

FRIENDS JOURNAL

Quaker Thought and Life Today

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*T*HERE is a place and need for the still small voice of calm speaking through the earthquake, wind, and fire of current events. We may not shake the earth, but the voice may rise above the din of national and political strife, and may eventually be heeded.

—ARTHUR HADLEY

There Were Three Kings

. *by Bliss Forbush*

Echoes of John Woolman

. *by Samuel Cooper*

Herbert G. Wood

an appreciation by Horace G. Alexander

Philadelphia Yearly Meeting

Under the Red and Black Star

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FRIENDS JOURNAL



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The Epistle of Philadelphia Yearly Meeting

DEAR Friends:

This year our sessions have felt an uplift and joy from being together. This feeling has spread beyond the group of those present to Friends and to all other communions and faiths. We are grateful for the many Epistles and visitors with which we have been blessed.

We are moved by concern for the quickening of spiritual life among us. We feel the need within ourselves. We sense it in our members throughout our Yearly Meeting. We ask for sharing and for help in our common need.

We are not deliberately betraying the teachings of Jesus Christ, but are deeply disturbed when we become aware that "there is nothing in our world today more needed than the recovery of vital faith and spiritual leadership."

We live in a period when strong and widespread influences tend toward secularization of our lives, toward giving the material world the primary place in our thoughts and acts, making religion and things of the spirit secondary. Our spiritual resources are sapped by these tendencies toward secularization but there are ways open to us to prevent this if we so will. "Simplicity which is identical with purity of intention" can be demonstrated in ways which are appropriate to our present culture. The purity of intentions can be sustained despite the revolutionary physical and scientific changes about us.

Friends are called to a discipline of time and energy, with more devotion to meditation, prayer, and the inward life. Such a discipline is in no sense incompatible with the vigorous witnessing to one's faith in action; in fact, it nurtures that faith and makes our Quaker testimonies more vital and relevant. We feel the need to enrich our inner selves by spiritual literature, especially the Bible.

It is for us to seek a "much closer approach to the actual Christ who lived and loved and suffered and triumphed, through a more vital apprehension of His way of life as a way of living, and through the cultivation of a greater sensitiveness of soul to the envioning Spirit."

Our Meeting has wrestled with many problems. Among these have been the plight of the migrant workers, the rehabilitation of slums, racial integration, the care of the aged, fair distribution of our resources, and penal programs. Undergirding and penetrating all our discussions have been our concerns with the problems of disarmament and world peace.

Our nation, in the glare of world opinion, needs the continuing prayers and profound concern of Friends everywhere. Our faith in the continuing revelation of the will of God for his creation can enable us to believe that a way will be found to avert physical and moral catastrophe. We are acutely aware that the kingdoms of this world can find no solution and the challenge comes even more forcefully for us to seek the guidance of the Holy Spirit.

In love and tenderness our greetings go out to you throughout the world.

Signed in and on behalf of the Philadelphia Yearly Meeting of the Religious Society of Friends,

DAVID G. PAUL, Clerk

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FRIENDS JOURNAL

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PHILADELPHIA, MAY 1, 1963

VOL 9—No. 9

Editorial Comments

Taxation for War

FRIENDS in England are under the weight of the same concern that occupies American Friends: what can, or should, we do about taxation for military purposes? War industry and general preparation for war have become so inseparably a part of our entire production and commerce that short of an outright refusal to pay taxes there seems no way out for those objecting to militarism. The voluntary payments to U.N. funds, such as various Friends groups are making, will undoubtedly contribute to easing the moral burden, yet these sensitive donors would be the last ones to claim that their voluntary self-tax is a satisfactory solution to the problem.

The Peace Committee of London Yearly Meeting now makes a suggestion to British Friends that enables them to come closer to a solution of this vexing problem. Although the steps recommended are applicable only to English conditions, they will interest American Friends too. If a British citizen "covenants" a certain annual amount to a charity for seven years, the Internal Revenue will then, as *The Friend* (London) reports, pay over to the charitable organization "a sum equal to the tax normally payable on the amount of the covenant." The "charity," then, receives not only the contribution but also the tax paid upon it. On the average, a subscriber to a charity will have to pledge one half of his normal tax payment in order to recover that proportion usually allocated to armaments.

The Committee reminds Friends that efforts for peace cannot be measured in cash alone and that this plan is far from flawless. It nevertheless affords some moral relief.

In order to prevent misconceptions among our readers, we must stress once more that this plan exists only in England, where the regulations about deductions for recognized charities are obviously different from those in the United States.

