Indiana. "A Living Witness" is the theme, around which will be developed topics related to Christian family life, the personal search, and the power of God for witness in the community. Morning worship-discussion groups and evening lectures will offer stimulus for discovery and sharing.

To encourage families to attend together, plans are being made for activities and recreation appealing to various age groups. Afternoons will be free for rest, swimming, and boating. The cost will be moderate.

The Committee hopes that this gathering will provide unique opportunities to all Friends in the Midwestern area for spiritual deepening combined with fellowship and relaxation.

Detailed programs will be available later. For information contact Isabel Bliss, General Chairman, at 6011 Theota Ave.

nue, Cleveland 29, Ohio, or the Midwest Office of the Friends World Committee, Marshall Sutton, Secretary, at Wilmington College, Wilmington, Ohio.

Letters to the Editor

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

I can understand Friends' concern for their friends and family which led them to build their shelter, but I cannot accept their reasoning. How long can anyone remain isolated underground either as a family or a community? I cannot in good conscience think of building shelters and spending billions for weapons when there are millions of human beings with little or no food, clothing, or shelter of any kind every day of their lives.

If war could concern only Russia and the U. S., perhaps we could rationalize a war; but we have not got the right to take the lives of the innocent people caught between, poison their animal life, their air, and their sea so that millions of people all over the world will suffer for our mistakes. God does not draw such lines in His creation as we do.

The more we seek to defend ourselves, the more likely war is to take place. How can armaments make the world disarm? If "mercy" killing is wrong and murder of an individual by an individual is wrong, so is murder of nation by nation.

Jesus said to love your neighbor—not just the man next door, nor even the Russians, but the least of these men on earth.

Stonington, Conn.

PATRICIA SMITH

Yours is a timely suggestion (January 15) that some Yearly Meetings "are likely to reconsider whether they wish to remain members of the World Council" (of Churches) in view of the narrower theological platform on which member churches must now stand. A "fellowship of churches which accepts our Lord Jesus Christ as God and Savior" (a perplexing acceptance for many a reverent but truth-seeking mind) has become a "fellowship of churches which confess" such Lordship. Thus Peter's simple affirmation, "Thou art the Messiah" (Mark 8:29), itself a daring assertion by one Jew of another, is brought closer to the dubious scriptural contrivance (Matthew 16:15-20) by which the Bishop of Rome supported his primacy in the race for position among the early Christian churches. To undergird this "confessional" relationship to the "Lord Jesus Christ as God and Savior," the Council at New Delhi added "according to the Scriptures and . . . to the glory of the one God, Father, Son and Holy Spirit." A home run for the Council, with every theological base touched, and creedal Christianity safe at home plate, Nicaea!

Is not the International Association for Liberal Christianity and Religious Freedom a fellowship seeking to carry light into the dark places of our world as Jesus sought to do in his? If Yearly Meetings of Friends are not yet ready for affiliation with IARF, perhaps Monthly Meetings will wish to become

members, following the leadership of Green Street Meeting, Germantown, Pa.

Tuckahoe, N. Y.

WALTER LUDWIG

As a member of the Friends Education Committee, I am interested in any proposed federal aid to elementary and secondary education. I believe that any aid given should (1) be given in such a way as not to invite restrictive federal control, and (2) be given in such a way that the traditional separation of church and state will be maintained.

I was recently impressed with the views of James Cox, Jr., of Rockville Centre, N. Y. A Catholic and a seminarian, he has protested against the *America* magazine statement that the President has walked softly "on so many fragile Protestant eggs." Instead, Mr. Cox says, the President has merely upheld the Constitution. "The separation of church and state," continues Mr. Cox, "as defined in the Constitution, has been one of the strong points in the growth of American Catholicism. In no other nation of the world has such dynamic and vigorous growth been seen. As proven only too vividly in the past, where governments subsidize church operations, a gradual decay soon sets in."

Lincoln University, Pa.

SAM BRADLEY

I am glad to read in your Editorial Comments of January 1, 1962, on "The Eichmann Trial" that "The case belongs in the domains of psychiatry and metaphysics." I find this relevant statement in the *New Republic* of January 1, 1962: "The absurd tales of the Jewish conspiracy, born in the fertile imaginations of a generation of anti-Semitic writers, thus bore their bloody fruit in the gas chambers of Auschwitz. Similar political fantasies, nourished by fear and bewilderment, are today widespread in America. Perhaps the most important lesson to be drawn from the Eichmann trial . . . is that such enticing absurdities, singularly resistant to reason, must always be taken seriously, never laughed off as the ephemeral productions of 'the lunatic fringe'" (page 5).

Does this not mean that now before it is too late we need to take more seriously the prevailing hate campaigns against the Communists? For example, see the column regarding the techniques of the Christian Anti-Communism Crusade in this same issue of the *New Republic* (page 2). In the November 4, 1961, issue of *The Nation*, pages 339 to 341, we learn of the well-financed program of this group and of its devices to influence elections not only in this country but recently in Japan and British Guiana. Friends are not immune to the fear and hatred engendered by this group, as well as by the John Birchers.

Medford, N. J.

LAURETTA J. EVANS

BIRTHS

CABLE—On January 14, to Carl C. and Jean Weand Cable, their third son, DOUGLAS WEAND CABLE, a birthright member of Norristown Monthly Meeting, Pa.

EDGERTON—On December 21, 1961, to Robert and Elizabeth

Edgerton, a son, ERIC FRANZ EDGERTON. The parents are members of Rochester Monthly Meeting, N. Y.

