

FRIENDS JOURNAL

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*H*AVING taken God-like power, we must seek in ourselves the responsibility and the wisdom we once prayed some deity might have. Man himself has become our greatest hazard and our only hope.

—JOHN STEINBECK

Exploring Inner Space

. *by G. M. Smith*

Ecumenically Speaking

. *by Dean Freiday*

Did Quakers Alter Nursery Rhymes?

. *by Maurice A. Mook*

The Communist and I

. *by J. Stuart Innerst*

Letter from the Past — AFSC in Algeria

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Contents

	Page
Under the Red and Black Star	50
Editorial Comments	51
Exploring Inner Space—G. M. Smith	52
On Variations Among Friends—Barbara Milford	54
Ecumenically Speaking—Dean Freiday	55
Hands—John M. Roberts	57
A Laboratory for Slaughter—Warren Griffiths	57
Tuesday's Market—Bronson P. Clark	58
Did Quakers Alter Nursery Rhymes?—Maurice A. Mook	59
The Communist and I—J. Stuart Innerst	60
Prayer for a Winter Night (poem)—Alice M. Swaim	61
An Act of Conscience—Letter from the Past	62
Books	63
Friends and Their Friends	64
Letters to the Editor	66



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

"You Have Given Us Back Half Our Lives"

THE darkness that falls so suddenly in the Middle East had descended upon the village. As the AFSC group approached the sheik's hut, the village Bedouins lighted their way with torches. Inside the hut they joined those already gathered in the dim light of a kerosene lamp hanging from the ridgepole. Villagers continued to come, bowing silently at the door to the assembled company. Except for the men's long-barreled guns it might have been a setting in Biblical times. At the belts of their flowing robes they wore magnificent silver-chased knives. These were more a status symbol, however, than for use in their no-longer-nomadic lives.

As Colin Bell, executive secretary of the American Friends Service Committee, sat in the circle of Bedouins he thought that their way of life had become like the dinosaur's. No longer could they exist as nomads and by raiding the cultivators, which was their former pattern. The cultivator could adapt to the twentieth century; his son had been educated; the once powerful Bedouin was now at the bottom.

These people who must learn how to live in today's world are eager to be shown the way. At the request of the Jordanian government two AFSC workers, Andrew Baird (a member of Ithaca, N. Y., Meeting) and Ralph Johnson, are helping these once-nomadic people to form cooperatives for the herding and shearing of sheep, the sale of wool, and the establishment of credit.

Sitting in the village hut with these two Quaker workers and the Bedouins, Colin Bell talked with the sheik through an interpreter. When they spoke about why the Quakers were there the sheik said, "Before the Quakers came we used to know what to do with half our time, the months when we were with our flocks, but the other half of the year" (presumably the part formerly occupied by raiding their cultivator neighbors) "we did not know what to do. Now you have come, every morning as the sun comes up we know of something to be done, so I say to you the Quakers have given us back half our lives."

*I sought my soul,
But my soul I could not see.
I sought my God,
But my God eluded me.
I sought my brother,
And I found all three.*

—AUTHOR UNKNOWN

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Editorial Comments

"Not Yet Pure Enough"

LET US consider James Meredith and how much *we* have done to mitigate the horror of his ordeal at the University of Mississippi. Consider Friends' peace testimony and how much we have or have not done to implement it. Consider Friends' testimonies on simplicity, temperance, social concern, and the sacramental nature of all life as manifested in our own daily living.

Then consider the following letter, addressed to the *FRIENDS JOURNAL*: "I hope in some future issue there will be an article dealing with attenders who are timid about seeking membership because they feel, as I do, that I am not yet pure enough in heart or action."

There are few Friends who will not feel humble and unworthy after weighing that.

As for the timid attenders, our memory of the Arthurian legends is not too clear, but we think we are right in recalling that it was only the most modest and, in a sense, most timid of the knights who had sufficient purity and spiritual power to be able to see the Holy Grail.

The Days of Our Years

With almost every book publisher these days apparently feeling obligated to issue new versions of the Bible (Bibles for teen agers, Bibles for children, Bibles for adults who equate archaic phraseology with last year's clothing fashions), is it too much to hope that before long someone will issue a Bible in which the ninetyeth Psalm's tenth verse has been either deleted or altered? However youthful we may feel, none of us is quite immune to that time-sanctioned voice of doom intoning "The days of our years are three-score years and ten." Science may make incredible advances, insurance companies' life-expectancy tables may alter phenomenally, yet still we are haunted—often harmfully haunted—by the millenniums-old three-score-and-ten dictum.

Typical of this pervasiveness is the lamentation we heard the other day from an extremely useful Friend who was suffering from a severe case of birthday panic, a malady familiar to practically everyone past twenty-five. His panic was far worse this time than usual, however, for the birthday he had just passed was his seven-

tieth. "I can't get used to the idea," he muttered. "I'm old. My life's almost over."

"You don't *look* old," we demurred, "and you don't *act* old. Do you *feel* old?"

"No, I can't say I do. But seventy! That's *old*!"

His obvious distress set us to meditating on the immensely valuable role played in the Society of Friends by persons past seventy—often long past seventy. To name names would be unwise, but certainly many a Meeting, many a committee, many a conference would be woefully the poorer without the vigorous participation of those who are busily demonstrating the fallacy of the psalmist's "three-score-and-ten" decree. This is all to the good except for the fact that there must be any number of others whose seventy-plus years are less happy and productive than they might be because of the persistent psychological shadow cast upon them by that Biblical pronouncement.

As a public service, will someone please organize a Society for Revision of the Ninetieth Psalm?

Volcanoes Can't Be Torn Down

Who has not been moved to sympathy by the plight of the Tristan da Cunjans who, forced by volcanic eruptions late in 1961 to flee to England from their lonely island in the South Atlantic, have now voted overwhelmingly to return to Tristan, preferring to take their chances with volcanoes rather than with the "advantages" of modern civilization?

Probably nothing symbolizes more effectively the aspects of our civilization that trouble the simple-living islanders than does a cartoon published not long ago in *The Wall Street Journal*. It shows construction workers busily erecting the framework of a tall steel structure, to the hoardings of which is affixed a large sign, reading: "12-Story Apartment Building Being Erected on this Site Will Be Torn Down upon Completion for 37-Story Office Structure."

No wonder the Tristan da Cunjans complain that in London (fortunately they have not seen New York) a man has no time to come to grips with his soul!

F. W. B.

Exploring Inner Space

By G. M. SMITH

MANY who go to the seashore are content to sit on the sand and gaze at the water. Some take off shoes and socks and wade along the beach. Others go in waist-deep and splash around. Only a few venture to swim beyond the breakers. Religion and the seashore have much in common. In religion, many are content to be passive spectators, surveying the spiritual scene from a comfortable vantage point untouched by the living waters. Others may wet a toe experimentally or go in up to their ankles. Not many risk the total involvement of venturing into the deeps.

Going to the shore illustrates degrees of adventurousness in the religious quest. Another important quality, dedication, is better illustrated by the performing arts. The ballet dancer or the concert pianist starts his career as a young child. He studies and practices interminably. From teens to retirement he lives under the most rigorous self-discipline, spending most of his waking hours in training.

Real praying requires venturesomeness. Like ballet dancing or music, it also demands dedication, discipline, and practice. Just as the dancer studies with a ballet master and the concert pianist with a master pianist, the person who aims for the fullest development of his prayer life would do well to seek the guidance of those who have achieved some degree of mastery in this sphere. We have a good precedent in the disciples of Jesus. As Helen G. Hole asks in *Prayer, the Cornerstone* (Pendle Hill Pamphlet 123), why should we expect to be able to pray without learning how and without practicing? She also notes that we must learn from the experiences of those who, over the centuries, have walked with God.

At one time, the need for inspired instruction in prayer was more universally recognized. The office of "spiritual director" was not uncommon in Medieval Europe. Perhaps this may be why it was that spiritual giants arose out of the depths of that stagnant period we refer to as the "Dark Ages." Under wise direction, the life of the spirit can flower in most unfavorable circumstances.

The trend in the West since the Renaissance has been one of growing emphasis on the material side of life. Today men seldom seek and even less frequently achieve profound religious experiences. The spiritual

director has become a rarity or has disappeared altogether from the religious scene. Thus the West lacks a continuous tradition of deep concern with prayer, meditation, and the life of the spirit. Early Friends, of course, knew the life of the spirit from an intimate personal experience so intense that it sometimes caused them to shiver and quake physically. Friends today, however, seldom seem able to recapture this degree of intensity.

Apparently the East, unlike the West, never devalued the life of the spirit. (Only now is the postwar impact of Western culture beginning to undermine it). The office of spiritual director is still well known and respected. Interested Westerners, noting the availability of spiritual guides in the East, have suggested that here is an opportunity for a kind of reverse lend-lease, through which these guides could help us to regain our long-lost proficiency in spiritual seeking.

An attempt in this direction was made last summer when a group of about forty, Friends and non-Friends, gathered at Pendle Hill, Wallingford, Pa., for a five-day retreat (or *sesshin*) under the guidance of an eminent Japanese Zen Buddhist teacher, Yasutani Hakuun Roshi. (This retreat was not sponsored by Pendle Hill and had no official connection with any Friends' organization.) Meditation began daily at 4:30 a.m. and continued until after 9 p.m., with only short breaks for meals, instructions, and individual consultations with the *roshi*. Except for his brief lectures and the private interviews, silence was maintained at all times.