Quaker Technology Among the Senecas

"Our age is unique in the large number of peoples who are dissatisfied with the status quo and who aspire to development," writes Professor Anthony F. C. Wallace of the University of Pennsylvania in a study on less de-

veloped areas. Part of this interesting study is published in the April 6, 1963, issue of the *Saturday Review* under the title "Exporting the American Idea," with the subtitle "Quaker Technology Among the Seneca Indians." It describes how after 1760 the Seneca Indians were losing their former status of prosperity during and after the American Revolution so completely that a serious moral crisis arose in the midst of stagnation and degeneration. In 1798 a group of young people sent to the Senecas by Philadelphia Friends stayed for several years, teaching the Indians agricultural and technical skills and persuading them to adopt the sobriety which their own leaders also had advocated. In 1799 the preaching of the Indian Handsome Lake, some of which the Friends recorded, marked the start of a moral regeneration which, in turn, enhanced the economic recovery. Handsome Lake's code is still being followed by hundreds of Senecas.

This most interesting article by Anthony Wallace stresses that any assistance given to underdeveloped peoples should aim at supporting the impulses for revitalization within the group in order to create the "new man." Technological aid is only a handmaiden to this goal. Such lessons may well be kept in mind in any relief or redevelopment work.

The Peace Encyclical

The papal encyclical entitled "Peace on Earth" has been well received and even has been favorably commented upon by some Communist publications. It is likely to mark a turning point in general Catholic philosophy. Its emphasis on the rights and duties of man in modern times; on the duties and limited rights of those in power; on the new role of women in society; and on the creation of a new international authority—all these statements breathe a new spirit. Franco in Spain and Salazar in Portugal were, of course, not named in this context, but these most Catholic rulers were clearly recognizable as being out of tune with the authority of the Church as is communism.

The hierarchy is not in the habit of solemnly withdrawing from formerly held positions. If it ever were, it would have to apologize especially to women, whose significant role in modern life it now so fittingly emphasizes. Still the Vatican Council had made no provi-

sions for women (and Catholic laymen in general) to be present, although the number of women in important educational and administrative positions alone is enormous. As to the general position of women in church life the Catholics agree with most Protestants, although a few exceptional appointments to the Protestant ministry have occurred in recent years. But apart from teaching Sunday School, most Protestant women's groups find themselves at regular intervals cooking chicken dinners in Church for the other voracious half of Christendom. Yet in Biblical times the witness of women was outstanding, as is illustrated in the scene under the cross (John 19:25, 26) where we find four women present but only one apostle. This was the most critical moment for the men to be aware of the same "guilt by association" that has plagued the courts in our time. Bible-centered Protes-

tants will not find it hard to collect additional examples of the courage and intelligence of women—not to speak of the patience that obviously makes them bear their secondary Church role even in our time.

The End of "Just" Wars?

The aforementioned encyclical also refers explicitly to the much debated Catholic concept of a "just" war. Now, under the heading of "Signs of Our Times," the Pope specifically disclaims "that in the atomic era war could be used as an instrument of justice."

This pronouncement may forebode vast changes in Catholic countries and even influence Protestant thinking. Will the clergy and will Catholic political leaders accept it as a guide for future action and for instruction of the faithful?

There Were Three Kings

By BLISS FORBUSH

LACK of Biblical background often prevents us from understanding passages in the Scriptures and keeps us from appreciating the message of the writer. Reference to the accounts of three kings of Israel demonstrates this.

"Solomon in All His Glory"

When Jesus, in the Sermon on the Mount, spoke to his disciples concerning the folly of anxiety he contrasted the lilies of the field that "neither toil nor spin" with "Solomon in all his glory." There is a hint here of disapprobation, even of sarcasm.

The writers of the books of Kings and Chronicles were dazzled by the apparent glory of the reign of the son of David. He made "silver and gold as common in Jerusalem as stone, and cedar as plentiful as sycamore" (2 Chronicles 1:15). The walls of Jerusalem were strengthened and the beautiful temple was constructed. The king stationed fourteen hundred chariots and twelve thousand horsemen in the various cities to keep order. Twenty years were spent in building operations. To carry on this work Solomon made a forced levy of thirty thousand men. He spent seven years on erecting the temple; the next thirteen were given to building his own palace, which was half again as large as the temple. Solomon also fashioned palaces for the daughter of Pharaoh and for his other wives. In their behalf he built places of worship for foreign gods and permitted these "abominations" (1 Kings 11:4-8).

As a result of the forced labor and the heavy taxes necessary for building operations, the tribes became rest-

less and embittered. As long as Solomon lived he was able, with the aid of the armed forces, to maintain his rule. As soon as he died all the tribes but Judah rebelled, killed the taskmasters, and left to the house of David only a small area on the mountain ridge. By the time of Jesus the glory that was Solomon's was considerably dimmed.

