

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 9

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NUMBER 6

*WHO can say what the real distances are in today's world? Let each Friend bridge the distances which seem most important to him, and we will not presume to judge one another's bridges as to their priority in importance. The important thing is that we know that there are distances, and we know how to build bridges.*

—ELISE BOULDING

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## FRIENDS JOURNAL



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## The Photograph on the Cover

Shown here are a few of the principals in the 1860 Quaker wedding reenactment at Twelfth Street Meeting House, Philadelphia, on November 26, 1962. The bride and groom are Jennifer Cutter and John Tatum, pupils at Westtown School, and the bridesmaids are Ann Haworth of Rose Valley, Pa., a member of Providence Meeting, and Molly Vaux of Bryn Mawr, Pa. At the upper left is Anna Brinton of Pendle Hill, narrator of the script by Eleanore Price Mather which is published (in abridged form) in this issue, while at the upper right is Howard Brinton, president of the Friends Historical Association. Other participants in the wedding, not included in the picture, were Katherine Hunn Karsner and David G. Paul, mother and father of the bride, Armason Harrison, the country aunt, and Kristen Negelspack, the little sister. All four are from Central Philadelphia Monthly Meeting.

Photograph is by George Vaux.

## A Soul Cannot Endure

By ALICE M. SWAIM

A soul cannot endure the obvious  
Insistently pressed to its aching eyes,  
But must acknowledge with no stir or fuss  
The unexpected flowering of surprise.

Only in solitude, the murmurs sound,  
Untangled from the neons and the noise,  
That lead us to perception so profound  
We can ignore the masquerade that buoys

The purposeless and unavailing heart;  
Only the spirit mystery has filled  
Can dare to leave the crowd and walk apart,  
Savor the brew by time and awe distilled.

## In Meeting

By KENNETH BOULDING

When I reflect what graceless fancies throng  
The arena of my mind, even as I wait  
On Thee, and inwardly I meditate,  
I am amazed that any heavenly song  
Can pierce the uproar: for how much I long  
Soever for true silence, a wild spate  
Of cares, lusts, whims engulf me, which abate  
For moments only, then return as strong.  
But in those moments! When the world is still,  
A light breaks forth, and a new voice is heard  
From plumbless depths of the Eternal Word,  
Calming the shallow storms of human will.  
So have I hope that, one day in Thy sight,  
My mind's eye shall be one, and full of light.

(Reprinted by permission from New Zealand  
Friends Newsletter.)

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *Vanishing Solitude*

**T**OUCHING on a vulnerable point are recent publications by two widely known Friends. In her new Pendle Hill pamphlet, *Children and Solitude*, Elise Boulding observes (not of Quakers alone, but of modern man in general): "We have a real compulsion to groupism. We alternately drive ourselves into groups because we feel it is selfish to stay apart, and bury ourselves in groups because we fear to be alone. . . ."

"Man will come to a spiritual dead end if he does not allow time apart and in solitude for things to happen inside him. It is possible to drown children and adults in a constant flow of stimuli, forcing them to spend so much energy responding to the outside world that inward life and the creative imagination which flowers from it become stunted or atrophied. . . . There are some things which can only be found alone. . . ."

"What is happening to our children as a result of the fact that their time is so heavily scheduled both in and out of school, and even increasingly in the summer time—that once golden time of inner ripening for the child?"

Equally concerned over the preciousness of time and the rapacity of gregariousness is Elton Trueblood, writing in the February issue of *Quaker Life*. "The basic trouble," he declares, "is that there are too many meetings. . . . Over-frequent attendance destroys the aloneness which is quite as necessary for spiritual health as is togetherness. The person who is *always* with others is not worth enough when he *is* with them. Those who are meeting addicts, as it is easy to become, are inevitably superficial in their lives. It would be reasonably easy to spend almost the entire time of any year at conferences, but it would be fundamentally an unproductive experience."

If these strictures of Elton Trueblood's come perilously close to stepping on many Quaker toes, it is interesting to note that he concludes his criticism of over-togetherness in a peculiarly Quaker manner, suggesting that "Perhaps we ought to write a new query on the subject. The following is one possibility: 'Do we frequently reconsider our public occasions, making sure

that those which are arranged are limited to what the spiritual needs of the people actually require?'"

A telling point in this two-pronged plea for more aloneness is made by Elise Boulding when, quoting the Quaker psychologists Victor and Mildred Goertzel, she reminds us of how many eminent men and women owe much of the maturing of their creative powers to unavoidable periods of "time out" during their childhood—periods of being thrown on their own devices by illness or by other drastic breaks in the usual routine. Anyone familiar with Rufus Jones's tales of his long childhood illness will remember how true this was in his case, although certainly his normal daily existence must have been far less heavily mortgaged to what Elise Boulding calls "groupism" than is the modern child's.

Perhaps it might not hurt each of us to pause now and then for a drastic appraisal of the constantly pyramiding demands made upon our time by gregarious activities which steal away the occasional periods of aloneness we all need.

### *"I Saw It in the Paper"*

One of the most ingenious and stimulating innovations in religious education we have seen is a four-page newspaper (at least it is gotten up to look like a newspaper) called *The Memphis Mirror Special Supplement*, copies of which have just reached this country from England. The result of nearly a year and a half of work (joyous work, we suspect) by teen-age reporters and adult editors in Adel (Leeds) Preparative Meeting, this paper, ostensibly published over nineteen centuries ago, seeks to inform the residents of the Egyptian city of Memphis, center of the religion of the great god Ptah, about the strange stories that for some years have been filtering through from Judea about an unusual new god named Jesus.

Under such headlines and subheads as "Massacre in Bethlehem," "Established Church Threatened," and "Promised Leader's Ignominious End," *The Memphis Mirror* tells the story of the Christ in strictly contemporary terms through the "reporters'" interviews with innkeepers, priests, procurators, and others who remem-



ber or who have heard from their parents about the amazing developments in Jerusalem a generation before. With a generous sprinkling of cartoons and advertisements ("Grand Tour on Camels—Clean and No Smell" or "Memphis Chariot Auction: Free Whip with Every Chariot"), it is a paper to arouse the pride not only of ancient Egyptians but also of modern Friends of Adel Meeting.

American Friends who feel that somewhat similar

journalistic ventures might be a challenge to teen-age imaginations in their own First-day Schools may obtain copies of this remarkable paper (provided the demand does not exceed the supply) by addressing Alan Pickard, 1953, Adel Lane, Leeds, 16, Yorkshire, England. No purchase price is mentioned, but presumably a group which has executed such a monumental labor of love could easily find use for a slight monetary offering.

F.W.B.

## *Forerunners of Friends' Peace Testimony*

By ALBERT SCHREINER

**"L**OVE your enemies . . . resist not evil . . . whosoever shall smite thee on thy right cheek, turn to him the other also." After the death of Jesus, these teachings did not lie buried in the pages of scripture, waiting to be rediscovered and reaffirmed by Quakers more than sixteen centuries later. Quite the contrary; in those intervening years almost no generation passed that did not give some individual or group expression of a peace testimony.

The immediate followers of the Nazarene—Peter, John, and especially Paul—may have changed subtly some of his simple spiritual and ethical demands to meet their own more complex theological needs, but they did not appreciably modify this particular teaching. In his letter to the Romans, Paul fervently restated it: "Never return evil for evil . . . Rather, 'If your enemy is hungry, feed him, if he is thirsty, refresh him; for by so doing you will fill him with remorse! Do not be overcome by evil, but overcome evil with good.'"

So also, with the great body of Christians in the first centuries of their history, nonviolence formed an integral part of their religious life. Some went to death in the arena demonstrating it. Of others, personal statements are preserved that leave no doubt as to their commitment. The Roman Christians found themselves in a dilemma familiar to us today. In the name of patriotism and civic morality, there was demanded of them, as citizens of a powerful national state, service in that state's large military establishments. Conscientious objection was the only alternative. Both those who were called for service and those who already were soldiers before their conversion to Christianity found themselves in dire straits. The testimony of their pacifism has been fully recorded.

Maximilian of Thevaste (later canonized by the Cath-

olic church) was beheaded in 295 A.D. for refusing to serve in the army. He expressed his position in these unequivocal terms: "I cannot enlist, for I am a Christian. You can cut off my head, but I will not be a soldier of this world, for I am a soldier of Christ and must not do evil." Martin of Tours left the ranks near Worms on the eve of an important battle, declaring, "I am a soldier of Christ and I am no longer allowed to fight. If anyone mistakes my faith for fear, I am willing to walk tomorrow unarmed before the enemy troops in the name of the Lord Jesus."

The theologians of the new religion, no less than the men of action, bore witness to the same beliefs. In the third century Cyprian, Bishop of Carthage, stated tersely: "Christians are not allowed to kill." Two hundred years later Isidore Pelusiot expressed himself in even stronger language: "Who is so insane as to lead a young man to arms and to that vile, despicable, and outstanding school of death, the army!"

Soon, unfortunately, with the acceptance of Christianity as a state religion, there began the separation of principle from practice that was to characterize much of the official peace thinking thereafter. Especially when the church itself sought temporal power through force, the theologians found it expedient to interpret their founder's teachings in such vaguely symbolic terms as to rob them of immediacy. Where a peace testimony survived in the official church, it was mainly through the newly founded religious orders. Within the walls of monastery and convent it was possible to demonstrate through quiet lives of love and service those principles that the church militant, in its pride and splendor, had almost forgotten.

The most renowned and consistent of the medieval saints of peace was Francis of Assisi. With him a real effort was made to break out into the world again. His "Prayer" is too familiar to need repetition. No less significant is the fact that he made the abandonment of vio-

Albert Schreiner, a professional illustrator and art director who is a member of Ridgewood (N.J.) Meeting, is a member of the Peace and Service and the Indian Affairs Committees of New York Yearly Meeting.

lence an absolute condition of membership in his order, as well as in the order of lay followers that grew out of it. Another saint of the same period, Isabel of Portugal (called "the Peacemaker"), stopped one war by riding on horseback between the opposing troops. She also prevented a battle at Estremoz between Portugal and Castille, and died of the effort.