When the participants really began to meditate with their whole beings, things happened. The effort was enough to drench one with perspiration, even though he was sitting motionless and the evenings were cool. Like the early Friends, some trembled and quaked. One fainted briefly. In the closing moments of the retreat, two participants experienced what the Japanese called *kensho* or *satori*, most often translated as "enlightenment." Westerners might call it "entering the Kingdom of Heaven." So deep a spiritual experience defies definition or description. We can only say that it amounts to a rebirth, an emancipation of one's mind, and a seeing for the first time into one's own true nature and into the ultimate nature of the universe.

The retreat offered no opportunity for reflection or speculation on these matters. It demanded concentrated effort, and its full significance crept into awareness only in retrospect. First, there was the realization that history

G. M. Smith, an engineer who is now working for his doctorate in psychology, was associated for several years with the Friends Work Room in New York. He is a member of the Wider Quaker Fellowship and the Friends Conference on Religion and Psychology.

has not exaggerated the religious experiences attributed to the early Friends and to certain of the still earlier Catholic mystics. Moreover, such experiences are just as likely to come to contemporary man if he is sufficiently dedicated in his seeking.

Second, all who—successfully or unsuccessfully—have sought entrance to the Kingdom of Heaven should agree with Jesus that the gate is narrow and not easily found. An anonymous English mystic sees the way barred by what he calls the “cloud of unknowing.” But once a person has found and passed through the gate or penetrated the cloud, he is spiritually transformed. Those who have had profound religious experiences like *kensho*, or whose lives have been touched by one who has had such experience, can affirm that the Kingdom of Heaven is within.

Third, what constitutes a deeply religious life appears to be something well beyond regular attendance at meeting, grace at mealtimes, devotional readings, or charitable works. Commendable as all these things are, they seldom seem to produce a profound spiritual transformation. Such a transformation apparently is more apt to be brought about by the higher levels of prayer and by meditation.

Fourth, there appear to be limits to the effectiveness of the do-it-yourself approach to religion. The aspiration of climbing the Golden Stairs on do-it-yourself golden slippers is not too likely to be fulfilled. Friends rightly hold that the individual seeker can find his own spiritual way without following dogmas or turning to priestly intermediaries, but the way is long, our time here is relatively limited, and it would be folly to spurn all assistance. On the road to spiritual development most of us apparently need assistance in two forms: guidance (as already mentioned) and companionship. If ten people pray and meditate together with all their might, each by his own effort somehow contributes to a more favorable spiritual climate for the efforts of the others. The joint endeavor also kindles a spirit of *agape* (brotherly love) and *koinonia* (communion, fellowship), one of the outstanding characteristics of the early Christian church and a source of its strength.

Fifth, exploring “inner space” or the “beyond within” appears to be no armchair diversion for the timorous. It takes uncommon audacity to venture into the unknown. Outer space has captured the public fancy, but probing the beyond within is just as daring a pursuit as piloting a space ship, with as many rigors, demanding every ounce of a person’s courage, skill, and determination. Fortitude is needed, too, for meeting the derision of the many people who reject the whole idea of the deep inner life. Ridicule and belittlement are the nor-

mal expressions of an unconscious dread these people have of anything mysterious, non-quantifiable, nonlogical, and largely unknowable.

Sixth, spiritual adventure beckons to all who have the mettle. You don’t have to be a healthy, handsome male specimen between 30 and 40, like the astronauts. Inner space can be explored by teenagers and octogenarians of both sexes, affluent or impecunious, simple or sophisticated, invalids as well as athletes.

Seventh, churches do not seem ready to support the exploration of inner space. Protestants, according to critics within and outside their ranks, are too often absorbed in the worship of what is comfortable and conforming. The Catholic church, too, seems disinclined to encourage development of the life of the spirit—except perhaps in some of the cloistered orders.

To some extent, at least, Friends have resisted the seductive power of things-as-they-are. Furthermore, they are no strangers to silent worship and meditation. Thus they would seem better qualified than many religious groups to lead in the exploration of inner space. The responsibility would appear to fall upon Religious Education or First-Day School Committees to encourage adventurous spirits within the Meetings by offering adult classes and by providing proper instruction.

If we were willing to be unconventional, we could obtain qualified teachers or spiritual directors to help us rediscover what we have lost by decades of neglect. We could send promising Friends to Japan for training, or import a *roshi* or two to help Friends get started here. Friends have worked with different faiths before, but on a basis of giving assistance to others. Whether they could bring themselves to accept instruction from others is a big question. Magnanimity is a much easier virtue than humility. If precedence is any help, the answer to this question can be found right in the First-Day School. In the lower grades, at least, Friends have not been afraid to borrow from other faiths. For example, a great many Meetings rely quite heavily on religious education material published by the Unitarians.

Another equally big question is whether religious training by qualified spiritual directors would be contrary to the practice of Friends and Friendly emphasis on the highly individual nature of spiritual searching. The answer should be a categorical no. The search for the Kingdom of Heaven is an intensely personal affair. Each man’s path is unique. For him, the path which led another to the goal and the path prescribed by dogma are both dead ends. The qualified teacher cannot do your seeking for you or even point out your particular path, but he can aid you to move forward along it. In your prayer and meditation he can help you in matters

of posture and breathing, counsel you on dealing with distracting thoughts or hallucinations, suggest ways to combat fatigue and discouragement. His advice will minimize blunders, lost time, and wasted effort, increasing your chances of reaching your goal within the span of years allotted to you.

Lives rooted in prayer (as Helen Hole says in her Pendle Hill pamphlet) are necessary for any vital, powerful meeting for worship. Intensive spiritual training by even a fraction of the membership should bring endless benefits to the Meeting as a whole. Two or three seasoned explorers of inner space should be enough to infuse new life into the most somnolent of Meetings and give the rest of the members a revived sense of direction, an exciting feeling of expectancy, of being very much closer than ever before to the Living God.

On Variations Among Friends

By BARBARA MILFORD

AS a participant in the Young Friends Committee of North America intervisitation among evangelical Friends in Oregon and California Yearly Meetings last summer and as an attender of Pacific Yearly Meeting, I found myself in the rather uncommon position of sharing deep Christian fellowship with both evangelical and liberal Friends, and I discovered that often I was telling one about his home-town neighbor of the other camp. Why is there this lack of communication?

Let me describe an evangelical Friend, using some of his own terminology. He is someone who has been saved; that is, he has personally accepted the redemptive gift of the Lord through His Son, Jesus Christ, and has received the blessing of the presence of the Holy Spirit. He turns to the scriptures for God's word and believes that life can be led in accordance with God's will as it is revealed in scripture. The Bible is divinely inspired. His form of worship is much like any evangelical Protestant church service. To him the important Friends' testimonies are the ones concerning spiritual communion and baptism. Many evangelical Friends are convinced that the Christian life compels pacifism.

The liberal Friend may be described as one who believes in the concept of "that of God in every man"; who sees the good and evil in mankind and tries to improve his condition by relating through love to the good; who seeks God's will as it is revealed directly; and who looks

toward the Bible for religious inspiration much as he would look toward other religious writings. Quite often deeply involved in social concerns, he appreciates a mystical approach to religion through the unprogrammed meeting for worship. The "humanitarian liberal" sees Jesus as a great prophet and example.

The theological concepts of these extremes seem diametrically opposed. On the one hand, one *cannot* save himself or rise above his sinful nature on his own power; and, on the other, through love he *can*. Between these extremes lie the majority of Friends throughout the country. The uniqueness of the West Coast Friends is that most of them are at one of these two poles.

The central life of Quakerism is the spirit of Christ, the presence in the midst, the living water; it is to this point that our whole beings are focused, and it is from it that we acquire our direction and dynamic. It is this spirit that we seek to have invade us, that we turn toward wholly and without compromise in carrying out the work of the Master, realizing that our own resources are inadequate.

Have Friends not indulged a bit too much in the self-defeating game of judging and condemning one another on peripheral practices, and then forgotten to meet together in the Divine Presence? With a realization of this center to our being as a religious society, can we not know one another across the barriers of pastoral-unprogrammed, liberal-evangelical, worldly-unworldly divisions? Can we not seek the truth together?

We found evangelical Friends to have a zeal and a persuasive spirit that certainly must be comparable to that of the early Friends. They have been severely judged and ridiculed in the past. It appears to me that we have the responsibility for seeking to understand their position, whether or not we agree with it, and trying to find out how the Lord may be using them in His work. The method and even the apparent content may be different from that to which we are accustomed, but we all need to remain aware that we are unable to comprehend fully how the Kingdom of God is brought about. While "quietist" Friends find their role in social action, evangelical Friends assume the responsibility for bringing about spiritual revival. As Friends, we have differing yet interdependent functions that complement one another. Therefore, let us be slow to judge that which is unfamiliar.

What doctrines students take from their teachers are of little consequence provided they catch from them the living, philosophic attitude of mind, the independent, personal look at all the data of life, and the eagerness to harmonize them.

—WILLIAM JAMES

Barbara Milford, a member of Reading (Pa.) Meeting, is a graduate student at the University of Pennsylvania and is on the staff of Friends Suburban Housing. This article is a condensation of one she wrote for *The Young Friend*, organ of the Young Friends Committee of North America, of which she is recording clerk.

Ecumenically Speaking

By DEAN FREIDAY

ALTHOUGH the Third Assembly of the World Council of Churches occurred over a year ago, its accomplishments were spectacular enough to be of permanent interest. They brought about changes in the complexion of that organization whose implications for Friends ought to be weighed along with those of the ecumenical movement in general.

The sense of mission that is inseparable from the urge for unity was emphasized by uniting the International Missionary Council, actually the parent of the ecumenical movement, with the World Council of Churches.