Jeroboam, King of Israel

If the Biblical historians had written in the fashion of most historians, Jeroboam, king of northern Israel, would have been designated as "the Great." As it is, the only references we have in the Old Testament to this sovereign are found in seven verses (2 Kings, chapter 23). The compiler knew more about Jeroboam than he cared to communicate. "Now the rest of the acts of Jeroboam, and all that he did, and his might, how he fought, and how he recovered for Israel Damascus and Hamath . . . are they not written in the Book of the Chronicles of the Kings of Israel?" (2 Kings 14:28). Jeroboam reigned with great energy for forty-one years (781-740 B.C.). By his conquests he ruled over a territory as large as or larger than that taken by David. This was the Indian Summer of Israel's prosperity.

The writers of the Old Testament chronicled religious rather than secular history. They were chiefly concerned with those kings who affected the course of the spiritual development of the national life. Thus Jeroboam II, the conqueror, received only six lines in the annals. The writers' only interest in this period of Israel's history is disclosed in another book, "The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel . . . in the days of Jeroboam" (Amos 1:1).

Bliss Forbush is clerk of Baltimore Yearly Meeting, Stony Run, and headmaster emeritus of Baltimore Friends School. He recently has retired as a member of FRIENDS JOURNAL'S Board of Managers.

Josiah, the Good

Josiah, king of Judah from 637-607 B.C., has been called "the best loved king of Judah." Of him the chronicler wrote, "He did what was right in the eyes of the Lord, and walked in all the ways of David his father, and he did not turn aside to the right hand or the left" (2 Kings 22:2). Coming to the throne at the age of eight, due to a palace revolution, Josiah was under the influence of the prophets who had been driven underground by his grandfather Manasseh. Manasseh turned away from the worship of God, erected altars to the baals as well as to the hosts of heaven, sacrificed his son as a burnt offering, and set up images of foreign gods in the temple of Solomon.

While the religious leaders were hiding they collected the ethical teachings of the prophets and wrote them in a scroll which is to be found in part in the Book of Deuteronomy. Thus, when Josiah became old enough he conducted a great reform, drove out the priests of foreign gods, emptied the houses of cult prostitutes, destroyed images, and ordered the Hebrew worship henceforth to be centered in the temple at Jerusalem (2 Kings, chapters 22, 23).

According to the philosophy of the time—that evil brings punishment and good its immediate reward—Josiah should have lived in peace to a great age. But the world was in turmoil. Assyria had passed its zenith, and the Scythians, Medes, and Babylonians were marching to the destruction of Nineveh. Seeing the impending change, the Pharaoh of Egypt determined to secure as many tributary states of Assyria as possible and marched into Palestine. Josiah, going out to meet him with the warriors under his command, was killed in the first engagement. To the Hebrews it seemed that their beloved king had been forsaken by the very God he had championed. The problem of suffering was sharply forced upon the religious teachers. No satisfactory explanation was found until long afterward when the Hebrew people were in exile in Babylonia. Then the unknown author of the 52nd and 53rd chapters of Isaiah set forth the concept of vicarious suffering: "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."



UNDER THE RED AND BLACK STAR
AMERICAN FRIENDS SERVICE COMMITTEE

VISA Meets Voodoo

Barbara Childs and Paula Gerenbeck (recent graduates of Mt. Holyoke and Earlham) are working in Haiti with the AFSC's VISA (Voluntary International Service) program. Not long ago they were startled at six o'clock one morning to see assembled before their house the "chef de section" (police chief), plus several assistants and the local houngan (voodoo priest). Barbara's wallet had disappeared the day before, and she had reported the loss to the authorities.

As the proceedings got under way the girls looked on, at first interested, then horrified. The houngan took a bundle of thin twigs and began reciting an incantation calling out the name of someone in the community.

"Give me the truth," he chanted, "did he do it?"

Then he inserted the twigs under a small stool and tried to lift it. The stool would not lift, so that person was judged innocent. The houngan continued calling names; when two of them were called the stool lifted. The conclusion was that the wallet had been stolen by these two, who were brought in, tied with ropes, and beaten about the neck and head while they loudly protested their innocence.

Barbara's pleas fell on deaf ears. The training the girls had had in the United States and after reaching Haiti had not included a course in voodoo, but Barbara in desperation decided to prove her point with black magic. She took the thin sticks and recited the formula. "Watch this," she said to her audience. To their amazement she lifted the stool with the sticks.

"Who else is guilty?" asked the people excitedly. "Whose name did you give?"

"I named Paula as the thief," Barbara replied. With obvious disappointment they shrugged, and the police chief remarked that it just proved that magic didn't work with white people.