As might be suspected, however, the most uncompromising pacifists of the medieval era came from outside the orthodox church—from those religions branded by the church as heresies. One of the most important of these, the Albigensians, flourished in southern France for several centuries before being wiped out in a special crusade summoned by Innocent III. Members of the sect were forbidden to shed human blood for any purpose or on any pretext. The soldier who killed an enemy in battle and the judge who sentenced a criminal to death were as culpable as murderers and assassins.

Even closer to the Quakers in their total concept of religion were the followers of Peter Waldo (1150-1217), the Waldenses or "Poor Men of Lyons," who practiced simplicity, poverty, and nonviolence in their daily lives. Somehow they managed to survive to the present day; they still maintain a number of active communities in northern and central Italy. One of their hymns in the beautiful Provençal dialect concludes, "Those who follow the Lord . . . are very peaceful, kindly, and long-suffering; they do not defend themselves, they do not reply to evil with evil . . . but rather suffer bodily violence."

#### *The Reformation Era*

Although most of these gentle revolutionaries were suppressed by church and state with ruthless cruelty, their ideas could not be destroyed. They flickered again briefly among the Hussites of Bohemia in the 15th century, and then in the Reformation era they burst into flaming life through a wide variety of Anabaptist and Mennonite sects in every part of Europe. Two of the greatest leaders of this revival were burned at the stake: Balthasar Hübmaier at Vienna in 1528 and Jakob Hutter in the Tyrol a few years later. Hübmaier summed up the peace witness of his followers in a moving statement: "Reconcile yourself with all those who have offended you, drop envy, hate, and all evil will towards any; willingly desist from all actions and dealing which injure, damage, or vex your neighbor; also love your enemies and do good to them."

A younger contemporary, Menno Simons, working in the Netherlands, was to have an enduring influence upon all the Mennonite and Amish groups who today form one of the historic 'Peace' churches. His was a dynamic and missionary approach. "All who accept our doctrine in its power will by God's grace not have any ill will to

anyone upon earth, and not against their most bitter enemies, much less wrong and harm them by deeds and actions. . . . Say, beloved, how can a Christian, according to the Scriptures, consistently retaliate, rebel, war, murder, slay, torture, steal, rob, and burn cities and conquer countries?"

Finally, brief mention must be made of the two most important group declarations of peace made in the sixteenth century. The first of these, the so-called Schleitheim Confession of Faith, was prepared at a conference of the Anabaptist Swiss Brethren in 1527. Its fourth article closes with this sentence, "Therefore there will also unquestionably fall from us the unchristian, devilish weapons of force—such as sword, armor and the like, and all their use either for friends or against one's enemies—by virtue of the word of Christ, 'Resist not him that is evil.'"

In 1550 an equally remarkable declaration was sent by the Anabaptists of Moravia to the ruler of that province, protesting against an order of deportation. Although its language is more prophetic and passionate in tone, it closely parallels the 1660 letter from the Quakers to Charles II in its attempt to explain the harmless character of those under suspicion. "Sooner than strike an enemy with the hand, much less with the spear, or sword, or halbert, as the world does, we would die and surrender life. We carry no weapon . . . as is clear as the open day. We would that we could convert all men to the same belief; then should all war and unrighteousness have an end."

From these examples it can readily be seen that the witness born by the Quakers of 1660 was not an isolated phenomenon in Christian history but the heritage of a long and inspiring line of saints, martyrs, and humble practitioners of the way of peace. By recalling this indebtedness we cannot help but enrich our own tradition.

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*We who are Quakers . . . think that in our practice of silence, in avoiding ballots and decision by majority, in depending on "the sense of the meeting" we have a way of overcoming the artificiality, the evasions, the power plays, the rivalries of conventional "political" behavior and struggle. In a measure we do. But it would be fatal to feel complacent and self-satisfied at this point. Evasion, indirection, the play of ambition, the thirst for power, are not absent from our quarterly and yearly meetings, our committee work, the staffs of service committees, and so on. It will help to nourish a religious life in our midst if we think of such insights as are represented in the "sense of the meeting" concept, not as ripened fruit we have produced, but as seed which has been providentially planted within us, which has by no means come to full growth and for which we often furnish dry or even sour soil.*

—A. J. MUSTE

## No Class Today

By BETH KNIGHT

WHEN the interruption came Nouria (my Algerian assistant) and I were preparing to teach the hygiene class for the little girls of Souk-el-Tleta, and I was planning also to supervise Hadhoum and Mohamed in the work of the clinic.

So it was with a slight feeling of exasperation that I saw two men walking into the Center to ask my assistance. Nouria, interpreting, soon informed me that the wife of one of them was having twins and was "tres malade." Although by now I am accustomed to this expression's being applied quite unjustifiably in order to lure me out on a home visit, this was clearly no time for beating about the bush. We said we would come as soon as possible and hurried up the hill to get the various things I might need. I took a good bit of equipment, since one cannot depend on finding much in an Algerian hut. Layettes ready for a new baby are quite unheard of.

A quarter of an hour later we were in the car on the way to the nearby village: down the narrow tarred road past the Center again, turn left at the bottom and up the dry river bed, then up a steep mud road to Bouadel, the village on a hill that we can see clearly from our Fort Mergis. It was now pouring rain, and halfway up the car stuck. Everyone else got out, each carrying a bit of equipment, and I let the car run back to the bottom and left it on the stony river bed, where I could get enough purchase afterwards to get going again, provided that the sudden heavy rain did not cause one of those flash floods which can do strange things.

Hadhoum had no protection but a jersey over her thin, flowery cotton dress, and her flimsy slippers were soaked through almost at once. After a few steps all our feet were so clogged and the brown mud so slippery that we might have been walking through a ploughed field. Up and up we plodded: past the fountain where barefoot little girls in clinging wet cotton dresses were washing garments and beating them on the stones; past prickly pear hedges and huge cactus plants, flowering almonds and gray olives; past small square stone houses, flat-roofed and windowless; always mud everywhere, two paces forward and one back. At the last house in the village our guide turned in.

On what we would call the porch, the family donkey was tethered, and we squeezed past with some difficulty, across a tiny yard and into another doorway, where it seemed all the neighbors and their children were congregated. Then we ducked into another dark doorway to find our patient lying on the floor at the far end of

the room. There was no furniture or window, of course. It was much too dark to see what we were doing, so I asked for a lamp and suggested that everyone but the patient's mother leave the room. It appeared that she had no mother, so two older women stayed. I looked around for the twins and found one of them in the arms of one of the older women: born some seven hours before, he was breathing and warm and so far seemed to be all right, though tiny and still feeble. The other was not yet born, and I realized that this could be a tricky case, since the mother had had four previous difficult confinements. How could we ever contemplate carrying her to the car from such a place? In any case we were half an hour by road from Nemours hospital where, I had been told, there was not even a midwife. I hoped and prayed we could manage to avoid moving her.

About two hours later we got our second baby, and by a miracle he was alive and breathed, though it was a near thing. He was a little bigger than the first, possibly four pounds, and when he finally cried he seemed to be a little more vigorous. Their mother, too, came through better than I had feared, and soon after midday I left them, promising to come back in the afternoon.

At our next visit we dressed the twins in complete sets of tiny vests, knitted jackets, bonnets, and socks, gave them a good warm blanket each, and tucked them up snugly on a sheepskin on the floor, with a hard pillow behind to keep out the draft and to prevent them from rolling over. I made a mental note to find a large carton to serve as a cradle.

We were not permitted to leave the house, naturally, without drinking coffee and tasting a special sweetmeat they make when a baby is born, reminding me rather of peanut butter. As we were departing a lovely brown and white rabbit was pressed on us to take home and kill. At this I struck, though I risked offense by so doing. The poor rabbit was terrified, and I could not have eaten it under any circumstances short of starvation. Too late I thought I might have accepted it and offered it to the Center as its first four-footed member.

Next day the beaming father came into the clinic to say that all were doing well; when he went home he was carrying the cardboard box and two more good blankets.

Yes, the little girls missed their hygiene class that morning, but we got two live babies instead.

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*Being blind and deaf to the material world has helped me to develop an awareness of the invisible, spiritual world. I know my friends not by their physical appearance, but by their spirit. Consequently death does not separate me from my loved ones. To me there is no such thing as death in the sense that life has ceased.*

—HELEN KELLER

Beth Knight, a British nurse, is a member of the Quaker Service Unit in Western Algeria.



## A Quaker Wedding of 1860

By ELEANORE PRICE MATHER

*The substance of this article was read aloud by Anna Brinton at the 150th anniversary of Twelfth Street Meeting House, Philadelphia, celebrated on November 26, 1962, when it was illustrated by living models wearing the costumes described.*

THE popular image of traditional Quaker dress, like so many other popular beliefs in regard to Friends, is fraught with misconceptions. Even Friends themselves are too apt to accept uncritically the Quaker picture as presented on packaged ice cream and cereal, and to envisage the costume of their ancestors as a grim and textureless uniform surmounted by a sun bonnet or shovel hat. But if this popular picture is inaccurate, what in actual fact was worn by our forebears in the nineteenth century and earlier?

We received at least a partial answer to this question when, as we rummaged through the collections of the Friends' Historical Association, we came upon a treasure—the complete wedding outfits of a bride and groom of 1860. This was a rare find, for, though many wedding dresses have come down from the past, few are accompanied, as this one was, by a groom's accoutrements, complete to hat, tie, and collar.

The bride's dress was an entrancing affair of white corded silk, billowing as to skirt and trimmed with the ball fringe so typical of the Victorian age. But, like most dresses of its time, it presented us with a problem: who could get into it? The ideal waistline of the period was eighteen inches, and though this particular garment was somewhat more generous, it still remained a hopeless squeeze for most of our acquaintance. For weeks we went about like Prince Charming's emissaries, seeking a Cinderella who could fit the dress, ruthlessly rejecting otherwise delightful girls because they could not make the waistline, sometimes lapsing into despair at ever finding a suitable heroine. But we did find her at last.

First, however, let us try to reconstruct the rest of the wedding party as it gathers in the home of the bride before going to the meeting house.