The numerical majority of the membership of the WCC shifted to the non-Roman "catholic" side with the admission of the Orthodox Church of Russia, representing about fifty million Christians. More than half of the WCC's membership is now Eastern Orthodox, and when the churches which emphasize the "catholic" viewpoint are added (the Old Catholic, Anglican, and Lutheran groupings) the "catholic" emphasis is indeed heavy.

Nonetheless, the door at the opposite end of the Christian spectrum was opened with the admission of two Chilean churches representing the first of the Pentecostal wing to join.

While taking such significant steps to broaden the scope of its membership, the WCC altered its statement of the basis of membership into a more creedal form. That Friends are not alone in their objection to this is evidenced by Kyle Haselden's comment some months ago in the *Christian Century*:

The more elaborate the basis becomes, the more exclusive the council will be. The debate will continue until a basis is drawn up which commends itself to the consciences of all the member churches, a basis which does not depend upon linguistic universal joints that turn shared words into varied and contradictory meanings, a basis which is scriptural, minimal, and inclusive.

In the light of these changes, what should be the future relationship of Friends to the WCC and other phases of the ecumenical movement?

It is the writer's reasoned judgment that Friends definitely belong in both the WCC and other phases of the ecumenical movement. In fact, it would be tragic if

Dean Freiday of Shrewsbury (N.J.) Meeting is a member of the Interfaith Committee of New York Yearly Meeting and of the Christian Unity Committee of Friends General Conference. He will be an alternate to the World Conference on Faith and Order at Montreal this July.

Friends were to renounce the side of their faith which often makes it necessary to classify them as a movement rather than a sect—their seed influence.

In spite of the tremendous pressures in the direction of creedal, liturgical, and traditional Christianity which exist in the WCC, the Holy Spirit is very much at work in its activities, bringing amazingly constructive solutions to intricate problems. Paradoxically, it is quite possible that the ultimate position in many areas of doctrine may be similar to that of Quakerism. Take, for example, baptism, where there are such numerous variations in the manner of the administration of the outward rite and such deep difference over its significance, although all are united in emphasizing the importance of baptism of the Spirit.

In the case of the other "sacrament" which most Protestants recognize variously as the Eucharist, Communion, Lord's Supper, or Love Feast, there are almost as many interpretations. Some churches consider this celebration a sacrament, others a remembrance or memorial, and still others a ritual or a fellowship supper.

It should be remembered that the WCC does not exist to evolve into a superchurch, but merely to provide a means for confrontation and study in areas of doctrine and for common action on common problems. The whole technique is to face frankly an area of tension in which greater unity is desired and to find a basis for the maximum enlargement of views in a solution that represents no sacrifice of Biblically and historically sound convictions. The unity that is achieved finds its expression not in the WCC but elsewhere in cooperative action or mergers between denominations.

Bearing this in mind, Friends ought to be seeking broader fraternal ties, whether or not these might lead to ultimate danger. The Church of the Brethren, for example, is eager for unity discussions. We ought also to be seeking closer fellowship with the Mennonites and greater cooperation among all the Historic Peace Churches, as well as other less-creedal, less-liturgical groups, such as the Baptists.

It is not yet clear whether the ultimate pattern of unity will be a broad single church or several groups of "look-alike" churches. In the latter case it would be well to have potential partners ready and not to forget that some are already disappearing into groupings that are less congenial from our point of view.

Over two years Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, supported by Bishop

James A. Pike of the Protestant Episcopal Church, suggested that the Presbyterian, Protestant Episcopal, and Methodist Churches, together with the United Church of Christ, be united in a church that would combine the marks both of the Catholic Churches and of the Reformation heritage. If the Blake-Pike proposal should succeed and a church emerge which is at once "truly catholic, truly reformed, and truly evangelical," Friends might find it very difficult to locate a proper place in the scheme of things.

Would we become a lay order, attached to such a church?

Would we merge into such a church and lose our identity completely?

Would we remain outside and aloof and become an increasingly separate and ever-smaller eddy aside from the main streams of Christianity?

While the Blake-Pike proposal seems impossibly broad at first glance, an examination of the Anglican Communion and its American member, the Protestant Episcopal Church, shows that to a surprising extent they are living demonstrations of its practicality, for both lack only the extremes of evangelicalism to be "truly catholic, truly reformed, and truly evangelical."

There are two other aspects of the World Council of Churches that are of interest to Friends: its attitude toward Rome and its nearly global multiracial nature.

Attitude Toward Rome

Even before the enlargement of the Eastern Orthodox membership, the WCC was not a "coagulation of Protestant bodies in order to have a fight" (as a Scottish commentator put it) with Roman Catholicism. The member churches with the bitterest memories of Roman persecution—the Eastern Orthodox group—have, from the very first stages of the WCC, maintained a loving and a mediating spirit toward Rome. They also were loyal to the Protestant group when Rome attempted to woo them away from the WCC while they were still a minority in what was then a predominantly Protestant body. They truly cherish a hope of ultimate reunion for all Christianity.

Although the Roman church still maintains that the only possible basis for a reunion is a return of the "separated brethren" to the "one true church," she has unbent amazingly and increasingly during the last several decades. The whole galaxy of Roman Catholic publications—books, magazines, weekly and daily papers, religious and theological journals at all levels of laity and professionalism—has devoted innumerable and extremely frank considerations to the topic of Christian unity. For the first time, the church seeks not only to inform the

average Catholic of the beliefs of his non-Catholic neighbors but to foster an air of equal partnership and respect.

Creative solutions are being sought on the Catholic "side," particularly for that most troublesome although relatively recent doctrine of the infallibility of the Pope which dates from the previous ecumenical council, held in 1869-70. It was a Roman Catholic priest who described this doctrine as "the watershed between Roman Catholicism and Protestantism." Hans Küna, a Swiss Catholic theologian, has pointed out, however, that the Pope, in his role as a "good shepherd" in performing acts of charity and serving as the patron of good works, and as a clear spokesman for Christianity as opposed to secularism or atheism, is to a surprising degree accepted in these fields as Christ's vicar on earth for all Christians.

The second section of the Vatican Council next fall may determine whether Catholic-Protestant dialogue will broaden or narrow during the coming years. Apparent Catholic inconsistencies in attitude and action may be merely the result of the nearsightedness which we all possess in religious matters rather than the deliberate fostering, by some, of a church policy which cynically believes that there will be no mass reunion, but that the current publicity on unity may be utilized to gain additional individual converts to Catholicism.

Christians in general are in a somewhat similar seemingly inconsistent position when they are confronted with other world religions. Here they find it necessary, at one and the same time, to maintain that Jesus Christ is *the* light of the world, not one of several lights, and yet to be ready to yield on the purely cultural matters that can be such an unintentional affront to nonbelievers. Christ's superiority does not mean white superiority nor Western superiority.

"Colorless" Christianity

This is the second aspect of the WCC that is of particular interest to Friends. Christianity is "colorless"—not in the worst, but in the very best sense of the word—when truly world-wide in its representation. Much of the necessary cultural adaptation already has taken place in some part of the world Christian family, and it can be shared more widely through a body like the WCC. Christianity in native African garb can effectively confront reawakened Hinduism or Mohammedanism in Africa. Conversely, the Church of South India can provide an inspiring example to American Christians of a Christian unity broad enough for even the Quaker spirit, if the writings of Paul Devanandan of that church are representative.

Certainly if a small minority of Christians in India can achieve a unity and witness which has inspired the

world, Quakers and others ought to be able to find common ground in their national and local councils of churches in America. Where Quakers have quietly and cooperatively witnessed to their beliefs in church councils they have found many helping and strengthening hands and have been given a voice out of all proportion to their numbers.

Where this has not been so, let us examine ourselves for the Ranter spirit. (Ranters, a group contemporary with early Friends, were extremely critical of all points of view differing from their own.) Possibly, we have been overcritical or overvocal or as intolerant of others' views as we may suspect them of being toward ours. We have always believed that truth carries its own authority, and consistent witness carried forth with equal parts of fortitude and humility usually proves that the truth is finally accepted and acted upon by all.

Quakerism frequently has been able to supply a seed influence in faiths widely separate from its own and to provide a reconciling spirit in vastly different circumstances because of readiness to listen before answering that of God to be found there. Will we deprive ourselves of an opportunity to provide this seeding among those so closely related to us, our fellow Christians, because we insist on emphasizing our differences, rather than our kinship?

Hands

By JOHN M. ROBERTS

THE hands are always busy. They never stop creating, building, and designing. Some are white, some black. There are clean, delicate hands and hands dirtied by toil and sweat. They are young and old, smooth and gnarled.

The hands are never idle. First they take a new-born world and chip a flint. They hew an axe and grip it.

Now they push in unison. Ever so slowly a boulder moves, then more move until the hands have created protection. The hands are chipping a mural in a granite wall. The hunt, the days, the nights—all to be recorded.

The hands move faster now. Soon they grip iron, steel, and wood. They fashion cloth. They make clothes, grip the reins of an animal. Now they defend a lofty stone fortress.

But the hands are still creative, too. See them constructing an altar to their Greatest One.

Now look for a last time at the hands. They make bombs and spikes and wounds beyond healing. They make hate and fear, distrust and shame. The shame is yours and ours. For they are your and our hands.

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A Laboratory for Slaughter

By WARREN GRIFFITHS

SOME weeks ago the *Wall Street Journal* printed a striking article on how certain "Pentagon experts" are making use of the fighting in Vietnam as a laboratory for the testing of tactics and new weapons. Daily reports are made, the article tells us, on "everything from the proper way to arm a helicopter to the best method for dive bombers to drop tanks of flaming napalm through the heavy ceiling of jungle tree tops." In good proving-ground technique, some Vietnamese units have been issued "experimental hip-pocket-size flame throwers." Experts apparently are furiously taking notes on these and other operations.