At this point one of the girls found the purse in their house. Passport and driver's license were there, but

*G*OD is making room in my heart for compassion: the awareness that where my life begins is where your life begins; the awareness that the sensitiveness to your needs cannot be separated from the sensitiveness to my needs; the awareness that the joys of my heart are never mine alone—nor are my sorrows. I struggle against the work of God in my heart; I want to be let alone. I want my boundaries to remain fixed, that I may be at rest. But even now, as I turn to Him in the quietness, His work in me is ever the same. God is at work enlarging the boundaries of my heart.—HOWARD THURMAN

the money was missing. The two suspects being held obviously could not have replaced it, but this fact did not convince the chief of their innocence.

Barbara told the crowd that the purse had been returned, and to the disappointment of the chief she would not press her theft charge. She said nothing about the missing money. Somewhat later the girls found a paper bag inside their door; in it was the missing money.

"That the purse and contents were all returned seems a special mark of the esteem in which the girls are held by the community," writes the director of VISA's work in Haiti, Paul Berry (a member of Washington, D. C., Meeting).

Did the thief sense that in taking a purse belonging to one of the American girls he had incurred the disapproval of his community? When VISA met Voodoo something happened; perhaps it was a first flicker of the light of understanding.

Echoes of John Woolman

By SAMUEL COOPER

IN this centennial year commemorating the Emancipation Proclamation it is fitting that Friends turn their thoughts back two centuries in Quaker annals to one of the pioneers who paved the way for the legal abolition of slavery. John Woolman, as we know from his *Journal*, was awakened to the wrong of the enslavement of the Negroes when asked by his employer to write a bill of sale for a woman being sold to a Friend. This was common practice among Friends. For young Woolman it might have seemed a permissible transaction, since the woman already was in bonds and the Friend no doubt would treat her well; yet he felt it was being party to a practice which was wrong, however humanely administered.

Patience and Sensitivity

Woolman could not be content with the best of a bad situation. "Pure wisdom" showed him that he must give of himself to the cause of freedom for these human beings in bondage. From this incident, when he merely stated his convictions, he carried the concern to slave markets, to Friends who were slave holders and his esteemed elders, and to Meetings, pleading for the "mind of Truth inwardly manifested . . . that we may be truly humbled . . . and follow it" (Philadelphia Yearly Meeting, 1758). Some Friends desired "patience" that "the Lord in his time would open a way for the deliverance of these people." Woolman exercised great patience, yet there came a time when he said: "should we now be

sensible of what He requires of us . . . neglect to do our duty . . . waiting for extraordinary means to bring about their freedom . . . God may answer us in this matter."

Woolman was not unusually eloquent or wordy, but he spoke in a humble spirit which *reached* "that of God" in many of his hearers until the Yearly Meeting took a stand against the traffic, and by 1776 Friends either were free of slaves or were dropped from the Society! While legal slave-trading and keeping continued beyond Woolman's time, it is quite certain that his influence was a major factor in the actions of the Legislature of Pennsylvania in 1780 and of New Jersey in 1803, which abolished the slave trade in these states. The question might well be entertained as to how much sooner freedom would have obtained, perhaps without bloodshed, if more Friends in the eighteenth century had supported Woolman in his concern for slavery's abolition.

Visit to the Indians

Another illustration of the manner in which Woolman reached that of God in his hearers was his visit to the Indians at Wyalusing, Pennsylvania, in 1763. There were rumors of hostility, and his friends tried to dissuade him from such a hazardous undertaking, but he felt impelled to make the journey in love, to "learn something from them." He felt greatly exercised, since anyone accompanying him would also be endangered. He was escorted part of the way by sympathetic Friends. At Bethlehem another Friend, Benjamin Parvin, to whom John had communicated his concern, joined him. The other friends returned home, and the two went on with Indian guides over the northwest trail through the wilderness.

Woolman had reason to search his true motives again and again as he and his companion heard reports of Indian runners with war tidings. With reasonable assurances that this was the Master's mission, the party went on, came to the Indians' settlement, and were kindly received.

They were invited into a building where about sixty persons were gathered. All settled into silence. After a while Woolman, through interpreters, made known his purpose in coming. Also present was a Moravian missionary who was cordial to Woolman, invited him to attend the regular meetings, and gave him freedom to speak. Near the close of one of these occasions, after speaking through interpreters, he was moved to pray without an interpreter. Afterward he learned that Chief Papunehang had expressed his feelings, which were interpreted in substance: "I love to feel where words come from."

This account of Woolman's journey to the Indians just two hundred years ago is worth reading in its entirety in his *Journal*.