Mother is the first one ready. Her dress of brown satin, with its trim waist, full skirt, and long sleeves, is a simplified version of that worn by most women at the time. Thus it conforms with the injunctions of George

Fox, who warned against extravagance and superfluity without recommending any particularization in dress. But it is not a "plain" dress as the mid-nineteenth century had come to know the term, nor is Mother considered by her contemporaries a "plain" Friend, though she wears a Friends' bonnet—at least to meeting. This is because she does not wear the cap and kerchief. Since the days of Elizabeth Fry, whose personal prestige gave the costume great impetus, the plain Quakeress was marked by a sheer muslin cap worn beneath a bonnet and a sheer neckerchief pinned beneath a silk shawl. To the nineteenth century this was the plain dress.

But it had not always been so. In the first generation of Quakerism most Friends wore homespun rather than silk, hats and hoods rather than bonnets, and they had no compunctions as to color. There is the well-known instance of George Fox's purchase of scarlet cloth for his wife's cloak, and even a hundred years later Sarah Dillwyn, a Philadelphia Friend, could write home from London, "I think the women here far before the men—they dress extremely neat and exact, a few of the plainest with black hoods and green aprons."

As the eighteenth century progressed, however, Philadelphia Quakers withdrew from public life and developed patterns and scruples in dress. By the end of the century drabs and grays had become the accepted colors among the plainer sort, and increasing wealth enabled the Quakeress to linger long and lovingly over the silks she selected for dresses and shawls, testing with eye and finger for finest quality. She chose only the best and kept them for years—two reasons why so many have survived. By the early nineteenth century the plain dress had become a form. Though this formalism may suggest a want of spiritual vitality, it produced a garb of much grace and dignity, particularly for older women.

And it was never a uniform. Immense variety persisted, even within the same family. For example, the father of our bride is plainer than the mother. He is as plain as they come. His coat of black broadcloth has a standing collar, with the roll cut off—the *sine qua non* of the plain male Quaker. There remains the matter of his hat. In the Victorian household nothing is more important or impressive than Father's hat. It is the usual glossy black, broader of crown and wider of brim than the silk toppers worn by non-Friends of the period. Father is a reasonably scrupulous Friend, but he does not go so far as to wear a white beaver in protest against the superfluous use of dyes. A few of these might still be seen in the '60's, the last of them disappearing in 1876.

Eleanore Price Mather, a member of Providence Meeting, Media, Pa., wrote *Thou, Philadelphia*, the pageant play given at the 250th anniversary of William Penn's arrival in America. She may be remembered for the Pendle Hill pamphlet, *Barclay in Brief*, and a number of articles relating to Friends. For some years she has been interested in a historical approach to Quaker costume.

Mother is concerned about the time. She refers to her watch, taking it from the small watch pocket in the belt of her dress. Jewelry is taboo among Friends, but gold watches and their chains, and brooch pins, are acceptable because of their usefulness. The hour is now three o'clock—time to be meeting our aunt at the railway station. She is coming in from the country by train. The season being spring, and near Yearly Meeting week, the weather is traditionally rainy. We present Father with the family umbrella. This truly wonderful instrument is wrought of whalebone and covered with substantial green cotton. Beneath its ample shelter Father makes his way to the station.

Meanwhile Sister Ann emerges in sheer *mousseline de soie* and bell sleeves. She starts down from her room at the same time that Cousin Molly in lustrous taffeta leaves the marble-stepped entrance of her house up the street. At first sight both these girls look as though they had stepped out of the pages of *Godey's Lady's Book*, the most popular women's magazine of the age. But thoughtful inspection reveals certain differences. These dresses are relatively free of trimming, while Godey's models are loaded with braid and ribbon; and where Godey's prints show the use of aniline dyes and marked contrasts in fabric and color, these gowns use only muted shades of brown, a color evidently popular among Friends of this era.

The girls meet at the front door. Sister Ann yields to Cousin Molly as a guest. It is obvious why they can't walk side by side. Both wear hoop skirts. Amelia Mott Gummere, the authority on Quaker costume, tells us that hoops were worn by both gay and plain, as we can see in photographs and daguerreotypes of the period. They were forbidden at Westtown School, but so was silk, which was worn by the plainest of Friends at home.

The hour for departure to the meeting house is drawing near, and Mother puts on her bonnet. "To the initiated," writes Amelia Gummere, "the Quaker bonnet once spoke volumes. A glance sufficed to distinguish Beaconite, Wilburite, Gurneyite, or Hicksite." Mother's bonnet is Gurneyite. With its gathered crown and brim that is narrower than that of the sugar scoop, it shows the English influence that came with Joseph John Gurney, the handsome brother of Elizabeth Fry, whose dynamic personality and evangelical message cut such a swath on his American journey of 1837-40.

But his message did not go unchallenged. John Wilbur of New England countered with a mystical emphasis which found support in many meetings. Our country aunt, now arriving with Father, is a staunch Wilburite and shows it in her bonnet of gray-green silk—a fine example in form and color of the traditional Philadelphia

stiff pleat, the *ne plus ultra* in piety, affectionately known as the sugar scoop, coal scuttle, or fore and aft.

But enough of bonnets. Behold, the bridegroom cometh in white silk vest and velvet collar. He may not look very plain to us, but because the roll of his collar has been removed he passes for a plain Friend.

The bride comes at last. For we finally found our Cinderella, though we had to scour the dormitories of Westtown to secure a girl who would fit the dress. Clad in her corded silk, her white shirred bonnet, and a pale blue mantua to keep out the spring wind, she joins the groom, and the wedding party is complete.

The original wearers of these wedding garments were Dr. James Rhoads, the first president of Bryn Mawr College, and Margaret Ely, his wife. They were married in 1860, and later joined Twelfth Street Meeting, where Margaret Rhoads was for many years clerk of the women's meeting.

We can not say that these clothes were typical, but we can say they were a fact, and were worn by Friends of good standing in their period. As their trim outlines vanish we regret their passing. But if today the "manner of their outward appearing" has altered, the spirit and purpose which occasioned it is as alive as it was over a hundred years ago, when our Quaker bride made answer to her bridegroom: "In the presence of the Lord and of this assembly, I, Margaret Ely, take thee, James Rhoads, to be my husband, promising with divine assistance to be unto thee a loving and faithful wife until death shall separate us."

### Newspeak

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NEXT, these revisionists (of the *New English Bible*) threaten us with a forward-looking, well-packaged, and deflavored redo of the Old Testament, too. I can already imagine how it will read. They will, for instance, tackle the 23rd Psalm and yield something like this:

The Almighty has taken me under his pastoral care;  
I won't be needy.

He encourages me to relax in unspoiled dairy country;  
He steers me to out-of-the-way lakes.

He gives a lift to my spirit.

He leads me into highways of good citizenship so  
that I may identify with him.

Yes, though I drive through low-lying areas that may  
adversely affect my chances of survival,

I don't worry; for you are on my side;

Your guidance assures me with the feeling that I can  
implement it. . . .

WILLIAM HARLAN HALE



## Letter from the Five Years Meeting

SEVENTY-SIX years ago there was held the first of the three conferences that led to formation in 1902 of the Five Years Meeting of Friends. As one reads of those earlier meetings and then reviews plans for the Five Years Meeting sessions to be held this summer at Earlham College (July 19-25), he is impressed, not only with the changes that have occurred but also with their acceleration. Probably more changes have been effected in the past five years than in the previous twenty-five.

One of the great advances is in the enlarged services through the headquarters at Richmond, Indiana. Beginning with only a part-time secretary during the first years, the Meeting now has a staff of full-time persons in Missions, Christian Education, Peace and Social Concerns, Evangelism, Stewardship, Church Vocations, and Literature. The Yearly Meetings constituting the Five Years Meeting have awakened to how much they can do together that they cannot do separately.

These changes are not organizational so much as organismic. The member Yearly Meetings, at one time doubtful about central "authority," have become more fully the Five Years Meeting's represented, functioning body. At the same time sensitiveness to "delegated" powers has given way to concern for issues facing Friends in our world today. We cannot fence out the problems of our changing world. They move by sheer necessity onto the stage of our life and our programs of service. These in turn call for the contribution of all Friends.

The original fears that kept bodies of Friends in America in chosen isolation and insulation are being revealed as the enemies of our future as Friends. If we have a future it will be "together" in some fashion. What we need and, I believe, are creating is not an organizational union. There is no structural union worthy of our interest unless it comes, as do the vine and its branches, from roots and soil in the currents of life. It must be spiritual first of all, or it is mechanical and dead.

Friends' first trembling movements in forming the Five Years Meeting have become confident steps forward. One act of boldness was the decision to meet every three years instead of five. Another important step, outwardly, was the removing of Yearly Meeting identities on the floor of the sessions. We meet necessarily with some measure of Yearly Meeting responsibilities, but with a growing sense of essential oneness. We convene in one body, but we also offer the opportunity for spiritual concerns on specific problems to be expressed in smaller working groups. That is the way of the organism, like the branches of the vine.

The sixty-one years since the Five Years Meeting's beginning represents a distance in time, but comparison of

the sessions of 1902 with the plans for 1963 suggests a much greater distance in the evolving of a body of Friends. In 1902 a small, delegated body, limited in scope of concern as well as in representation, started something greater than could then have been known. Now the Five Years Meeting meets with much less self-consciousness and with more awareness of world issues, more inclusiveness of spirit. All Friends of the world not only are welcome but are invited to share in worship, fellowship, and discussion.

There is no other general body of Friends having so much of outward diversity as the Five Years Meeting. That fact, in itself, has made for a restlessness, underneath which we can believe that a well-tested creativeness is taking place. It has forced Friends to discern between the unchanging gravitational center of the historic, living, and inward Christ, and the outward meaning of the inward experience for all of life.

Worship in diverse patterns, fellowship around great concerns, drama, music, silent waiting, girding for action—all these are contemplated in the 1963 sessions. Whole families are invited. Plans for children have been made, with both Mission and Service Committee activities included. It is expected that more than a thousand Friends will come, representing many areas of the world.