We are told that "The learning opportunity is considered so valuable" that military personnel are being sent in shifts, some with no other assignment than "to look, learn, and then take their observations back to training camps in the U.S."

One pilot is quoted as saying that "This is the only chance for a young officer to fly in what amounts to combat," while the article notes that a "steady stream" of Air Force personnel go to Vietnam to get a taste of flying under rather primitive conditions "and occasionally being shot at." The latter experience seems to be a particularly delightful by-product of the fighting.

What are the results of this clinical observation? "We're pretty happy with the way it's been going," says an Army ordnance expert, leafing through a sheaf of battle reports."

Those of us old enough to remember the Spanish Civil War may recall our revulsion then at reports that certain major powers, notably Germany, were testing the effectiveness of their weapons and planes on living targets. The situation in Vietnam may not be comparable, but (if we are to believe the *Wall Street Journal's* article) it is ominously close to being so.

Should we be shocked at this frank description of the use of the struggle in Vietnam as a laboratory experiment in tactics and weaponry? Possibly not, in view of other developments in recent years, yet there is a natural reaction at every new revelation of the brutalization of our culture. Maybe "brutalization" is too harsh a word, but on the other hand maybe it is not strong enough to describe what happens to a civilization when it seems to welcome a civil war elsewhere as an opportunity to test the effectiveness of its weapons.

Our attention in recent years has been centered on

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the terror weapons and their missile-delivery systems. We have been concerned with the repeated and almost casual mention in some circles of the millions of persons likely to be killed in nuclear attacks, and possibly we have been shocked at the tendency to think of casualties as things or statistics, rather than as human beings. We have watched with some resignation those horrible additions to our vocabulary like "mega-deaths" and "Operation Gabriel." Now with the use of living targets for weapons experimentation we may be reaching the point of total callousness or total brutalization.

Tuesday's Market

By BRONSON P. CLARK

THE drive north along the western frontier of Algeria coincides with the French "Maurice Line," composed of several rows of barbed wire (some electrified) reinforced by French forts and patrolled by French tanks.

Traveling toward the AFSC and British Friends Service Council's Quaker Community Center at Souk-el-Tleta (meaning "Tuesday's Market"), one is duly impressed with the mass of wire, the empty forts, and the "cleared" area ahead of the wire where no building remains intact. The farther north one goes the more hilly it becomes, and in the valleys and ravines it is no longer several rows of wire, but acres of it. At one point I counted forty lines, and this was in just one set of rows, of which in most places there are three.

Plowing is going ahead, often right along the wire. Every now and then someone is badly injured as a mine explodes when he attempts to cross the wire. There are now fifty mine cases in the Tlemcen hospital.

As one comes up to a ridge giving a view of the Mediterranean, the white buildings around the former French fort of Souk-el-Tleta can be seen. However, it takes another thirty minutes of driving on the twisting road before the village is actually reached.

Souk-el-Tleta is the marketing and government center for a community of 7,500 people. When the community's president has had an especially bad day he is apt to insist that there are 10,000 needy people in his district. The people of Souk-el-Tleta formerly were either refugees who fled to Morocco or were villagers confined behind barbed wire under the guns of the fort on the hill.

It is a region of severe erosion, where wooden plows are employed to till a rapidly diminishing arable acreage. Goats and sheep range the hills, eating everything in sight; what is too tough for them is sought after by

women who carry on a continuous search for something to burn in their mud stoves. If a new way of agriculture does not come quickly to this stricken area even the minimum life now enjoyed will fail. With each rain the exposed earth is carved ever deeper as valuable life-giving topsoil is lost.

A population living at present on flour provided by the American government is planting every available inch of the vanishing soil. Living in mud and stone huts, the people exist somewhere in the eighth century. Illiteracy is almost total. With 80 per cent of the children receiving no schooling, and with many of the adult males dead in the war, life is not easy. Almost 75 per cent of the community's population is under the age of twenty—a grim reminder of the cost of war.

This, then, is the setting for the first Quaker Center in Algeria.

Souk-el-Tleta's problems are being attacked on a broad front. Formerly devoid of medical assistance, the community now has a clinic operated by a Quaker nurse, who is starting to train two local people to work under her. A program of public health has started, with a regular class for women who come to the center. These classes will give information on proper ways to cook foods and on how to wash a baby, as well as on basic hygiene.

An agricultural expert has started a forage-crop experiment in an effort to demonstrate the possibility of growing food especially for goats and sheep, which supply the much-needed proteins without which the people cannot live. Controlled grazing is a "must" if the land is to be saved. A forage crop may not only produce a cash crop but also may start the long slow process of halting erosion.

Two community-development workers now operate schools teaching sewing, knitting, carpentry, and, in time, masonry. It might be said that, except for simple agricultural skills, the entire population is without some of the basic skills which we in the west have come to accept as ordinary. The "foyer," now equipped with Quaker sewing machines, and the "atelier" or workshop, with its tools, provide places where community or individual projects may be undertaken. In the workshop the repair of school benches is the first order of business. While the benches undergo repair, those who work on them will be handling a plane or saw for the first time.

In all of these programs, local people are being encouraged to participate. If they show talent they are taken on the staff, where it is expected that eventually they will become teachers as the Quaker workers devote less and less time to Souk-el-Tleta and more and more to the next center that will be started. In order to utilize Algerians who are now able to teach, the Quaker Com-

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munity Center staff live in the village for five days each week, returning to Quaker headquarters in Tlemcen only for weekends. This permits the center to hold on to Algerian teachers of sewing and knitting who will stay at Souk-el-Tleta only if the Quakers stay with them. Eventually, when leadership is trained, these already-trained Algerians can be used in other centers.

For winter use families of five or less at Souk-el-Tleta have received one blanket. Those who number more than five receive two blankets. When the wind drives the rain on the bare landscape, every gully runs brown toward the sea. As the long war which bled Algeria and France finally halted, so too must cease the "bleeding" of Algerian topsoil. In Souk-el-Tleta we have begun, spiritually and physically, a program of conservation.

Did Quakers Alter Nursery Rhymes?

By MAURICE A. MOOK

THAT most forms of folklore are subject to a wide range of variation is well known to folklorists, as well as to other observers of the oral expressions of a people. It is coming to be realized also that many of these forms have been intentionally altered, many taking the form of parody—one of the most penetrating kinds of criticism, as Huxley has reminded us. Nursery rhymes have been parodied in print for many years, and during the past fifteen years there have been published not only parodied proverbs, but also parodied scriptures, parodied hymns, and even parodied prayers.

It is surely unnecessary to remind Friends that every people has its folklore—and that Friends are no exception. Quakers, in fact, have highly regarded their folklore, although it usually goes by some other name. We have our favorite stories and anecdotes, and we have had a rhyme or two as well. We know how our stories vary in the telling, and, of course, they also vary through time, as well as across space.

A claim has been made that Friends at one time intentionally altered nursery rhymes in order to make them more acceptable for their children. I have seen only one published assertion of this claim, and I am wondering if it is true. It was made by V. Sackville-West, an author highly regarded for her honesty and probity, in her delightfully written *Nursery Rhymes*. This essay was published in London in 1947 in an edition limited to 550 copies, so it is seldom seen and not well known. I am wondering if Friends have seen it, and if they have any comment to offer concerning Miss Sackville-West's claim.

The author deals specifically with the well-known "Hey Diddle Diddle" jingle, but the implication of her remarks is that Quakers also altered other nursery rhymes "in the interest of truth" (although she does not use this fine old Friendly phrase). She does not specify what group of Friends did as she asserts, nor when they did it, but perhaps we may safely assume that she is referring to certain old-time British Friends. Her comment on "Hey Diddle Diddle" is that it is a "very peculiar jingle, very peculiar indeed, in fact nonsensical; and so the Quakers thought, for they tried to amend it. They tried to turn it into reasonable sense, which is the last thing that any child desires."

She then quotes part of the rhyme as "rearranged by the Quakers," as follows:

Hey diddle diddle,
The cat and the fiddle,
The cow jumped under the moon.
The little dog barked . . .

But, alas, she does not finish the rhyme as she claims Quakers would have changed it. May we suggest, however, that perhaps—

The little dog barked to see such sport,
And the dish stayed put with the spoon?

The verse is not rearranged, as we see; just a few words have been changed. But her point is, of course, that a cow could not jump over the moon, and to say so would be a falsehood; moreover, a dog cannot laugh, and to believe that one can is sheer fantasy. So Quakers changed the verse, lest their children be corrupted by fantasy and falsehood.

Miss Sackville-West's final comment is that "all the possible romance has been taken away (from the child) . . . The cow and the dish . . . they all lie dead, shot by the cold bullet of sense. They are no longer the warm, silly, nonsensical things that we quite unreasonably believed in, and loved, when we were young."

The moral-educational issue raised by Miss Sackville-West can be argued both ways. The issue is an old one, much older than poet Alfred Kreymborg's condemnation, published more than thirty years ago, of educators' interference with children's pleasure in Mother Goose. And there are doubtless Friends today who would feel disposed to reason one way or another on this issue.