GUMMERE—On October 2, 1961, at Potsdam, N. Y., to Francis B., Jr., and Judith B. Gummere, a son, FRANCIS B. GUMMERE, III. The father is a member of Haverford Monthly Meeting, Pa.

HART—On November 21, 1961, to Stephen and Esther Stapler Hart of Newtown, Pa., a second daughter, SUSAN-ELISABETH HART, a member of Newtown Monthly Meeting, Pa.

KENYON—On October 26, 1961, to John and Jeanne Kenyon of Eugene, Oregon, a son, ALAN MAXWELL DAVID EMILE KENYON, a birthright member of Rochester Monthly Meeting, N. Y.

NICHOLSON—On January 1, to Francis Tim and Jean Michener Nicholson of Lansdowne, Pa., a second son and sixth child, DANIEL CHRISTOPHER NICHOLSON. The family are members of Lansdowne Meeting, Pa.

WARNER—On November 30, 1961, to Robert and Mary Lou Warner of Yellow Springs, Ohio, a daughter, DEBORAH MARIE WARNER, a birthright member of Rochester Monthly Meeting, N. Y.

MARRIAGE

WILDMAN-REEVE—On January 27, WILMA REEVE, member of Fairfield Meeting, Ind., Western Yearly Meeting, formerly Assistant Director of Public Libraries, Indianapolis, and ERNEST WILDMAN, member of West Richmond Meeting, Ind., Professor Emeritus, Earlham College. Their address is 2311 Test Road, Richmond, Ind.

DEATHS

COX—On December 31, 1961, at the Washington Hospital Center, Washington, D. C., LEWETTA COX, aged 83 years, a lifelong member of Alexandria Monthly Meeting, Va.

RAMLER—On January 12, Natalie Ramler, aged 74 years, a member of Amesbury Monthly Meeting, Mass.

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.)

FEBRUARY

16, 17—Presentation of the AFSC-sponsored drama, "Which Way the Wind?" at Quakertown, N. J., Meeting House, 8:30 p.m. Admission free, by reservation; please write Religious Society of Friends, Quakertown, N. J.

17—Calm Quarterly Meeting at Downingtown, Pa., 10 a.m. Lunch provided. Meeting on Worship and Ministry, 1:30 p.m. All invited.

17—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m.

17—Potomac Quarterly Meeting at the Friends Meeting of Washington, D. C., 2111 Florida Avenue, N.W., under the care of Adelphi Monthly Meeting. Morning, Ministry and Counsel followed by meeting for worship; lunch served by host Meeting; afternoon, business, conference session.

25—Warrington Quarterly Meeting at York, Pa., Meeting House, West Philadelphia Street. Ministry and Counsel followed by meeting for worship at 11 a.m.; lunch (beverage and dessert served by host Meeting); afternoon, business, conference session.

25—Talk at Woodstown, N. J., Meeting House, 7:30 p.m.: Edwin B. Bronner, Chairman of the Executive Committee of the Friends World Committee, American Section, "Triennial Sessions of the World Committee Held Last August in Kenya, East Africa," illustrated with colored slides.

MARCH

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

3—Nottingham Quarterly Meeting at Nottingham Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; lunch served by the host Meeting; business, followed by Conference session, at which Bliss Forbush will speak.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Jerome D. Frank, M.D., Professor of Psychiatry, Johns Hopkins University, writer, "Sanity and Survival: The Nonviolent Alternative in 1962."

9 to 11—Southeastern Friends Conference at the Friends Meeting, 316 East Marks Street, Orlando, Fla.

10—Philadelphia Quarterly Meeting at 47 West Coulter Street, Germantown, Pa., 5 p.m.

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

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

11—Baltimore Quarterly Meeting at Baltimore (Stony Run) Meeting House, 5116 North Charles Street. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch served by host Meeting; business, followed by Conference session: E. Raymond Wilson, Executive Secretary Emeritus of the Friends Committee on National Legislation.

14—Quiet Day at Pendle Hill, Wallingford, Pa., 9:30 a.m. to 2:30 p.m. Elizabeth Furnas, leader. No reservations required.

Coming: March 22 to 28, Philadelphia Yearly Meeting at 4th and Arch Streets, Philadelphia, 10 a.m., 2 p.m., and 7 p.m.

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 8-8073.

CALIFORNIA

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 4-7439.

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

PALO ALTO—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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.

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.

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 8-8629.

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 8. Phone DR 3-7086. 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. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

OAK PARK (suburban Chicago)—11 a.m., YMCA, 255 S. Marion, south from Marion sta., of Lake St., El. Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

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—Lanthon 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.

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.

WESTPORT—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone; MErcury 6-2044.

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

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren Clerk, 913 Rivard, Grasse Pointe, Mich.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 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 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., 1272 Delaware Ave.; phone TX 2-8645.

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

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
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, Adolphe 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 FR 5-5949.

DURHAM—Meeting for worship and First-day school, 11 a.m., Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

OHIO

E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln 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.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-7-4615.

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, 4003 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 8-6418.

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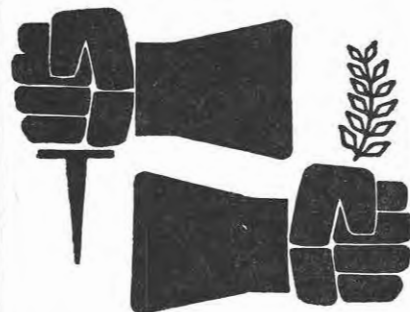
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