*Indianapolis, Ind.*

ERROL T. ELLIOTT

## Socrates and the Supermarket

By GURDIAL MALLIK

SUPPOSE Socrates were reborn in our day and were to visit the United States. What would be his outstanding impression of the characteristics, content, climate, and spirit of the country? What symbol would he choose to illustrate and express his reactions to what he had seen and heard?

Methinks it would be the supermarket. And perhaps he would be right. For today the supermarket is the hallmark of modern civilization—a civilization governed by the multiplication table. A lover of the True, the Beautiful, and the Good like Socrates would be bewildered at the abundance of things on view, for according to him the path to the Kingdom of Happiness is simple and straight, not crowded, capacious, and cluttered. The Life Abundant of his aspiration, imagination, and endeavor is dependent not on a superabundance of things but on a basic simplicity of unity and unity of simplicity.

Gurdial Mallik, a Friend from India who is now a resident of Pendle Hill, Wallingford, Pa., served in India as a social worker under the inspiration of Mahatma Gandhi and was for several years a member of the faculty of Rabindranath Tagore's international university in Santiniketan.

As an Indian mystic once observed, "Simplicity is the physiognomy of beauty."

One wonders what emotions the face of Socrates would betray on emerging from the supermarket. Perhaps, being a philosopher to the depths of his being, he would hide his feelings behind a curtain of calm, and, avoiding the jostling rush outside, would walk away quietly, absorbed in consideration of the why, wherefore, what, and whither of life. But how could a person of the stature of Socrates escape the eagle-eyed newspaper reporter and the cameraman?

While the camera was clicking, the journalist would

demand: "What do you think of our supermarket? Isn't it wonderful? Have you anything like it in your old Athens?"

Before poor Socrates could open his lips, the reporter would return to the charge: "Please oblige me by giving me your brief comments on our wonderful supermarket and its place and purpose in our American civilization."

Thus driven into a tight corner, Socrates might rally himself and say, as he did in his last incarnation, nearly two thousand years ago, "Ye gods, who would have thought there were so many things in the world which I do not want!"

## Building Bridges

By ROLAND L. WARREN

IT is perhaps somewhat presumptuous for an outsider, particularly an American, to enter uninvited into a situation like the German one, and to seek to engage busy men in important positions in a friendly interchange on matters which to them are of fateful and immediate importance and in which their emotions and their sense of indignation toward the "other side" are at a high level. Since major stress in the German Quaker International Affairs Representative's work is placed on such conversations, it may be of interest to indicate how these first conversations usually go. Let us take a typical conversation with a governmental official—a Communist—in East Berlin.

I thank him for taking the time to see me. We exchange pleasantries, and then I suggest that perhaps it would be well for me to give him a clearer idea about my work. He agrees. I tell him briefly of some of the activities of the Service Committee, and particularly how peace work has loomed larger since World War II, pointing out that peace work, like relief, stems from the same source—a deep religious conviction about the worth of every individual, or, as we put it, "that of God in every man." I stress that we are a religious society, and that these concerns stem from a 300-year-old tradition.

Our interest in peace, and at times our criticism of stands taken by our government, are not a symptom of dissatisfaction or disloyalty but quite the contrary; they are normal procedures vital to democracy. We make a distinction between opposition to the regime and disloyalty to the state. (This last is important to say to the Communist, but I believe that if it has the slightest tinge of self-righteousness, the whole relationship is likely to be disturbed.) I point out that sometimes our interest in disarmament is mistaken in Socialist countries for sympathy with their particular views on the ways and means of disarmament. I try to give assurance, however, that, by the

same token, I am not an agent of the U. S. State Department, with whose policies I am at times in personal disagreement, just as at times I disagree with the policies of Socialist countries.

I try to convey that Quakers believe we should face such matters of basic disagreement first with self-examination, looking for what may be valid in the other person's point of view and attempting to free our own viewpoint from preconceptions and prejudices; that then we feel we should talk over differences frankly, not minimizing them, but in a friendly fashion seeking possibilities for reconciling some of the differences. We believe we should not minimize these differences nor deny their importance, but should nevertheless seek jointly for ways and means of living together with them.

I state quite frankly that I am having similar conversations with American officials in Berlin and Bonn, with officials of the Foreign Office, of the Ministry for All-German Questions, and so on, and usually I manage to mention names of officials with whom I have talked who are the especial target of Communist anti-West propaganda.

The official is immediately interested, for several reasons. First, I am probably the first person he has seen in his office for a long while who has been in recent touch with such officials from the other side. Second, the fact that I say so quite openly is somewhat disarming. He sees before him a person who has a peculiar set of relationships: a person who, for good or for evil, whether importantly or unimportantly, constitutes a "bridge." The only other Americans he is likely to see in anything like a friendly confrontation are pro-Communists. But here is someone who says he is here not because of especial sympathy with Communism, but quite the contrary, because of important differences of opinion, and who is able to express this in a friendly way. I emphasize that when I am in West Berlin or Bonn I am having similar conversations and expressing concerns, sometimes, about what they are doing there, too.

At about this point he usually will speak at some length, commenting with considerable understanding and friendliness about this kind of activity, perhaps saying a few kind words

Roland L. Warren is Quaker International Affairs Representative in Berlin, representing the American Friends Service Committee and the Friends Service Council of England. A member of Finger Lakes Meeting, Geneva, N. Y., he has been professor of sociology at Alfred University and research consultant to state and local health and welfare associations.

about Quaker relief work in Germany after the first World War, with which in many cases he has come in contact, and pointing out that in the German Democratic Republic, at least, such an effort will be met with understanding and friendliness, for they really want peace. They are terribly concerned about the preparations for war and the warlike attitudes expressed in West Germany, however, and the military build-up, coupled with the Federal Republic's claim to being the only legitimate state for all of Germany and its refusal to recognize the G.D.R., can only be interpreted as constituting a hostile and warlike threat.

I wonder if I can convey the extent to which such conversations, both in the East and in the West, are mentally strenuous. When talking with the Communist, I try to be faithful to my friends among Western officials. I will not concede anything to the Communist which I am not prepared to defend with my Western friends. And likewise, in the West, I will not say anything, or agree to any point, which I feel I cannot justify (to my own satisfaction, at least) to the Communist. We cannot engage in this work and talk out of both sides of our mouths. Our Yeas must be Yeas and our Nays must be Nays, on both sides of the Wall, or else they should not be spoken.

The attitude with which one approaches a Communist is crucial. As one high Communist official expressed it to me, "You don't need to be a Communist or even to agree with the fundamental social order of socialism in order to be welcome here. We can tell who comes to us with friendly intent, and who comes to us as an enemy."

How can he tell? I do not know. What I do know is my own side of the relationship. I know how I ought to feel and behave toward that Communist: with the realization that we are both children of one heavenly father who loves us both and wants us to love each other. And I know some things which can make it hard for me, personally, to do so. I can't be free to respond to that of God in him if I am saying one thing to his face and another behind his back. I have to know, and he has to sense, that I will not betray his confidence.

Another thing which would make it hard would be if I were using the occasion of my going back and forth to East Berlin to do any one of the dozens of little favors for my friends or for someone in need which involve evading the customs rules and censorship rules enforced at the border. It is so easy to "sneak in" a book or some other article which is highly desired by some resident of East Berlin, and there is little or no personal danger involved. But it is impossible to muster the necessary courage and the necessary love for these confrontations if I am "double-dealing" in this manner on the side.

Another sure hindrance to this kind of relationship is absolute assurance that in these political differences the other fellow is always wrong. I find that it helps to remind myself that among these highly placed officials many are much more intelligent and capable than I, and have demonstrated much more than I have a basic devotion to principle which withstood the test of concentration camp and possible death. Cer-

tainly, a self-righteous attitude toward such persons is not only unjustified, but extremely harmful to the relationship.

I stress this because of a belief that self-righteousness leads to a warped conception of Christian love—the kind of specious love which is reflected by the Christian who says "I will pray that God will help you to see the truth." And we should not pray that God will soften the heart of the Communist until we have prayed that he will soften our own.

Finally, I find personally that fear is perhaps the greatest hindrance to Christian love. I know because basically I am a fearful, anxious person in many ways, but in this present activity I have the relatively new experience of being somewhat free of fear, of feeling that these issues are in God's hands and not in mine.

But is love enough, in these relationships? I am most firmly convinced that it is not. If we have a religious concern because we feel that some of the things our neighbor is doing are wrong, then we should voice it—with love, yes, but voice it. To agree with the other person when we think he is wrong is not only dishonest, but loses for us a wonderful opportunity for communication. There are many problems here, at least in my own experience. If I feel he is wrong, but that I may as well let it go, for "he wouldn't understand my reasons, anyway," then I am writing him off. Am I really looking for that of God in him if I don't believe he is capable of fair thinking and of persuasion through sound arguments? Perhaps not. Perhaps, indeed, I am merely using this as a cover-up for arguments whose soundness I myself doubt.

But the opposite danger is equally important. If I lack the knowledge or am simply too naive, I may be thrown off balance by facts or allegations which the Communist makes, and be swept over into agreement on matters where it is terribly important that I not agree. Needless to say, the same happens with respect to Western officials, but we are talking about the Communist now. There have been several instances in the German situation where well-meaning people who were trying to free themselves of Western bias and to approach the Communists with an attitude of reconciliation have simply been taken in by a one-sided presentation of facts or by a distorted line of reasoning.

Let me give an example. Not long after Khrushchev made a particular proposal for the settlement of the Berlin question, I had an appointment with a very highly placed official in East Berlin. I realized that the question might come up in the conversation, so I gave it considerable thought. The proposal was to replace the allied troops in West Berlin with troops from four countries: two from the Eastern bloc, two from the West.

Sure enough, the interview had gone most pleasantly, and Herr L. said, "Tell me, what do you think of Khrushchev's proposal before the Moscow Conference on Peace and Disarmament that the allied troops be replaced by troops from Poland, Czechoslovakia, Denmark, and Sweden? Is that not a reasonable proposal for a fair settlement, and does it not indicate that Khrushchev is willing to go to any reasonable length to find a peaceful basis for the solution of the Berlin problem?"