But my present interest is not in whether such alteration of folkloristic forms is good or bad, but whether it ever in fact occurred among Friends, as Miss Sackville-West claims. Can Friends help with this problem? Several letters received last year from a well-known British Friend advise me that he had queried British Friends as to whether they had knowledge of Friends in Britain ever having altered nursery rhymes in order to make

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such rhymes more acceptable for their children. None of these British Friends knew of such a practice, former or present. His own opinion is that Friends may have selected certain rhymes for their children and rejected others, and that on occasion individual Friends may have altered certain words and lines. But he doubts that it ever was a common custom for Friends of the British Isles, as Miss Sackville-West claims.

Have American Friends ever known or heard of Quakers in this country having altered children's folklore forms in the interest of truth? It may be noted that to have done so would have been consistent with the historic Quaker testimony to tell the truth at all times and on all occasions. But did this apply to folklore? Must we deprive Quakers of the altered nursery rhyme that Miss Sackville-West has accorded them?

I cannot conclude this inquiry without repeating that children's rhymes do change, whether the parents do it or the children themselves. The latest revision I have heard is a strictly up-to-date one—obviously a product of our new Space Age. It alters the specific rhyme we are here considering, as follows:

Hey diddle, diddle,
The cat and the fiddle,
The cow jumped over the moon.
But the little dog laughed
To see the calf,
For *he'd* already *been there* at noon!

The Communist and I

By J. STUART INNERST

ON every hand I hear voices raised against the Communist. Day after day politicians, editors, commentators, clergymen hold him up as an object worthy only of fear and contempt. He and his cause are denounced as the principal evil of our time. He is looked upon as a threat to all that men hold high and holy.

To condemn him is to demonstrate one's patriotism and win the approval of the crowd. To see any good in him is to make one "suspect." To trust him is scorned as naive and perilous. To advocate coexistence with him is at best folly, at worst treason. To express one's self in occasional agreement with him invites the charge of being a fellow-traveler. In short, the Communist is regarded as a menace from which the world must be delivered at all costs.

I think I understand this attitude, but as a professed follower of Christ I am troubled by it. It raises a multitude of disturbing questions. How, I ask, can it be reconciled with Jesus' attitude toward evil men and his way of treating them? As I understand him, men are not to be feared and hated, no matter what label they bear. Fear

and hate build walls, and something there is in Jesus "that doesn't love a wall."

If I am to be true to the best I know, I must begin by seeing the Communist as a human being like myself, and what he is and does as an expression of his faith and practice. If he is difficult to understand, let me try all the more to understand him. If he seems unworthy of my confidence, let me not fail to be worthy of his. Let me nurture mutual trust by trusting him. I believe that he bears the image of God, as does every man, that he, too, has within him something of the "true light, which lighteth every man that cometh into the world."

God has not left Himself without a witness in the Communist world. I found Him in Communist Russia. I felt Him not only in the presence of the seeking worshippers of the Orthodox Church, not only in the lovely a cappella singing of Roman Catholics awaiting the hour of mass, not only in the warm fellowship and fervent spirit of the Baptists—I felt God also in the gracious spirit of my young Communist guide, who gladly offered to take me to the churches and reverently stood or sat by my side. I saw God in the friendly smiles of the teen-age girl, the boy of eight, the young man in his thirties who greeted me with flowers in the name of peace. I saw Him in the wistful faces of hundreds of peasants who lined the path to the ancient monastery of Zagorsk. I saw Him in the interpreters, in the hotel maids and waitresses, who for two weeks supplied with patience and kindness our every need. I saw Him in the young teacher who rose as I entered the subway train and offered me her seat because she could tell I was a stranger in her country. I saw God in the aged mother who embraced me, weeping for her five sons lost in the war, and pleading that I work for peace. I saw "that of God" in Russians everywhere. I am sobered as I wonder whether they saw "that of Him" in me.

Why did communism erupt in violent revolution within Christendom? Why? Like capitalism, communism is a symptom of something gone wrong deep down in the soul of Western man. Both are rooted in a crass materialism which has gripped modern man and perverted his view of the true purpose of life. To fight communism is but to fight a symptom while the disease rages on. The disease is secularism, as rampant in the United States as in Russia.

Communism came filling a vacuum which Russian

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Orthodox Christianity and the Christian church in general had failed to fill. It was concerned about the plight of the oppressed and the misery of the poor, for whom organized Christianity had shown too little compassion. It came seeking to build a new world by violence, when Christians who had been commissioned to build it by love had failed through apostasy and neglect. It called men to disciplined, adventurous living, while we within the church nestled in the ecclesiastical folds of comfort and safety first. In short, it is the answer that godless men gave to human problems which godly men were not sufficiently concerned about.

In 1918, we Americans first tried to crush the Communist by military might. When that failed, we isolated him behind mental barbed wire. For almost two decades we kept him there, contemptuously regarding him as a pariah among the peoples of the earth. We scorned and feared him because he posed a threat to our economic way of life and our brand of democracy, within which we were unwilling to recognize the seeds of decay. We were too absorbed in denouncing him to try to understand why he had come, or how to meet his challenge.

As he had hoped and labored for the demise of the capitalist system, so likewise, many among us hoped that he would be liquidated by a war in which, paradoxically, we did our utmost to create the very conditions on which he thrives. His perfidy was matched by ours, at Hiroshima, when we gave him proof that we were not to be trusted, because we felt that he, although an ally, could not be trusted with the secret of the atomic bomb.

What the Communist is today he is, not merely because of oppressive Czarist rule, or the writings of Marx, or the labors of Lenin, Stalin, Khrushchev, and Mao; he is what he is, in part, because of what my country and others have done to him.

My government may continue to regard him as a menace to be contained and destroyed. The church may see him chiefly as an enemy to be exposed and denounced. This leaves me uneasy, for I realize that my life is linked with that of every Communist. I cannot hold aloof from him and deny our common humanity.

I am aware that his hands are bloody; I wish I could feel that mine were clean. I can declare that he is evil, but can I claim that I am good? I am not deaf to the cries of the victims of his violent revolutions, nor am I blind to his brutal purges.

In fairness I must recognize that his inhumanity to man is not something new, nor has he a monopoly on it. It was all too common before he arrived on the world scene. Nor is it uncommon now among his enemies who denounce him for it. Was it not, in fact, "man's inhumanity to man" that led Marx to advocate violent revolution and Lenin to plot it? The Communist's ruthless-

ness in seeking his ends is but an extension of the cruelty Western man got himself involved in when he went forth to explore the planet from pole to pole and exploit its resources, material and human. Wage slavery, Negro slavery, colonialism, wars, violent revolution, genocide, slave labor camps—this is the fiendish record Western man has written as the devotee of the false gods of Possessions, Prestige, and Power. The sins of capitalism and communism alike I deplore and condemn.

The Communist and I have chanced to meet in the same moment of time. We have much more in common, both of good and of evil, than we are aware of. To hate each other is morally wrong. To fear and ostracize each other is stupid. To attempt to destroy each other is inhuman. Our destiny is bound up together.

I must believe that by the grace of God he and I can yet set our feet upon the path that leads to brotherhood and enduring peace. I cannot live in peace and security until he also does. I cannot be saved from the abyss of a nuclear war unless he also is. So let us cease fighting each other, and join hands in a crusade against our common enemies: poverty, hunger, ignorance, disease, and war. Only so shall we find the way to the good life which each in his own way seeks.

Prayer for a Winter Night

By ALICE M. SWAIM

Sleep soundly wherever you are tonight,
No nightmare disturb you, no restless dream;
Lie quiet until the first promise of light
Haloes your head with beneficent gleam.

May love surround you and peace flood your heart
With its warm, sweet tide to the innermost deeps;
Though you and your loved ones may now dwell apart,
You are safe with the One who never sleeps.

Slumber and rest though wild storm winds are blowing
Over the prairie and over the sea;
Stars in the sky or whiter stars snowing
Croon a familiar night blessing from me.

The best thing for disturbances of the spirit is to learn. That is the only thing that never fails. You may grow old and trembling, you may lie awake at nights listening to the disorder of your veins, you may miss your only love and lose your moneys to a monster, you may see the world about you devastated by evil lunatics, or know your honor trampled in the sewer of baser minds. There is only one thing for it then—to learn. Learn why the world wags, and what wags it. That is the only thing which the poor mind can never exhaust, never alienate, never be tortured by, never fear or distrust, and never dream of regretting. Look at what a lot of things there are to learn!

—T. H. WHITE

An Act of Conscience

Letter from the Past — 199

THERE are ancient papers and manuscript records of great interest in all the major repositories of old Quaker archives in America, including Providence, New York, Baltimore, and Guilford. Among the records in Philadelphia, however, is an item that has long intrigued me especially: a folio blankbook entitled "First-Days Meetings supplied by Friends in the Ministry in and about London, 1682." As early as 1670 the ministers of Friends in London compared notes each week as to where they intended to attend meeting the following First Day, and for nearly a century they kept a record of these decisions. The lists from 1699 to 1793 are at the library of Friends House in London. Evidently this volume, covering all of 1683 and a few weeks before and after, was the first continuous record so kept. So, at least, I infer from a dated notation, "G.F. seeing this book approved of it and ordered it kept as a record."

For each First Day the scribe drew a grid with squares for each of ten or twelve local meetings, both morning and afternoon. Then he filled in one or more names of Friends as they divided themselves up for the day. George Fox, Robert Barclay, and many other familiar names occur among those of over forty ministers mentioned; but not William Penn, who was then in Pennsylvania. The entries are in the handwriting of Mark Swanner, assistant secretary at the Friends' office, as we should call him. But someone else, perhaps George Whitehead, added afterward occasional reports of what occurred at each meeting—whether it met in the meeting house or was locked out and held in the street; whether it was disturbed by constables and soldiers; or whether Friends were arrested and imprisoned, or discharged.