Samuel Cooper and his wife, Clarissa B. Cooper, members of Mount Holly (N.J.) Meeting, are resident directors of the John Woolman Memorial at 99 Branch Street in Mount Holly.

Philadelphia Yearly Meeting

283rd Annual Sessions

Third Month 21st to 27th, 1963

THE 283rd sessions of Philadelphia Yearly Meeting began in sunshine on the first day of spring with a meeting for worship and under a covering of silence. We were reminded that many admire the kingdom of God, but few are willing to carry the cross.

The nominations of David G. Paul as clerk and Alice L. Miller as recording clerk having been presented and confirmed by the Meeting, seven minutes for visiting Friends were read, and the presence of others without minutes was gratefully acknowledged. Messages of love and concern were sent to Richard R. Wood and Gordon P. Jones, both of whom were prevented by illness from being present. The Meeting also united in prayerful concern for Florence E. Taylor, who was taken ill and helped from the room shortly after the close of worship.

After about an hour and a quarter the Yearly Meeting adjourned until 2 p.m. of the following day, the clerks of Yearly Meeting stepped down, and the clerks of Ministry and Worship took their places. Minutes of travel, requested for Mary Hoxie Jones (principally to London) and for Eliza Ambler Foulke (to Japan) were warmly endorsed by the Meeting. These Friends were commended and others were exhorted to visit more as the way opens. The Nominating Committee suggested George E. Haynes as clerk and Carl F. Wise as recording clerk to succeed the retiring clerks, Henry J. Cadbury, Mildred B. Young, and Elizabeth H. Kirk. The Nominating

Committee also presented ten names for the new panel and others for vacancies in the old ones. Approval of these names concluded the business of the Continuing Committee, after which the committee's annual report and message to the Meeting were read from the desk.

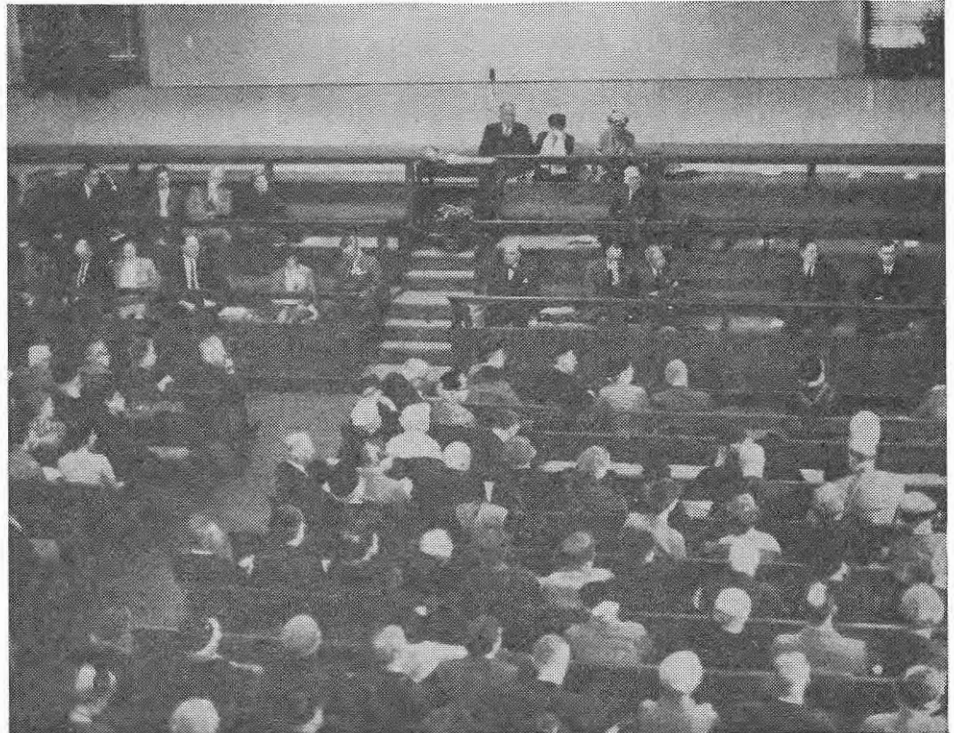
Yearly Meeting Worship and Ministry

The two sessions of the Committee on Worship and Ministry were concerned with the annual report of the Continuing Committee on Ministry and Worship and a message from the clerks entitled "Our High Calling In a Troubled World." There were a number of contributions voiced in a spirit of great and earnest concern. Friends were deeply moved by the need to oppose war. The world is calling for action, for peace. We should ask our government to renounce war.

The quality of our worship and ministry determines the quality of our lives. Faith awakens experience; experience, hope. But it also takes intelligence, imagination, and vision to foster faith. Early in the session Logan Shanahan asked that we turn our thinking to the key note in the special message of the clerks on our high calling as Friends.