"Herr L.," I responded, "I'll tell you quite frankly that I think Mr. Khrushchev's proposal was purely a propaganda gesture. If he had been at all in earnest about that proposal, he would not have made it in his speech at that conference, but would have had it introduced quietly in the special conversations at the Foreign Minister level which are now taking place in Geneva."

Herr L. tossed back his head and laughed. "Of course you realize that Mr. Khrushchev was not in earnest with that proposal," he responded. "He couldn't have expected the West would accept it. Rather, he just wanted to give that as his opening bargaining position."

I want to point out two things about that interchange. The first is my great relief when he responded as he did to my frank appraisal. The second is more important. If I had agreed that this was a wonderful gesture on Khrushchev's part, this high official would have written me off as a well-meaning muddler lacking in knowledge or courage or both, and not worth taking any more of his time.

Persons who have had really meaningful conversations which got beyond the stage of superficial exchange of clichés in the East-West confrontation realize how deep-seated and how important are the ideological differences. The same situation, the same set of facts, is interpreted by each side through a process which selects and emphasizes only a part of the entire factual situation while neglecting other parts, and gives them quite different meanings. I am continually struck by the vast, perplexing power of these different ideologies, and by the way they lend themselves so easily to distortion of facts, inadvertently coloring and distorting our experience and making it possible for two intelligent, sincere, and dedicated people to have dangerously different conceptions of reality.

I am not suggesting that questions of human rights and justice and governmental systems and self-determination are not important, or that differences in opinion and action with regard to these questions do not matter. They matter desperately. What I am reflecting, rather, is my own growing conviction that here, as in matters of the nature of God, the divinity of Jesus, the question of immortality, and the nature of sin, the letter killeth but the spirit giveth life.

*Too often the popular portrait of the Christian who is immersed in good works is of a man or woman not proud, not superior, not condescending, but rather devoid of a sense of humor, and therefore of humility which is humor's twin brother. Those who help others in Christ's name must above all things have a light touch. It is their own characteristic courtesy, and it will save them from seeming to be too busy, too grave, too serious. Popular portraits are seldom accurate in matters of detail, but if they are genuinely popular there will be a deep truth in them somewhere. Feeding the hungry, clothing the naked, tending the broken-hearted have a longer and tougher life than most responses to Christ, but as actions their reputation now needs some salvaging.*

—ROGER LLOYD  
in the *Manchester Guardian*

## Ole Olden, Indomitable Norseman

*Editors' Note: Ole Olden, of whose remarkable personality Douglas Steere writes, was the FRIENDS JOURNAL's Scandinavian correspondent. In his last communication (received only a few weeks ago) he apologized for having little to say "because I have not been well" and expressed shock at the proposal of a young Swedish pastor "to make a new translation of the New Testament in slang and other very vulgar terms."*

OLE OLDEN died at his home in Stavanger, Norway, at the end of the third week in February, 1963. He had been in bed for only three weeks, but it was clear to him that this was his last illness, and he gave full directions for his burial. Here was a Norse Quaker of the rugged stamp that Friends have always held in special veneration. When I last saw him at Kaimosi in 1961 he was in the late eighties, but he could walk any of us to a standstill and was present at every meeting.

I met him first in June, 1934, when Dorothy and I were attending the Norwegian Yearly Meeting that was always held in Stavanger. Ole Olden was head of Stavanger High School and a prominent figure in Norwegian peace circles, and through his peace activities he had been drawn increasingly close to Friends and was at the point of joining us. We had many talks about this matter at that time.

I next met him when Paul Braisted and I, as advance members of what was to be a five-man AFSC team as a Quaker Embassy to Scandinavia, joined him at Stavanger in June, 1937, for a tour of the outlying Meetings in that part of Norway. I can still remember our trip to Stakkland. Ole was in top form, and as the coastal steamer headed out of the river at Stavanger into the open sea, first Paul and then I made hurried trips to the rail, quite undone by the heavy seas we ploughed into. Ole, who was talking at a great rate, stopped his sentences in the middle as each of us left, and as we returned to collapse into our deck chairs he picked the thread up again from the very middle of the sentence and went straight on at full speed. Paul and I looked at each other weakly and knew that we were in the company of a strong man of the Norse tribe and that Quakerism had added a mighty power that nothing could quench.

Stakkland Meeting House had a hayloft above it where we spread our blankets over the hay and slept country style, and Ole relished the smell of the fresh hay. We remembered the three generations of the Stakkland family: Grandfather Stakkland, who had had his furniture and bedding and every stick that he owned sold at auction in order to pay church taxes which he as a Quaker had refused to pay; his son, who had been seized at his plough and taken to prison for his refusal to do military duty without even being allowed to unhitch his horse and say goodbye to his wife; and the Stakkland of our generation, who had been one of the last to go to prison for his refusal of military service before this kind of witness at last had encouraged the Norwegian Storting to set up a law for alternative service for conscientious objectors to military service. Ole Olden had ninety minutes of truth to publish

out in the open to a gathered crowd the next day, and they took it from him without a murmur and with strong applause at the end.

When Ole's own time of testing came after the occupation of Norway by the Nazis in 1940, he gave a good account of himself. There was a sabotage operation in Stavanger that blew up the powerhouse, and the Nazi authorities insisted that three prominent citizens be seized and imprisoned in the newly established Grini concentration camp just outside of Oslo. As principal of the high school, Ole Olden was one of the three selected. At Grini, which was in its early establishment and was nothing like as severe as it was to become later, Ole organized an extensive set of adult education classes and had a small college running before the authorities decided that he had better be shipped back to Stavanger.

Early in 1943 I received a letter from him which had been smuggled out to Sweden and mailed to me from there. It told me that he was back in his home in Stavanger and that he had been dismissed as principal of the high school there, so that he was free at home, and while he got no periodicals he was having that rare privilege that few men have in their lives: a chance to read his own library! He said not to worry about Norway—that they would get through in one way or another. At present, he said, they were a little like the Scotchman who went into business partnership with the Englishman, the Scotchman having the experience and the Englishman having the capital. After a year the partnership was dissolved, and the Englishman had the experience and the Scotchman the capital. Ole suggested that their partnership with the Nazis was of this variety, but that they would emerge all intact in

the end. In the early days of 1943 this was rare faith, but the letter was characteristic of Ole and his indomitable Norse spirit. Other members of his immediate family were to suffer long vigils in Grini when the regime was harsh indeed, but this did not shake his faith.

When the liberation came in May, 1945, Ole was ready for service again, and during that first terrible winter in the far north of Finnmark, the Norwegian province that the Germans evacuated only after first blowing up houses, roads, bridges, and all kinds of installations, he was up there as a kind of leader of a little community educational service whose main function was to keep up the morale and courage of the hardy Norwegian residents who had come back and were trying to build up an existence for themselves again. Some two years later, when the Norwegian government decided to replace by Jews from the interment camps of Germany the Jews who had been taken away from Norway by the Nazis and destroyed, it was not surprising that the man they chose to give these new guest-citizens their welcoming orientation to Norway was Ole Olden.

When the city of Stavanger felt that it must have the old meeting house (which was in the very heart of the town) and made a financial settlement for it, it was Ole Olden who supervised the transfer to the comfortable dwelling-house center in Stavanger that now houses the meeting there, and he has been its patron and guardian friend in the years of getting it under way. Pioneer of education, peace, and of a free religion of the spirit, Ole Olden leaves us all richer for his witness to the cause of the Master which he served with such abandon.

Haverford, Pa.

DOUGLAS V. STEERE

## Extracts from Yearly Meeting Epistles, 1962

*Baltimore Yearly Meetings:* We are increasingly conscious of Friends' work around the world, and particularly in Africa, and of Quaker contributions, past and potential, to the world community. Our thinking has been stimulated and enriched during the past year by our members who have attended the Friends World Committee for Consultation meetings in Kenya and by the reports of the World Council of Churches assembly in New Delhi. Both in our local meetings and at our Yearly Meeting sessions we have been strengthened by visits of Friends from many areas of the world.

The willingness of Stony Run Friends to accept a revised Book of Discipline, which they did at this meeting, reflects our need to restate our aspirations in the terms of today. . . .

God grant that men may be led so to conduct the world's affairs that we will greet you again in 1963.

*Japan Yearly Meeting:* The meaningfulness of this year's session was increased by gathering at Mito Meeting House, outside of Tokyo, for the first time after the war. We were especially made conscious of the fact that Mito was the place where Quaker ministry was started about 70 years ago. Here in this district is our *Yuai Yoro-in* (Friends Old Folks' Home), a forerunner of social welfare facility founded and managed by Friends and of which we are very proud.

*Illinois Yearly Meeting:* We have found a willingness to try new forms of internal structure, and new approaches to our search for the eternal Way, in the thought that traditions and habitual adherence to the well-tested methods are not enough to bring us to the New Heaven and New Earth we seek. We cannot doubt that God is here in our midst, for in our unity we have known the mysterious expectancy and lifting of His love, which enables us to move back into a world darkened by fear and misunderstanding with the calm assurance that, although we may not achieve the visible results we might hope for, we can move in the Way of God's choosing and leave the results to Him. The light of dawn shines ahead and we would turn our steps in that direction.

*North Carolina Yearly Meeting (Conservative):* We have examined how we, or any small group of Friends, can be most effective in today's world.

We believe parents have a great responsibility in guiding the children to a basic understanding of God; His creation and His revelation. The business man must act in a revolutionary way: putting truth at the foreground of his every transaction. All should live daily in a manner becoming to a follower of Jesus Christ. It is not sufficient to be a part-time Christian. No one of us is desirous of a part-time reward.

*Wilmington (O.) Yearly Meeting:* The awe-inspiring implication of man's adventure into space intrigues our thinking, but should we not rather devote ourselves more to solving the problems of our time—race relations, juvenile delinquency, greed, and selfishness? Only faith, understanding, patience, and determination can bridge the chasms that separate men. God provides the blueprint but the construction falls to us. There is a Welsh adage, "Who would lead must be a bridge." There are wide rivers of misunderstanding, suspicion, and prejudice which separate men and nations today, but with faith in our purpose we may become the greatest bridge builders in the world.