This book is especially interesting for several reasons. The year 1683 was the height of persecution in London, in part because of a recent plot against the government. It was also a particularly cold winter. Persecutions of Friends were pretty regularly reported each week in the London newspapers. There are also various Quaker accounts in the massive manuscript collection of Friends' sufferings (also digested later in print) and in the Journals of individual Friends, such as Fox or Whitehead. Thus one can sometimes compare three or four different records of what occurred on a given First Day in a given meeting house.

It may be news to many modern Friends that the ministers, or "public Friends," regularly apportioned themselves to the various local meetings. Evidently they

felt it desirable that some but not too many of them should be on hand at each meeting for worship. Perhaps they felt also that no minister should attend the same meeting regularly.

There are many references to violence and to severe penalties. Those who spoke or prayed were most liable to arrest. Informers were particularly active at this time. But there are also references to sympathetic or lenient officials, who evidently did not relish their jobs or the vicious and illegal practices of the informers. For example, a group of thirteen Friends arrested on 10 mo. 9, at the Savoy Meeting, and appearing next day at the sessions and refusing to take the oath, were told by the chairman, "I must confess, though you have not sworn allegiance, yet you have practiced allegiance by your honest life and quiet conversation [i.e., conduct] among your neighbors . . . and therefore this honorable Bench in hopes you will continue your allegiance and obedience to the King and his government . . . do not intend to put that upon you which they know you cannot perform—which is to swear." "And so," continues the record, he "discharged them, and all were well satisfied, the informers, etc., disappointed, and Friends encouraged."

How this book came to Philadelphia or when, we do not know. It was at least a year too late to have come with Penn on the *Welcome*. It joined the Philadelphia archives shortly before 1877. It was said to have been found a number of years before in tearing down an old building on Front Street. But it has long been evident to knowledgeable Friends that it belonged to London, not to Philadelphia, Yearly Meeting. Record books belong to their own meetings and ought not to be held by private individuals or even by other meetings.

I write now because I am happy to report that the custodians, animated by the kind of conscience that the volume itself reports of the early Friends, have at last sent this treasure back by personal carrier to London Friends, who in turn have treblely acknowledged its receipt and are sending back to Philadelphia the manuscript copy of it which they had made for them in 1903. Other Americans will share the satisfaction of the present writer. We do not want to have in our hands or on our consciences other people's property.

NOW AND THEN

The first step on the long journey to truth was learning to "say" the alphabet, then learning to recognize the same letters when put together in words. This was a monotonous and tedious task and I feel a good deal of sympathy with the little boy who under similar circumstances was told to "say A." He hesitated and then said, "I'm not going to say A, for if I say A, you'll want me to go on and say B."

—RUFUS M. JONES

The author of the "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar.

Books

MOSES BROWN, RELUCTANT REFORMER. By MACK THOMPSON. University of North Carolina Press, Chapel Hill. 299 pages. \$7.50

Moses Brown (1738-1836) just missed being a great man, according to the author. But if not great, he was certainly remarkable, important, and good. The death of his first wife caused such an emotional upheaval for him that he wished to withdraw from the world and devote himself to meditation and prayer. He left the Baptist faith and joined the Society of Friends, but soon found that Quakerism was incompatible with withdrawal. Reluctantly he began participating as needs arose, becoming a crusader against slavery and war. Education was his great concern; Rhode Island and the Society of Friends have him to thank for two institutions later named for him, Brown University and Moses Brown School.

In an attempt to provide employment he became a pioneer in American textile manufacturing. His business success along many lines made possible the capital for his many humanitarian enterprises. He lived to be almost 98, spending his long life not withdrawn from the world, as had been his early choice, but very much in it in thoroughly practical ways, serving his fellow men.

Friends will wish to read this well written biography about one of the most remarkable early American Quakers.

ELEANOR STABLER CLARKE

JOSEPH JOHN GURNEY. By DAVID E. SWIFT. Wesleyan University Press, Middletown, Connecticut, 1962. 304 pages. \$6.50

"Banker, Reformer and Quaker" is the gamut covered by David E. Swift, professor of religion at Wesleyan, formerly on the staff at Lincoln University, director of the summer terms at Pendle Hill, and for a time personnel secretary to the American Friends Service Committee.

Joseph John Gurney of Earlham Hall, near Norwich in Norfolk, England, surely is one of the remarkable figures in Quaker history; his powerful personality exerted profound influence in Quakerdom on both sides of the Atlantic. One of the blurbs about this excellent new biography states that it "should restore Gurney to his rightful place in Anglo-American economic, social, religious, and intellectual history." If restore means to bring back to a former position, then this is not an apt appraisal, for the Gurney place is secure and needs no restoration.

What Joseph John *does* need is provided by David Swift. He has given more information, more light, and more evaluation of the life of one whose span, 1788-1847, had penetrating effects that will last as long as Quakerism itself. Not enough is known about Gurney's three years in America; we should know more of that. Here it is in fine style, with helpful illustrations, a family tree, a good index, helpful notes, and extensive bibliography. The book is highly recommended for scholars and the general reader.

RICHMOND P. MILLER

JOSEPH NICHOLS AND THE NICHOLITES: A Look at the "New Quakers" of Maryland, Delaware, North and South Carolina. By KENNETH LANE CARROLL. Easton Publishing Co., Easton Md. 1962. 116 pages. \$3.57

This book is about a group of unchurched people who eventually found their religious home in the Society of Friends. Its author, Kenneth Carroll, Professor of Religion at Southern Methodist University and Clerk of the new South Central Yearly Meeting, is a native of Maryland's Eastern Shore and is widely known as a religious historian. He has done a splendid job of research.

In their beginnings the Nicholites were social in character. It was only after the death of an intimate friend drove Joseph Nichols into deep thinking on the meaning of life that a radical change and reformation led him into giving religious leadership to the group. His personal ministry covered less than ten years, for he died in 1770.

In 1774, four years after his death, some formal organization was established, and from then until 1779 the Nicholites were at their peak. Their beliefs were closely akin to those of the Society of Friends, and their organization was to a degree similar to that of Friends. Their queries and their rules covering marriage were searching.

For students of religious history and for thoughtful readers in general I recommend this little volume. For anyone who has roots in Delaware's Kent County or the Eastern Shore of Maryland the book is a must, if only for its index, divided into parts covering Nicholite births, marriages, and wills, witnesses to Nicholite marriages, and Nicholites admitted into the Society of Friends.

JOSEPH R. KARSNER

STONE WALLS, Prisons from Fetters to Furloughs. By MIRIAM ALLEN DEFORD. Chilton Company, Philadelphia, 1962. 236 pages. \$5.00

What are prisons? How did they begin? What do they do? What is their future? *Stone Walls* tries to answer these questions in an absorbing account of punishment and prison reform from its beginnings to the present. It surveys contemporary prison systems in the United States and throughout the civilized world for comparison and appraisal. Greenland still has no prisons. Sweden's small, open institutions make use of short terms and furloughs, full-time industries, and outside work programs. A women's prison in Brazil is run by nuns like a convent. Ceylon and the Philippines have for young offenders a prison Scout troop related to the Boy Scout movement.

Included in this study are the stories of dedicated men and women who have relieved the sufferings of prisoners, worked to redeem them, and helped them to fit into the world again. Here the Society of Friends is well represented.

The view of our own outstanding correction programs, the practical and moral responsibilities of rehabilitation, and the forecast for the future with the direction toward abolition of prisons are the high points of interest in Miriam Allen deFord's enlightening book.

DOROTHY SCHEER

Friends and Their Friends

A Friends' group in Bethesda, Maryland, has been approved as an "indulged" meeting under the care of the Friends Meeting of Washington, D. C., and hopes soon to become a preparative meeting. A regular program is held each Sunday morning at the Lynbrook School, Lynbrook and Highland Avenues, with a First-day School for children and a discussion group for adults, at 10:30 a.m., followed by meeting for worship at 11. After meeting on the first Sunday of the month a meeting for business is held following a covered-dish luncheon at the Lynbrook Recreation Center. Alfred Mikesell is clerk.

A timely postscript to Margaret Utterback's account of Seoul Friends meeting and Lee Yoon Gu, its clerk, published in the January 15 FRIENDS JOURNAL, is the following report from the Haddonfield (N.J.) Meeting *Newsletter*:

"Lee Yoon Gu has successfully finished setting up a school at Wonju. He and his wife, Shin Ai, started another school project at Hul-ri in May. This village is in the border area between north and south Korea. The few hundred farmers are in desperate need of friends. Yoon Gu and his family and two other families have had a rich harvest in this area and are now building a schoolhouse for twenty-five children and a barn for five calves received from the Church World Service. The school is called Sei-Ul Community School (Spirit of Truth). The final dream is to have it become a rural university such as Gandhiji mentioned in India."

The 1963 William Penn Lecture, "The Search for a Sense of Unity," will be given by Landrum R. Bolling, President of Earlham College, on March 24 at 3 p.m. in the Race Street Meeting House, Philadelphia, in conjunction with the Philadelphia Yearly Meeting sessions and under the sponsorship of the Young Friends Movement. The lecture will deal with the problems of overcoming differences in basic philosophic and spiritual concepts and will attempt to relate traditional religious insights to modern social sciences.