We are living in a period when there are strong and widespread influences toward the secularization of our lives and toward giving the material world the primary place in our thoughts and occupations. We are in danger of having our spiritual resources subtly sapped. The passage in the clerk's

Session for
Ministry and
Worship



letter was evoked by the statement in the annual report that the Monthly Meeting reports did not indicate keen awareness that modern ways of living in the world are not in consonance with Christian teaching and Quaker faith.

We must become aware of the need for a purer faith and for more self-questioning that pierces deeply to union with the divine.

William Hubben gave point to the discussion about young people. As with us in America, church attendance by young people in Europe is falling off greatly, except for the high holidays, marriage, baptism of children, funerals, etc. They are disillusioned. A religious reawakening is needed, a new life of the spirit everywhere.

The general spirit of the session of Worship and Ministry was one of spiritual concern, anticipation, and seeking for Friends' duty and obligation. We need to elevate our religious faith and practice. We need spiritual courage. We need to listen to what youth is saying. We need to listen to each other and to God.

It was pointed out that we need greater participation by youth in the world we envision both in Quaker speaking and action. We have not been meeting the challenge of youth. To achieve this new vision means that we, young and old, must seek ways to open. We have gone beyond the time of eldering each other to act as a Society to bring about change.

Conference for Overseers

There was a good attendance at this session where concerns of Overseers were considered, under the auspices of the Field Committee of Representative Meeting. Elizabeth Mitchell spoke briefly on "Developing the Responsibilities of Members for Meeting Activities." William Plummer, Jr., spoke on "Developing the Financial Responsibilities of All Members." The programmed speaking concluded with Bryn Hammarstrom opening the subject of "Spotting the Seekers and Seeking New Members."

After some challenging suggestions from each of these Friends, the meeting entered a general discussion. Questions and comments flowed freely and in good order. As often happens, there was some comfort in knowing that others often have the same problems we have ourselves, but unfortunately



*D. Robert and
Elizabeth B. Yarnall*



In the Kitchen

there was no opportunity for really getting down to exploration of ways and means to overcome them.

Before the session closed, Elwood Cronk, upon invitation of the chairman, spoke to his concern for a recognition of the potentialities of young Friends, especially those of high school age, in the future welfare of every Monthly Meeting. Here again, lack of time prevented any real depth in consideration of the challenges presented.

Nominating Committee—Representative Meeting

The first regular session for business was opened on Sixth-day Afternoon with the reading of the epistle from Wilmington Yearly Meeting, followed by the welcoming of visitors from Ohio and New York.

The Nominating Committee's voluminous report, which had been posted for inspection the day before, was now approved by the Yearly Meeting with appreciation for the extensive work it had required on the part of many people.

Dorothy Hallowell, Clerk of Representative Meeting, presented the various facets of that Meeting's care for the affairs of the Yearly Meeting since its last annual session:

1. The subcommittee on memorials has been laid down, as it has seemed feasible to care directly for the reduced number of such documents at hand without the necessity for previous consideration by a special group.

2. Following a recommendation of the Yearly Meeting of 1962 that attention be given to reorganizing the schedule of current business so that more time would be available for general and special concerns, a subcommittee developed the schedule which was circulated to all member families prior to this session. This was approved for the Clerks to follow as far as feasible, and the suggested adjourned session to hear reports of agencies allied with the Yearly Meeting, such as the American Friends Service Committee, etc., was agreed to for November 1 and 2, 1963.

3. In ecumenical areas, the creation of a new Department of Christian Youth was announced by the Pennsylvania Council of Churches. The Yearly Meeting has been represented at various gatherings of the National and State Councils of

Churches, as well as at a "consultation" conference called by several of the major Protestant churches to explore ways in which they could join effectively in many of their varied programs. Representatives reported an active and hopeful spirit alive in these sessions. Fraternal representatives to this summer's session of the Five Years Meeting were named at this time.

4. Received during the year have been bequests amounting to nearly \$78,000, most of them in the interest of Friends Publishing Corporation (FRIENDS JOURNAL). Purchase and demolition of the old building on the corner of Third and Arch Streets have united the Yearly Meeting's property into one compact unit.

5. The Ad Hoc Committee on the Care of Aging Friends made a progress report noting the accumulating evidence that coordination should be improved among the several agencies working in this field within the Yearly Meeting. It is proposed to undertake this cooperatively under the oversight of Representative Meeting. Dorothy Cooper, the consultant for the Committee, made an interesting presentation of her concept of future developments in this concern.