We feel that as Friends in our attitude toward those ideologies whose teachings, methods, and characteristics are opposed to those held by us, we need to be concerned that we do not adopt unto ourselves those same characteristics of fear, hatred, and intolerance which we condemn in others. We pray that we may examine the need for change in our own lives and in the social pattern of our day and that we may have the courage to change that which should be changed.

*Lake Erie Association of Friends:* There is a deeply felt need for wholeness—wholeness of the individual in balancing his tensions toward action, fellowship and spiritual renewal—wholeness of the Meeting so that it can nourish and care for each member and move ahead on its concerns—and wholeness of the Society of Friends in its mixing of the fresh and the traditional, the liberal and the conservative, the active and the contemplative. . . . May we deepen our sensitivity to God's leadings so that we move with a right ordering through this period of self-conscious preoccupation into the tremendous tasks that call us all.

*Yearly Meeting of Friends in Ireland:* We have been profoundly exercised by divergences of outlook and expression within our own Yearly Meeting. We know that this testing is, in itself, part of the healthy tension of Christian life and that we are not alone in this experience. We have come to see that our apparent differences of approach arise from the fact that, at basis, we are being united in the sustaining love of Christ, and in an earnest desire to interpret the teaching of our Lord "Thou shalt love thy neighbour as thyself."

*Jamaica Yearly Meeting:* Jamaica faces a great challenge as it moves into independence. . . . Our new nation has adopted the motto, "Out of Many One People."

Like all organizations in Jamaica, our Yearly Meeting represents many groups and races, yet we are one in our purposes and efforts for building our new nation on Christian principles.

We have taken a new look at our educational institutions, in order to rethink policies and purposes, and to keep in closer touch with those who are directly responsible for their running. We have also tried to examine honestly the state of our society. We have had to ask ourselves many searching questions, and we have been forced to the conclusion that we have all come short of our best intentions. The consideration of our theme has led us to a sense of deeper need for a personal commitment to Christ, a commitment through which we will find the motive and the power to fulfill our responsibilities as Christians in this generation.

## Friends and Their Friends

The spring meetings of the Young Friends Committee of North America will be held April 5-7 at Haverford College, opening Friday evening and closing Sunday morning. Reservations (with \$5.00 fee to cover room, board, and registration) should be sent as soon as possible to Mike Schatzki, Haverford College, Haverford, Pa. It is hoped that a travel pool will keep expenses under ten dollars per person.

*Children and Solitude*, the pamphlet by Elise Boulding quoted in Editorial Comments, is available from Pendle Hill, Wallingford, Pa., for thirty-five cents.

L. Coleman Dorsey, an overseer of Wilmington (Del.) Meeting and a member of the Board of Directors of Pendle Hill, Wallingford, Pa., recently was named "Young Man of the Year" by Wilmington's Junior Chamber of Commerce. Chairman of the Delaware Advisory Council of the U. S. Civil Rights Association, Coleman Dorsey is also a director of the American Civil Liberties Union and of Block Blight, a private organization devoted to rehabilitation of homes through self help. He is a conscientious objector, apropos of which a fellow-member of Wilmington Meeting comments: "It is impressive to us that the usual unacceptability of the C.O. did not deter the judges from their choice. It is a particular source of strength to us here to see that a man who allows his life to be a full expression of his belief does not give up necessarily the acceptance by his fellows which is so valuable when one wants to be effective."

An index listing both titles and authors has been prepared for the *Curriculum Handbook* recently issued by the Religious Education Committee of Philadelphia Yearly Meeting. It is available without charge upon request to the Committee's office at 1515 Cherry Street, Philadelphia 2.

Under a new arrangement, conscientious objectors who seek counseling from the national office of the American Friends Service Committee will be referred to the Central Committee for C.O.'s at 2006 Walnut Street, Philadelphia 3. Regional AFSC counselors will maintain direct contact with the CCCO, and James E. Bristol, former AFSC counselor who is now director of the AFSC's new study program on nonviolence, will continue to serve on the CCCO's board of directors.

Young men wishing to fulfill their alternative service obligations by working with the AFSC should get in touch with William Thompson of the AFSC's personnel department, 160 North 15th Street, Philadelphia 2, Pa.

Further assistance to C.O.'s in the Philadelphia area will be provided by the Friends Peace Committee, 1520 Race Street, Philadelphia 2, which is intensifying its efforts to insure that each Monthly Meeting has one or more C.O. counselors. Training sessions for such counselors will be conducted by the CCCO.





A PUBLICATION OF THE RELIGIOUS EDUCATION  
COMMITTEE OF PHILADELPHIA YEARLY MEETING

## In Quietness and Confidence

By ELIZABETH YARNALL

*Elizabeth Yarnall, wife of D. Robert Yarnall, is a member of Chestnut Hill Meeting, Philadelphia. Her interest in prayer is of long standing. "In Quietness and Confidence" was a talk given recently to the adult class of Green Street Meeting, Philadelphia.*

"SLOW down—steady—stop dashing about."  
"Center down—be still and know that I am God—in quietness and confidence shall be your strength"—and your sense of direction—and your awareness of next steps.

These are words which keep saying themselves to me, over and over again. Sometimes I find myself saying, "Let me be quiet inside, relaxed and listening." And often I recall the words of Isaac Penington: "For we can do nothing of ourselves, but being called, being directed, being required to that which is beyond our strength, and giving up thereto, the life springs, the power arises, that does the work."

We all have the experience, from time to time, of situations among our family or our friends in which we long to help and, for one reason or another, are helpless: distressing illnesses of mind or body, anxieties and bitternesses, loneliness and uncertainties. Increasingly it seems to me that prayer may be the most important thing we can do for ourselves and for one another.

But we live in a time when prayer is not taken for granted as it used to be. Only the other day, in our meeting, a Friend said that in his grandmother's house a small room was set apart and called "the prayer closet." There at regular times each day his grandmother and his great-aunt entered in to pray and, literally, closed the door. Rufus Jones has told us, in his *Finding the Trail of Life*, about his childhood on a farm in Maine. "We never ate a meal which did not begin with a hush of thanksgiving; we never began a day without a 'family gathering' at which mother read a chapter of the Bible, after which there would follow a weighty silence . . . There was work inside and outside the house waiting to be done, and yet we sat there hushed and quiet, doing nothing . . . Someone would bow and talk with God so simply and quietly that He never seemed far away."

Today we tend to think such prayer old-fashioned, a bit naive. We wonder what kind of God is left to us in a world of science, in the infinitely vast distances of the telescope and

beyond, and in the infinitely small one of the microscope, with man learning, as never before, to cope with both.

We have, certainly, no benevolent white-bearded figure bargaining with His children, no Old Testament judge handing out punishment and reward. But we have, now and forever, the mystery, the ongoing reality, the availability, of Life Itself. "The earth is the Lord's and the fulness thereof." "Be still, my soul," said the poet Tagore, "these great trees are prayers." Many of the ancient wordings are useful to express the inexpressible, and some analogies help us to touch the fringes of reality.

One of the ever-present miracles is our renewal through the air we breathe, of which Gerard Manley Hopkins has written so powerfully, as analogy (with "Mary the Mother of God") and as factual description:

Wild air, world-mothering air  
Nestling me everywhere,  
That each eyelash or hair  
Girdles; goes home betwixt  
The fleeciest, frailest-fixed  
Snowflake; that's fairly mixed  
With, riddles, and is rife  
In every least thing's life;  
This needful, never spent  
And nursing element;  
My more than meat and drink,  
My meal at every wink;  
This air, which, by life's law  
My lungs must draw and draw  
Now but to breathe its praise . . .

When my sisters and I were little girls we knelt down with our mother each evening and recited together one of several memorized prayers, taking turns in choosing the one for the occasion. Of these prayers the one which stays with me through the years, and grows in power, is the combination of bits from two psalms: "Create in me a clean heart, O God, and renew a right spirit within me . . . Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

This is one group of words which can help us to center down, alone or in a meeting for worship, though I confess that too often my galloping thoughts are hard to tame, and I wonder whether I shall ever really learn the "alert passivity" of which Evelyn Underhill speaks. Another quietener is the opening of Evelyn Underhill's poem, *High Tide*:

Flood Thou my soul with Thy great quietness,  
O let Thy wave  
Of silence from the deep  
Roll in on me . . .

And another:

In heavenly love abiding  
No change my heart shall fear,  
And safe is such confiding,  
For nothing changes here.

In one of his essays Thomas Kelly wrote: "There is a way of ordering our mental life on more than one level. On

one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship, and a gentle receptiveness to divine breathings." But this accompanying undercurrent, like Brother Lawrence's practice of the presence of God, comes only, I am sure, when we have made deliberate, disciplined efforts to practice prayer in solitude and quietness.

Recently a dear friend of ours, on being told of the restored health and happiness of a young Friend after a long and discouraging illness, said, "I prayed for her every day for five years." When I commented on this and sent her Agnes Tierney's excellent essay on *Effective Prayer*, she replied, "I read the little pamphlet on prayer you sent—it was logical enough, but somehow too mental for my taste. I think prayer is a *feeling* experience—and prayer, at least for other people, is a matter of emanating, breathing out, feelings of love and new life toward them, but of course with no special goal or end in view, such as healing, etc. I think only God is wise enough to set the goals or end results for us or anyone else. But I think maybe we can emanate energy toward another person—and I think love is a kind of energy—and perhaps they are invigorated by it . . . Be that as it may, when I breathe in new life with thanksgiving in my morning breathing meditation . . . it has always seemed to me that I wanted to return it for someone . . . so I returned it for Sally and visualized her face when I did so. Whether this helped or not we'll never know, but it might."

Later in the same letter she wrote, "I sometimes pray, in cases of persons I find difficult or am in doubt about, 'Let Thy will prevail between him and me,' or some such, and when doing so relinquish the outcome. Now I don't always succeed, because I guess I don't always relinquish the outcome completely—and I can't always maintain an attitude of love, and then of course everything is haywire. But I suppose if you can just maintain the right attitude even briefly, it's a step."