John Gummere, who has served for twenty-two years on the Haverford (Pa.) Friends School Committee and for the past eighteen years has been its chairman, has resigned because of his new responsibilities as chairman of the Board of Directors of the National Association of Independent Schools. The committee report prepared by Donald H. Byerly and submitted to Haverford Monthly Meeting, in paying tribute to John Gummere, comments: "But there is no indispensable man, especially where God's work is to be done, and here God's work is made of baffled faces, dirty hands, scratched knees, words that aren't in the dictionary, numbers that won't add up right, people who do things you can't understand, and boots that won't go on 'cause they're wet inside. God grant all who deal with such problems continued patience and understanding and insight that those who learn may learn God's truth, and those who teach be taught by Him."

An up-to-date bibliography on the economics of disarmament, listing some fifty items from official and other sources, is available at ten cents a copy from the Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D. C.

"Quakers' Responsibilities as Citizens of the World" is the theme of the Midwinter Conference of Green Pastures Quarterly Meeting at Kalamazoo, Michigan, February 1st to 3rd. The interesting program includes AFSC films, exhibits, a dinner drama, and a talk by Charles Harker of the FCNL.

Wilmington College's initial winter theatre production, "The Taming of the Shrew," went on tour late in January, appearing at eight Friends secondary schools: Olney at Barnesville, Ohio; Abington and Westtown in Pennsylvania; Baltimore and Sandy Spring in Maryland; Moorestown and Atlantic City in New Jersey; and Oakwood at Poughkeepsie, New York.

Raymond P. Arvio, a member of West Chester (Pa.) Meeting who has been serving as clerk of Ramapo Meeting at Pomona, N. Y., has been named associate director of the National Council of Churches' Office of Finance in New York City. He will be responsible for fund-raising efforts in a territory that includes eastern, midwestern, and southern states. Since 1960 he has been finance secretary of the Fellowship of Reconciliation in Nyack, N. Y., and prior to that he was college secretary of the American Friends Service Committee's Middle Atlantic region and regional executive secretary of World University Service's New England office.

Ira Reid, Professor of Sociology on leave of absence from Haverford College, is serving as Danforth Distinguished Professor of Sociology at International Christian University in Tokyo, while Haverford's Professor of Economics, Holland Hunter, who is also on leave of absence, is working at Harvard University's Russian Research Center, studying "growth pressures in Soviet planning" under a Brookings Institute Research Professorship grant. Both are members of Haverford (Pa.) Meeting.

Seven Quaker college presidents met for breakfast while attending the Association of American Colleges' 49th annual meeting in Atlantic City in January. They were Landrum Bolling of Earlham College, Lowell E. Roberts of Friends University, Clyde A. Milner of Guilford College, Hugh Borton of Haverford College, Courtney C. Smith of Swarthmore College, S. A. Watson of William Penn College, and James Read of Wilmington College. Also present was Thomas E. Jones of the Administrative Consultant Service, Association of American Colleges, a former Earlham president. During the AAC conference the presidents discussed "the vital need in our times to develop the inner resources of our minds."

A prolonged delay in the renewal of his Japanese "teacher" visa provided an unexpected opportunity for Earle Reynolds to explain to Honolulu congregations and to television and radio audiences in Hawaii the voyage and message of the *Everyman III*, of which he was skipper. (See FRIENDS JOURNAL: November 15, 1962, and January 15, 1963.) However, continued absence from his work and family in Hiroshima, together with probable loss of his "teacher" status, led Honolulu Friends Meeting to appoint him as its "Minister in Japan," so that he could qualify for a "missionary" visa and return to his teaching post at Hiroshima Women's College and to his work at the Hiroshima Institute of Peace Science.

The Gentle Dragon, a book of poems by Alice MacKenzie Swaim, whose "Prayer for a Winter Night" appears in this issue of the JOURNAL, has been published recently by the Golden Quill Press of Frankestown, N. H.

Delbert Reynolds to Head John Woolman School

The College Park Friends Educational Association has announced the appointment of Delbert Reynolds as principal of the new John Woolman School, a coeducational boarding high school scheduled to open next September near Nevada City, California, in the foothills of the Sierra Nevada.

Delbert Reynolds, now principal of a public school in Illinois, served from 1951 to 1956 as teacher and later as boys' school principal at the Friends school in Ramallah, Jordan. Before that he and his wife, Julia, taught at Friendsville Academy in Tennessee. He holds degrees from Wilmington College and the University of Tennessee and has done graduate work at the University of Chicago. In addition to his experience in teaching and school administration he has a musical background of teaching strings and woodwinds and directing choral groups. Julia Reynolds is a graduate of West-town School and Guilford College.

Staff positions at the school are expected to be filled by March 1. Student inquiries about enrollment are being accepted now.

Haverford Quarterly Meeting

As a result of a concern that Friends should look realistically at the historic peace testimony as it applies to them personally and to their Meetings, Haverford (Pa.) Quarterly Meeting in March authorized the formation of a committee to study peace action appropriate for Friends at the local level. The committee, made up of representatives from most of the Monthly Meetings in the Quarter, reported to Quarterly Meeting outlining specific ways for Friends to work for peace.

One result of the committee's study is the program planned for the March Quarterly Meeting, which is to be a lecture and demonstration of techniques and purposes of non-violent action. A project in the development stage is the use of paid advertisements in local newspapers to bring Friends' principles to public attention. This will be started with the help of

contributions of \$5 from each Monthly Meeting in the Quarter.

Most of the recommendations are for action at the Monthly Meeting level. These were given general approval at Haverford Monthly Meeting in September: appointment of a "Friend in Washington" for whatever length of time can be arranged; and taking part in local politics in order to work for the election of candidates whose attitudes on race relations, civil liberties, and international affairs are compatible with Friends' principles.

American Friends Service Committee

A photographic exhibit interpreting the work of the American Friends Service Committee is starting on a tour of the United States through the auspices of the Committee's regional offices. This exhibit includes picture stories of a migrant-worker camp, work in Italy with the National Union for the Struggle Against Illiteracy, Algerian refugees, AFSC volunteers in Tanganyika, a young Japanese exchange student, a United States work camp, and faces from around the world.

In reviewing the exhibit's New York showing, Dee Knapp, former assistant to Edward Steichen at New York's Museum of Modern Art, commented, "These are photographs that demand more than a cursory glance from the viewer . . . photographs . . . taken with searching eyes that speak of what they saw only with compassion and friendship. . . . It is this reviewer's hope that not only will the public see more of the photography being done for the AFSC, but that one day we may have it in book form."

The show was designed by Paul Buck, and the accompanying panels of text were written by James Weaver. Both are on the AFSC's Information Service staff.

At the American Friends Service Committee's annual meeting in Philadelphia in January, Harold Evans, Philadelphia lawyer, was again chosen chairman of the board of directors. Among new members of the executive board are U. S. Circuit Judge Albert B. Maris of Lansdowne, Pa.; Ellis B. Ridgway, Jr., of Swarthmore, Pa., vice-president of the Philadelphia National Bank; Thomas B. Harvey, formerly president of the Thomas B. Harvey Leather Company, Philadelphia; Henry Scattergood, principal of Germantown (Philadelphia) Friends School; and Esther B. Rhoads, also of Germantown, Quaker educator in Japan for more than forty years.

The Boston Branch of the National Association for Advancement of Colored People has made a Golden Anniversary Award to the American Friends Service Committee, New England region, for its part in the placement and further education of Negro teenagers in Prince Edward County, Virginia, where schools have been closed for four years. Through AFSC efforts, a number of these Negro students are now receiving education in the Greater Boston area. The award was one of two special citations given by the NAACP of Boston at its fiftieth anniversary celebration. The other award went to James Meredith, the first Negro student at the University of Mississippi.

Letters to the Editor

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

"Miami's Cuban Exiles" by Margaretta Cope Curtin (FRIENDS JOURNAL, January 1) is one facet of the truth about man's inhumanity to man—as well as about man's humanity to man. Two other facets need to be illumined for truth-seekers. The first concerns the 2,000,000 Cubans in Cuba rather than the 100,000 who have left. The second concerns the many more than 100,000 Negroes in the Miami area.

There are serious food shortages in Cuba. The United States government's postal service will deliver food and medicine packages. Friends who feel a concern may wish to send CARE packages (or their own personal gifts of medicine and/or food). The only person I know in Cuba, Mario J. Gonzales, 252 Goss Altos, LaVibora, Habana, may be prepared to accept and distribute such packages.

Can you imagine how the Negro community in Miami feels? Local, state, and federal government agencies bend over backward to help Cubans find jobs, get schooling (integrated), get housing (integrated). But the Negro community just slips one step further down on the scale. Cubans seeking "freedom" find it. Negroes—who did not come here by choice—have the "freedom" to take the leavings. The available jobs that went to Negroes now go to Cubans. The available housing that went to Negroes now goes to Cubans who cannot find it in the more desirable "white" sections. The pastor of a large church told me, "The Negro community in Miami is a powder keg."

Miami Friends to whom I talked, however, seemed completely unaware of this situation. If they *were* aware, I am not sure what they could do. Maybe they could work through the local ministerial alliance to establish communication with Negro religious and other leaders. But the pastor to whom I talked warned they must be prepared to commit themselves to working with them all the way. Negroes already have plenty of "fair-weather" friends in the white community. It takes real courage to keep working for interracial justice (merely justice, never mind freedom) when hurricane weather comes. If Friends do not feel that they have the courage, perhaps they can find a Source of supply Who will help them. I came away from my interview completely discouraged; certainly the situation seemed to me to be beyond human resources.

Glen Oaks, New York

JOHN H. DAVENPORT

Perhaps your readers will be interested in an experiment in group dynamics which is achieving amazing results in the little Central American Republic of El Salvador. In 1956, a Boston Irishman, himself a recovered alcoholic, started a little Spanish-speaking alcoholic therapy group in the city of San Salvador. By the end of the year, the group had six members. It has since grown to 3,000, in fifty different groups.