6. Mention was made of the something more than 57,000 visitors who passed through the Arch Street Meeting House during the past year, and a hope was expressed that the exhibits in the East Room area might be made to speak more directly to present-day Quaker activities and less exclusively to the past. The cost of doing this in any substantial fashion would be considerable, and there was obviously no unity on the propriety of the use of general funds for the purpose.

7. As the Meeting adjourned to continue the Representative Meeting's report in the evening it was agreed to reappportion the Quarterly Meeting quotas annually instead of triennially, as is current practice.

In the absence of Dorothy Hallowell, M. Albert Linton presented the balance of the Representative Meeting's report. Thomas S. Brown, on behalf of the Subcommittee on Books and Publications, called special attention to the new *Newsletter* being mailed directly to all families within the Yearly Meeting. A new pamphlet entitled *When Friends Attend to Business* is in preparation. Friends were urged to make more and better use of the Friends Book Store's facilities.

Continuing attention is being given to our pension structure. In 1950 the Yearly Meeting had 11 employees with a maximum salary of \$3400; we now have 26, with a top salary of \$10,800. While we continue to hope for improvement, our schedule compares favorably with those of similar workers.

The use of our central Philadelphia properties presents a difficult, yet challenging, opportunity in view of the rapid changes contemplated in urban renewal projects. The widening of Fifteenth Street will affect the International House, the American Friends Service Committee, and Race Street Meeting House. Widening of Ludlow Street will affect Twelfth Street Meeting House. Architects have been engaged to make a study of Fifteenth and Race Street property and to plot our space requirements.

A glance around the room at this time showed a poor attendance and the complete absence of women friends from

the facing benches—perhaps an indication that the financial reports were now due for consideration.

The reports of the Trustees and of the Fiduciary Corporation were received without comment and without being read. Examination may be made at any time at the Yearly Meeting Office.

The Budget Committee recommended an appropriation of \$171,800; this is \$6885 more than for the preceding year. Income from trust funds will account for \$39,845, leaving \$130,500 to be raised by the constituent Quarterly Meetings. This represents an increase of \$8000, or 6.5 per cent. Based on an adult membership of 12,480, the annual quota per person is \$10.46, an increase of 79 cents.

State of the Meeting—Statistics—Outreach

The session on Seventh-day morning, March 23, opened with a reading of the epistle from the Lake Erie Association of Friends. Representatives from this group of eighteen Meetings covering six states spoke of their concern for developing a spirit of wholeness among them.

Presiding Clerk David G. Paul greeted a visiting group of Westtown students, among them a senior from Kenya, Timona Ombima. Also warmly welcomed were Jean Calvert of London Yearly Meeting; Margaret Zollinger, recently returned from three years in Japan; and the large numbers of children who were present for the period of worship. David Paul reminded these children that they will one day be presiding over Yearly Meeting, and that older Friends depend upon them.

Richmond P. Miller, Associate Secretary of Yearly Meeting,



Waiting for Supper

summarized the most important membership statistics as reported by clerks of Monthly Meetings. Membership in Philadelphia Yearly Meeting as of December 31, 1962, totaled 17,510, with 5,030 minors and 12,480 adults. The totals of members under twenty-one do not take into account the large and growing numbers of children who, in former days, would have been

listed with birthright members as "under the care of the Meeting." Figures show a total of 572 new members and applicants for membership, and 681 membership losses by release, resignation, or death, with a net loss of 109 members in 1962. Net gains are shown by only four Quarterly Meetings: Bucks, Abington, Burlington, and Caln. Bucks Quarter, covering U. S. Steel's rapidly developing housing area, is the fastest-growing.

Loss of membership is not as important as increase in vitality, Friends agreed, but some Quarters have dying spots that need attention. Howard H. Brinton pointed out that many



Children's Hour

Meetings have disposed of their "paper" membership and that burgeoning Meetings in other parts of the country indicate a healthy tendency in the Society of Friends.

The Meeting approved a suggestion by Elwood Cronk that a letter be sent to clerks of the thirteen Quarterly Meetings, asking that they survey their membership during the past ten years, study and seek effective methods of service and outreach in their communities, and report significant suggestions to the next Yearly Meeting.

Friends agreed that Jesus' charge to Peter, "Feed my lambs . . . Feed my sheep," speaks to us today with special meaning in relation to neighbors old and new, especially those who are in need. The Religious Society of Friends started, not with meeting houses and membership lists, but with the fire of the spirit in men's souls. Perhaps, it was felt, we need to go down to the depths of humiliation, admit our spiritual smallness, and give more prayerful attention to the source of all our strength.