Most of what I have said and quoted is equally applicable to our quiet times, whether alone or with others. Much has been written, by Friends and non-Friends, about the daring adventure which is our meeting for worship. A recent Pendle Hill Bulletin describes the daily meeting for worship there and quotes from T. S. Eliot's *Little Gidding*:

You are not here to verify,  
Instruct yourself, or inform curiosity,  
Or carry report. You are here to kneel  
Where prayer has been valid.

For each of us the approach to the Most High will be different, and different wordings will help to steady our spirits. Some years ago this meditation on the twenty-fourth Psalm came to me:

The earth is the Lord's, and the fulness thereof.  
The earth is the Lord's.  
But who is the Lord?  
The mysterious aliveness, running through all, dividing  
of cell and dividing again, in order to multiply;  
the urge to find food,



to crawl from the sea, the mothering sea,  
 onto the hard naked sand of the shore;  
 the will to take risks, to give birth, to be born.  
*This is the Lord—the groping, the growing, the shining  
 and bursting.*  
*This is the Lord, the Lord strong and mighty,  
 without any ending in time or in space.*  
*This is the Lord, near at hand and particular, gentle and  
 terrible.*  
 The earth is the Lord's and the fulness thereof,  
 the world and they that dwell therein;  
 not the few or the gifted or the specially chosen,  
 but they, simply they, that dwell therein.

### ***Recollections of Meeting at the Age of Seven***

ONE Sunday was a very special Meeting. Cousin Lucy, who always sat on the facing bench and who was a very, very old lady, asked me to sit with her. I had never sat there, and I was a little nervous. But Cousin Lucy just smiled, held my hand, and we walked up front and sat down.

I didn't have a pencil or paper or a book, so I just sat very still and looked down at my lap. I thought about something Daddy said, "You can't see God, but you can feel Him. God is all around us." And Cousin Lucy held my hand.

When I looked up I saw lots and lots of faces. Every Sunday I saw these people, but only backs of heads and hats—now I could see faces. They looked comfortable and happy, and so I was comfortable and happy, too. Someone smiled at me. I felt very warm and grown-up. A man began to talk; he talked to me and I could understand what he was saying. It was quiet again. But I was different now. I felt strong and as if I were sitting up very straight. All of a sudden I wanted everybody to feel this good.

This was a special day for me—I think I must have felt God.

(By MARY WADDINGTON SMITH, a young mother of Salem, N.J.)

*The purpose of these pages is to share with you spiritual experiences that can help build the life of our Meetings and our members. We cherish the atmosphere that makes Friends want to share their talents and accept the responsibility of membership in the Society of Friends. We especially want two-way channels of communication.*

*Will you write and tell us your views on the subjects discussed here?*

Religious Education Committee  
 Philadelphia Yearly Meeting  
 1515 Cherry St., Philadelphia

Editorial Staff: Charles A. Doehlert, Norman Hollingsworth, Margaret W. Evans, Caroline Pineo

(The cost of this supplement is borne by the Religious Education Committee from private subscriptions.)

Succeeding Horace B. Pointing as editor of the *Wayfarer*, Quaker monthly published in London, is Charles Hadfield, who has been director of publications and overseas controller of Britain's Central Office of Information and, prior to that, head of the Oxford University Press children's book department. He is the author of *Quaker Publicity*, recently reissued in a completely revised edition by the British Home Service Committee.

The one hundredth birthday of Elizabeth C. H. Taggart, a member of Norristown (Pa.) Meeting, was celebrated on January 23 with a birthday party at her home in Norristown attended by more than two hundred guests. Among the many gifts she received was *Quakerism—a Spiritual Movement*, by Rufus M. Jones, whose birth occurred just two days after hers. It was given by Norristown Meeting's Committee on Worship and Ministry, of which Elizabeth Taggart is an honorary member. She still attends meeting regularly and sits on the facing bench. Many Friends will remember meeting her at the Friends General Conferences at Cape May, for she has missed only one Cape May Conference since 1926, just as she hardly ever has missed attending Philadelphia Yearly Meeting.

That there must be something in heredity is indicated by the fact that Elizabeth Taggart's mother, the late Hettie Yerkes Hallowell, also lived to be over a hundred. She was a member of Plymouth Meeting, Pa., and in her later years attended St. Petersburg Meeting in Florida.

A recently opened Peace Information Center at 218 East 18th Street, New York 3, sponsored by the New York Friends Group, Inc., is making available a wide range of peace literature, films, speakers, program materials, activities, and lists of organizations concerned with peace.

Douglas Steere, Professor of Philosophy at Haverford College, and Bliss Forbush, Clerk of Baltimore Yearly Meeting (Stony Run), will each give a series of daily lectures at the General Conference for Friends in Traverse City, Michigan, June 22-29, 1963. Douglas Steere's subject will be "Five Christian Classics," and Bliss Forbush's "Jesus as Seen by the Apostles and the Early Church."

A series of Thursday noon-hour meetings for worship, open to all, will be held on March 28, April 4, and April 11 at the Race Street Meeting House (Race Street west of Fifteenth, Philadelphia) under sponsorship of Central Philadelphia Monthly Meeting. On March 28 the speaker will be Roy McCorkel, finance secretary of the American Friends Service Committee; his topic is "A Faint Fluttering of Wings; Stirrings of Life and Hope." On April 4 Edward H. Dowsett of Wellington, New Zealand, will speak on "The Way of God and the Way of Man." The speaker at the concluding meeting on April 11 will be Herbert M. Hadley, executive secretary of the Friends World Committee, American Section; his topic is "Perfect Love Casteth Out Fear." The meetings will begin at 12:25 p.m. and will close promptly at 12:55.

The American Friends Service Committee has contributed \$5000 to the American Freedom from Hunger Foundation which aims to mobilize nongovernmental support for U.S. participation in the international Freedom from Hunger Campaign under the auspices of the United Nations Food and Agricultural Organization.

### Quaker Dialogues

Quaker Dialogues—small groups of Friends under experienced leadership sharing ideas and concerns about the meeting for worship and the activities growing out of it—are now being led in four Yearly Meetings by Friends who have been trained in the use of this method.

Franklin Pineo, one of five Friends in New England Yearly Meeting who is giving time to this kind of intervisitation, has led a group in Clintondale, New York. Richard Parsons, associate pastor of West Richmond (Indiana) Meeting, has led Dialogues in that area and is Dialogue coordinator for Friends in Indiana and Western Yearly Meetings. (This group has its own newsletter, *The Quaker Dialogue News*, edited by Mary Groby of Muncie, Indiana.) Walter and Ethel Douglass of Swarthmore (Pa.) Meeting are coordinators for Philadelphia Yearly Meeting, and Fred Flynn of Manhasset Meeting, Long Island, serves in that capacity for New York Yearly Meeting.

The Quaker Dialogue movement, sponsored by Friends General Conference, was initiated by Rachel Davis DuBois of New York City, who during the last four years has led 160 groups in almost every region of the country. Meetings in Canada and in South Central Yearly Meeting are now making arrangements to have Dialogues. Philip Stoughton of New York is chairman of the Quaker Dialogue sub-committee of Friends General Conference's Advancement Committee.

From many of the Meetings which have participated in Quaker Dialogues have come such comments as "We were endeavoring to communicate with and truly understand one another" and "I think this was one of the greatest values received in our seeking to understand our own religious life and how to strengthen the life of our Meeting."

### Course in Nonviolence

The sixth annual course in nonviolence was given recently at Madison, Wisconsin, under the auspices of the Fellowship of Reconciliation and the Madison Peace Center. Lectures and discussions covered such topics as Gandhi's principles and practice, Martin Buber's thinking, the role of religious centers in training, and the practice of nonviolence in the areas of race relations, the labor movement, and the rearing of children. At the final session students from the University of Wisconsin Peace Center presented a fifteen-minute radio play about nonviolence.

Over the six years of its existence, the course in nonviolence (which originated in a concern of Madison Monthly Meeting of Friends) has been held at four Protestant, one Catholic and one Jewish religious center.

FRANCIS D. HOLE, *Chairman*

## Letters to the Editor

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

This is the proper time of year to remind Friends who attend the large meetings for worship at Philadelphia Yearly Meeting that spoken messages always look better when they are framed in silence.

Fleetwood, Pa.

CARL F. WISE

I want to express my gratitude to you for printing "The Communist and I," the fine article by J. Stuart Innerst in the February 1 issue. I am sure I speak for many Friends when I say it is a message that should have been expressed long ago.

Reading and rereading this article should result in much soul-searching and housecleaning in many of the dusty corners of our hearts. Furthermore, I hope that we will have the courage to publish the message in our own words both to our friends and to our leaders in government.

Please print more searching articles on other topics of concern to Friends.

Madison, Wis.

AGNES HOLE

The article by Stuart Innerst ("The Communist and I," JOURNAL, February 1) points out clearly the necessity for Christian love in our dealings with all men, communist or otherwise. We cannot overemphasize this need.

As one reads the included parade of "facts" concerning communism, capitalism, and Christianity, the old fable of the six blind men and the elephant keeps intruding itself. Only by remembering the distorted picture of the elephant as recorded in the mind of any of these blind men can one find any relationship of these "facts" with the facts as recorded by other qualified reporters. Such a confused picture of present-day and historical communism, capitalism, and Christianity can have value to the serious reader only as it is accompanied by the views of others of the "five blind men." From the composite some vestiges of the real picture may appear.

It will be difficult at best to work out solutions to our current problems. A proper perspective on basic facts is essential, as reasonable answers are unlikely to come from biased reporting. Can we really help to secure the increased use of Christian love by making an appeal in an article which so confuses the events that have happened and are happening?

I applaud Stuart Innerst's call for love as the basis of our life and of our relations with our fellow men. As Christians, we must follow that precept of love as practiced by Jesus. But it is well also to remember that he followed that path because he knew it to be right that he followed it even though he knew it was leading him to the cross. Early Christians likewise followed it because they accepted it as right, knowing full well it would bring torture and death to many of them. So have many other devout Christians throughout the centuries, including many Friends. Can we do less?

St. Louis, Mo.

CLIFFORD L. HAWORTH

"If people of different countries could live and work together, ways to international understanding could be found," Dr. Peter Manniche of Denmark believes, and he has devoted his whole life to education for that purpose. After thirty-three years as principal of the International People's College at Elsinore, he is now creating opportunities for people from America, Europe, Asia, and Africa to live together in their summer vacations and study the problems of the world's newly independent countries.