The basis of the Salvador method is the complete shift of leadership from the chairman to the members of the group. After a moment of silence the chairman gives a thirty-second

definition of the group's purpose. He then sits down and waits for a member of the group to start the ball rolling. Soon a member gets up, walks to the front, and speaks spontaneously on his problem. The audience then applauds, and the member returns to his seat. Soon another member gets up and walks to the platform, etc. Everyone is applauded regardless of the quality or subject matter of his talk. The leader must be able to remain quiet, even if minutes elapse between speakers.

There is a surprising buoyancy to this meeting format. It produces great spontaneity, wide participation, few conflicts, and a large percentage of recovery. It is applicable to any therapy group centralized around a common problem. The writer would be interested to hear results of experiments with this method undertaken by any group.

220 Fulton St., New York 7, N. Y.

H. DeVRIES

The repeal of the race track gambling law by the 1963 session of the Pennsylvania General Assembly is a must, as far as the united moral forces of the state are concerned. The Pennsylvania Federated Legislative Committee will do all in its power to defeat measures that will be introduced, seeking to open liquor and beer bars all day on Sundays. The federation has authorized its Christian Concern Committee to recruit at least one thousand members to work for the repeal of pari-mutuel betting at race tracks. This committee will also oppose any further attempts to legalize gambling, whether pari-mutuel, bingo, or lottery. Copies of *The Call for Repeal* and a leaflet, *No Gambling*, are available from the Christian Concern Committee, P.O. Box 423, Camp Hill, Pa.

Camp Hill, Pa.

O. BRUCE PAULSON, Chairman

As in previous years, substantial financial aid is available from Friends Temperance Committee for those wishing to attend one of the summer schools of alcohol studies, such as that at Elizabethtown College, Elizabethtown, Pa. For further details write to

Collegeville, Pa.

DONALD BAKER

BIRTHS

HO—On December 28, 1962, in Detroit, Michigan, a son, KEITH ROBERT HO, to Robert Ho, a member of Des Moines (Iowa) Meeting, and Beth Leiby Ho, a member of Central Philadelphia Meeting.

LA FOUNTAIN—On August 2, 1962, a son, JOHN CAMBURN LA FOUNTAIN, to Alfred and Nancy Strickland LaFountain. He is a member of Yardley (Pa.) Meeting.

MURPHY—On October 22, 1962, a son, ROBERT GRANGE MURPHY, JR., to Robert Grange and Nancy Horne Murphy, members of Yardley (Pa.) Meeting.

NICKLIN—On January 3, SARAH MARGARET NICKLIN, third daughter and fourth child of George and Katherine Nicklin, members of Westbury (L.I., N.Y.) Meeting.

TAYLOR—On December 27, 1962, to Thomas T., Jr., and Anne J. Taylor, members of Abington (Pa.) Meeting, their third son and fourth child, STEVEN WALTON TAYLOR.

MARRIAGES

HODGKIN-DAVIS—On January 12, under the care of Germantown Meeting, Philadelphia, ELIZABETH DAVIS and JOHN PEASE HODGKIN, a member of Germantown Meeting.

HORTON-RHOADS—On June 7, 1962, in Washington, D. C., FRANCES RHOADS, a member of Wilmington (Del.) Meeting, and EUGENE C. HORTON. The bride is the daughter of John B. and Frances Adams Rhoads, of Wilmington, and the granddaughter of J. Edgar and Edith Rhoads.

JACKSON-HARPER—On December 8, 1962, at Wallingford, Pa., HELEN EASTWICK HARPER and ARTHUR C. JACKSON, both members of Swarthmore (Pa.) Meeting.

DEATHS

CADWALLADER—On November 16, 1962, in Yardley, Pa., ALGERNON SIDNEY CADWALLADER, a member of Yardley Meeting. He was the husband of Medora Leedom Cadwallader.

COLSON—On November 23, 1962, RENA F. COLSON, aged 80, a member of Mullica Hill (N. J.) Meeting. She was the wife of Charles Colson.

FARQUHAR—On December 9, 1962, in Silver Spring, Md., ROGER B. FARQUHAR, aged 86, a member of Sandy Spring Meeting.

IVINS—On October 22, 1962, in Burlington, N. J., CLARA LYNNE IVINS, a member of Yardley (Pa.) Meeting.

MILLS—On December 17, 1962, in Decatur, Ill., ALBERT TAYLOR MILLS, aged 92, a member of Clear Creek Meeting, McNabb, Ill. He was the husband of Martha Roberts Mills.

STEER—On October 18, 1962, ALFRED GILBERT STEER, aged 85, a member of Lansdowne (Pa.) Meeting. He was the husband of Selma Taber Steer.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

FEBRUARY

2—Concord Quarterly Meeting at West Chester (Pa.) Meeting, North High Street, 10:30 a.m.

2-3—Annual Midwinter Conference of the Young Friends Movement, Haddonfield (N.J.) Meeting House. Young Friends of 15 or over or in 10th, 11th, 12th grades. Theme: "Censorship," with James Higgins, George Hee, and Charles Engelke. Cost \$4.00.

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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

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

CALIFORNIA

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

LA JOLLA—Meeting 11 a.m., 7330 Eads Avenue. Visitors call GL 4-7459.

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 E. 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—Meetings 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. Alberta Morris, Clerk.

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

CONNECTICUT

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

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

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

STAMFORD — Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

2-3—Connecticut Valley Quarterly Meeting at West Hartford, (Conn.) Meeting House, 144 S. Quaker Lane. 2nd, 6:30 p.m.: dinner for Ministry and Counsel; 7:45 p.m.: meeting of Ministry and Counsel, open to all. 3rd, 11 a.m.: meeting for worship; noon: Young Friends' luncheon and program at home of James and Mary Jane Carpenter; 12:30 p.m.: separate luncheons for adults and children; 1:30: talk by David McAllester of Wesleyan University and Middletown Meeting on race relations and his recent visit to Hawaii; 2:15: meeting for business.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker, U.S. Senator Joseph S. Clark; topic, "Problems of Disarmament."

4—March 14—Pendle Hill Winter Lecture Series, Mondays, 8 p.m.: Henry J. Cadbury, "The Earlier Epistles of Paul." Open to all; no charge.

9—Burlington Quarterly Meeting at Trenton (N.J.) Meeting, Montgomery and Hanover Streets, 10:30 a.m.

9—Abington Quarterly Meeting at Horsham (Pa.) Meeting House, Easton Road, four miles north of Willow Grove. 9:45 a.m., Worship and Ministry; 11 a.m., meeting for worship, followed by business; 12:30 p.m., luncheon served by Horsham Meeting; 1:45 p.m., business continued. Make reservations for lunch and for supervision of children with Florence Henszey, 121 Franklin St., Hatboro, (telephone OS 5-3539) by February 4th.

13—Quiet Day at Pendle Hill, Wallingford, Pa., 10:30 a.m. to 1:30 p.m. Gurdial Mallik, Friend from India, will be present. Bring sandwiches.

16—Caln Quarterly Meeting at Lancaster (Pa.) Meeting House, 10 a.m.

16—Bucks Quarterly Meeting at Wrightstown (Pa.) Meeting House, 10 a.m.

16—Potomac Quarterly Meeting at 2111 Florida Ave., N. W. Washington, D. C. Morning: Ministry and Counsel, followed by meeting for worship. Lunch served by host Meeting. Afternoon: meeting for business, followed by conference session.

23—Open panel discussion on tax refusal at Homewood Meeting House, 3107 N. Charles St., Baltimore, Md., sponsored by Baltimore Yearly Meetings Joint Peace Committee, 1:00 p.m. Speakers: Jesse Yaukey, Lawrence Scott, and Oliver Stone. All welcome.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:50 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.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and first-day school, 11 a.m.

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting & Sunday School. Phone 389-4345.

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 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

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

IOWA

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

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

SOUTH YARMOUTH, CAPE COD—Worship and First-day school, 10 a.m.

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

ANN ARBOR—Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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

MINNESOTA

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

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

MISSOURI

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

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

NEBRASKA

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

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

NEW HAMPSHIRE

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday,

D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Susan Webb, 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. Visitors welcome.

MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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, 10:30 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, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; 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 Popdam Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, 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, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; 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—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5653.

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

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

PENNSYLVANIA

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First day school, 10 a.m., meeting for worship 11:15 a.m.

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

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

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

UNIONTOWN—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

TENNESSEE

KNOXVILLE—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

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

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 5-6378.

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

VIRGINIA

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

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

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

MCLEAN—Langley Hill Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 183.

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

WASHINGTON

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 2-7006.

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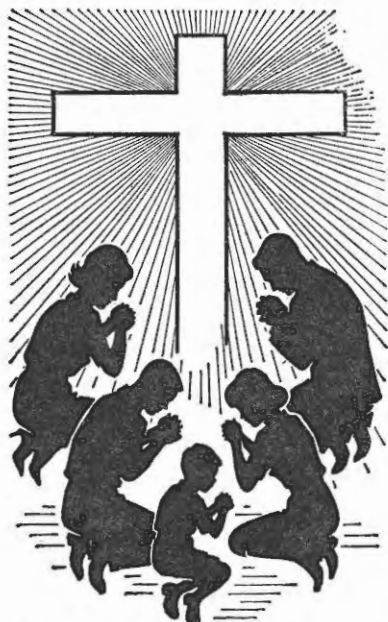
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With Lovett Dewees, M.D., 307 N. Princeton Ave., Swarthmore, Pa., call KI 4-3877.
With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.
With Karoline Solmits, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.
Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

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