In his International Vacation Courses, held during July and August in Denmark, Norway, and Sweden, he has sought as leaders those who "are working in the spirit of the folk high schools or, perhaps better still, that of the Quakers." Participants, leaders, and lecturers from all continents live together as a family. Each day begins with a nondenominational religious meeting.

Friends interested in such a purposeful international vacation would find it easy to combine attendance at the courses with visits to the Copenhagen or Stockholm Friends Centers, which are less than a day's journey from the course centers. For further information about International Vacation Courses address

4607 Chainbridge Rd.  
McLean, Va.

MARGARET SCATTERGOOD

In FRIENDS JOURNAL of January 1, on page 16, William Hubben writes after his visit to the Amsterdam Meeting that "Young men have to serve in the armed forces and there are no exemptions for conscientious objectors, religious or otherwise." I like to tell you that this is not right. We have several C.O.'s in the Netherlands; they have to serve in other ways, as male nurses in asylums, in country work, and so on. Their service takes one half year longer than the military one. In the Quaker Center some former C.O.'s give to young men who think of noncooperation in this field an opportunity to be informed out of their own experiences.

In a more organized way the International Fellowship of Reconciliation, together with the Mennonite Peace Group and others, are working for years already in this field.

Amsterdam, Holland

MIEP DE BOER-BROUWER,  
Secretary, De Vriendenkring

At the conference February 9-10, sponsored by Friends Meetings and peace groups of the San Francisco-Palo Alto-San Jose area of Northern California, much was said about whether and how to dissuade Quaker children from wanting to play with warlike toys, shouting "Bang, you're dead." Friends seemed agreed that it is well to ponder better ways to handle this problem than typical adult authoritarianism toward children.

The idea occurs to me that Friends might try to persuade toy makers, large and small, to make toys that offer a moral equivalent to guns, missiles, and tanks. Perhaps play kits could be produced for children to play being healing helpers of the Red Cross. Has the Red Cross ideas?

Palo Alto, Calif.

CHARLES A. GAULD



The letter of Emma Payne (Feb. 15 issue) strikes a responsive chord here. I have been distressed by the apparent lack of attention of some Friends to our cemeteries. But on the other hand the response of Friends and non-Friends to a cemetery fund drive has been most encouraging. We are well on the road to establishing a fund that will yield enough interest to care for the cemetery year after year.

The problem in the past has been to keep the cemetery fund intact. The Discipline plainly states that the funds of Meetings be appropriated strictly to the purpose and uses designated by the donors, and advises that the Meeting keep exact records of all trusts, amounts, places of deposit, custody of papers, minutes, and records of the Society.

The trustees should, when making their reports, plainly designate the amount of the cemetery fund and place of deposit, so that all will be recorded in the minutes of the Monthly Meeting each year as proof, in the years to come, that the meeting has a cemetery fund, the amount and the places of deposit.

Cedar Rapids, Iowa

L. FRANK BEDELL

The January 15th JOURNAL recommended a pamphlet by British Friend Harold Loukes on *Christians and Sex: a Quaker Comment*, available from London at one shilling ninepence. Other readers who felt as stumped as I did by that price tag will be glad to know that it can also be obtained from the Friends Bookstore, 302 Arch Street, Philadelphia 6, for the more understandable price of forty cents.

Ann Arbor, Mich.

ROBERT O. BLOOD, JR.

### BIRTHS

GARA—On February 8, in Wilmington, Ohio, a son, BRIAN DAVID GARA, to Larry and Lenna Mae Goodson Gara. Larry Gara is a member of Reading (Pa.) Meeting.

WAGNER—On February 25, twin sons, ALAN BOYD WAGNER and CHRISTOPHER MOORE WAGNER, to Andrew T. and Nancy Beck Wagner. They are grandsons of Henry and Erma R. (Boyd) Beck. All are members of Green Street Meeting, Philadelphia.

YARNALL—On December 16, 1962, in Seattle, Wash., a son, DAVID FREDERICK YARNALL, to Stephen Yarnall, a member of Rochester (N. Y.) Meeting, and Barbara Yarnall, a member of Ithaca (N. Y.) Meeting.

### DEATHS

CARY—On February 24, at Chestnut Hill (Phila.) Hospital, CHARLES REED CARY, aged 81, a member of Germantown Meeting, Philadelphia. He was the husband of Margaret Reeves Cary.

HEISLER—On February 23, in Wilmington, Ohio, LILLIAN WOOLSTON HEISLER, a member of Wilmington Campus Meeting and formerly a member of Westfield Meeting, Riverton, N. J.

JENKINS—On February 10, at Delaware Hospital, Wilmington, Del., HARRY N. JENKINS, husband of Clara H. Walton Jenkins.

SATTERTHWAITE—On January 20, HELEN ROW SATTERTHWAITE, aged 80, wife of Amos Satterthwaite of Yardley, Pa. She was a member of Makefield Meeting, Dolington, Pa.

WALTON—On February 6, in Moorestown, N. J., HOWARD T. WALTON, aged 78, husband of Rena Heisler Walton and son of the late Benjamin and Emma Tyson Walton of 15th and Race Streets, Philadelphia.

WHITACRE—On February 21, in Philadelphia, BETHIA ELDER WHITACRE, widow of Lewis R. Whitacre. She was a member of Philadelphia Monthly Meeting, Fourth and Arch Streets.

WRAY—On November 14, 1962, WILLIAM D. WRAY, son of Sarah Dean Wray of Ithaca (N. Y.) Meeting, husband of Irene C. Wray, and father of Suzanne E. Wray, a member of Friends Meeting of Washington, D. C.

WRIGHT—On February 26, at Moorestown, N. J., JANE THOMAS WRIGHT, aged 84, formerly of Norristown, Pa., widow of Alfred W. Wright. She was a member of Moorestown Meeting.

## Coming Events

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

### MARCH

16—Meeting at Nottingham Meeting House, Oxford, Pa., with Edward and Ruby Dowsett of New Zealand, 8 p.m. Topic: "The Reality of the Life of the Spirit in a World of Tension."

17-24—World Freedom from Hunger Week. (See February 15 issue, page 86.) New address of the Freedom from Hunger Foundation: 700 Jackson Place, N.W., Washington 25, D. C.

21-27—Philadelphia Yearly Meeting. See March 1 issue.

23-24—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs, Earlham College, Richmond, Ind. Send registrations to Carl Jordan, R.D. 1, Straughn, Ind.

28—Noon-hour address by Roy McCorkel, finance secretary, American Friends Service Committee, Race Street Meeting House (west of 15th), Philadelphia, 12:25-12:55 p.m.

31—Panel discussion at Harrow Hill, Glen Head, L. I., N. Y., 3:30 p.m., sponsored by Westbury Meeting and Committee for a Friends World College. Topic: "An Educated Look at the Meeting Community." Panel members: Leonard Kenworthy of Brooklyn College, Robert Hoppock of New York University, Robert Towers of Queens College, and Ralph Townley of the New School and the United Nations. Moderator: George Rubin. All invited.

### APRIL

4—Noon-hour address by Edward H. Dowsett of Wellington, New Zealand. Race Street Meeting House, Philadelphia, 12:25-12:55 p.m.

4-5—Annual Conference for Friends at the United Nations. Theme: "The United Nations Builds a Community for All Mankind." Registration fee: \$2.00. For programs, registration forms, information write before March 25 to Roy Van N. Heisler, UN Conference Secretary, Friends General Conference, 1520 Race Street, Philadelphia 2.

5-7—Young Friends Committee of North America spring committee meetings at Haverford College, Haverford, Pa. Registration: 4-6 p.m., Friday. Cost (covering meals and accommodations) \$5 per person. For registration blank write Ginny Coover, Box 447, Earlham College, Richmond, Ind., or Mike Schatzki, Haverford College, Haverford, Pa.

11—Noon-hour address by Herbert M. Hadley, executive secretary, Friends World Committee, American Section, Race Street Meeting House, Philadelphia, 12:25-12:55 p.m.

12—Philadelphia Quaker Women, Haddonfield Meeting, Lake Street, Haddonfield, N. J. Theme: "Balancing the Inner and Outer Life." Speaker: Dorothea Blom, a member of Purchase Meeting, N. Y., writer and lecturer in art-related fields.

12-14—Southeastern Yearly Meeting at Lake Byrd Conference Center, Avon Park, Fla. Address correspondence to Edwin C. Bertsche, 2230 Edgewood Drive, Augusta, Georgia.

6-7—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield (N. J.) Meeting House, Somerset Hills, New Brunswick, Manasquan, Shrewsbury, Rahway, and Plainfield Meetings. April 6, 10 a.m.: business meeting, opened by Ministry and Counsel; 12:30 p.m.: luncheon; 2:30 p.m.: business session; special program for children; 5:30, 6:15, 7 p.m.: dinner served in meeting house school wing; 6:15 p.m.: educational films; 8 p.m.: speaker. April 7, 9:50 a.m.: First-day School classes for all ages; 11 a.m.: meeting for worship. Reservation forms may be obtained from Reta E. McLellan, Meeting Secretary, Friends Meeting House, Watchung Avenue and East 3rd Street, Plainfield.

## 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.

## CALIFORNIA

**CARMEL**—Meeting for worship, Sundays 10:30 a.m., Lincoln near 7th.

**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., 7380 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**—2620 21st St. Discussion 10 a.m., worship 11. Clerk: 451-1581.

**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.

**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.

## DISTRICT OF COLUMBIA

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

## FLORIDA

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

**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 8-6629.

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

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

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

## GEORGIA

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

## ILLINOIS

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

## INDIANA

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

**INDIANAPOLIS**—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8877.

## 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 6-6883.

**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: MEmory 6-2044.

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

## MICHIGAN

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

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

## 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, 9:30 a.m., 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, 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 Popham 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 333-3979.

**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.

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 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 Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 38th and Pearl Streets, 11 a.m.

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

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

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

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

**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.

## 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.

**McLEAN**—Langley Hill Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

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

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