William Eves, 3rd, Secretary of the Yearly Meeting, read summaries of Quarterly Meeting answers to special queries on properties, procedural matters, records, and representation to Yearly Meeting. The Meeting accepted the proposed appointments to the Yearly Meeting Nominating Committee.

Quarterly Meeting Reports

A conspicuous change this year was displacement from the

well-attended Saturday afternoon session of the usual school and other education-directed reports, in favor of the "State of the Meeting" as reflected in reports from Quarterly Meetings. Six of these were read in their entirety, and extracts from the other seven; the life of Philadelphia Yearly Meeting in its ninety-two Monthly Meetings flowed by.

In spite of the fact that these were Quarterly Meeting reports, what we were chiefly looking at was the local Meeting, worship-centered: its corporate life, ever in process of re-creation, and the lives of its individual members—in the family, the Meeting, the community, the world—brought by the queries into Monthly Meeting focus. A lot of living, widely diverse, has been gathered into these reports, and life itself tends to seem neither smug nor humble. May it be that although a great leader has insights far ahead of the group, in the lack of any such tall spirit, the total living is sometimes sounder than the "notions" of individuals in it?

These reports seemed to indicate—as not every session of Yearly Meeting did—that Friends understand they live in the nuclear age and have a responsibility for and to it. Nothing was more widely spoken to than the peace testimony. It is being professed and thought about; some Quarterly Meeting committees have been set up; vigorous action of many kinds have been undertaken. Individual dissent, as to methods at least, was also reported. The recording of dissent, itself, may witness to the current weight of peace concerns.

The search for unity in this area suggests vitality in another principle perhaps more distinctively Quaker than even the conjoined peace-and-race testimony that one Meeting supported, in word and symbol, and that our Yearly Meeting's "Joint Appeal" suggests. Other groups carry these banners, but where else is to be found a procedure and practice so resting on spiritual principles as the Quaker way of moving toward decision, with at least the intention of waiting till unity is achieved?

William Penn Lecture

Landrum R. Bolling, President of Earlham College, in the William Penn Lecture, "The Search for a Sense of Unity," shared with young Friends and others gathered in the Race Street Meeting House his deep concern for a renewal of the spirit. He explored four areas where a growing sense of unity in any one profoundly affects the others: the self, God, the family of faith, and humankind. It does not matter in which area one begins, but one must begin. If one starts with oneself, one gains some sense of unity within himself, begins to have a sense of God, and then is drawn to others within the family of faith and eventually to compassion toward all.

The devastating, immoral, and destructive events which have occurred in recent history deny man's fundamental urge toward harmony, cooperation, and understanding. There is nothing outwardly to help us. Only Christ can speak to our condition. As Thomas R. Kelly suggested over two decades ago, the "amazing life of commitment to the Eternal in holy obedience" is the only way to overcome the "mild veneer of religious respectability" which leads to hopeless despair.

It is imperative for each of us to enter into unity with God. This must become our prime objective in life. As each

of us grapples with some fundamental weakness, he has the promise that it is possible to become a "new creation," even if the "good I would, I do not . . ."

As for Friends, there are two things which we must practice if we are to achieve a deep level of unity. We must honor one another in our differences and we must all of us search for unity in love and life. If we will submit to a life and power that is beyond our comprehension, the experience of the "deep center can make us more than we ever dared to dream."

New Concerns

At the session on Second-day afternoon, following a period of worship, the epistle from New Zealand General Meeting was read.

At this session opportunity was given for committees or individuals to lay special concerns before the meeting. The Social Order Committee presented its concern for the plight of 1,000,000 migrant workers in 943 counties of 43 states of the United States, a quarter of them children, the most neglected in the country. A minute, prepared by the Social Order Committee, calling attention to the problem and supporting Federal measures for the protection of this neglected segment of our population, was approved by the Yearly Meeting with the direction that copies be forwarded to various Councils of Churches in states having Monthly Meetings that are members of Philadelphia Yearly Meeting.

Allen Reeve Hunt, President of the Board of Managers of Friends Hall, Inc., read a minute of the Board covering the decision to build a thirty-bed facility on the grounds of Jeanes Hospital; reasons for the selection of this location were given as (1) nearness to hospital facilities, (2) its location in the heavily populated northeast Philadelphia area, and (3) the invitation of the Jeanes Hospital Board of Managers, with an offer of the necessary land and generous assurances of many very practical kinds of operating help. This decision was approved by the Yearly Meeting.

Charles Doehlert presented the concern of the Religious Education Committee for making possible for our adult members a more intimate knowledge of the Bible. He asked for the help and advice of the Yearly Meeting in making Bible study generally available and for suggestions as to the form such teaching or study might take. The whole subject of the importance of familiarity with the Bible gripped the Meeting. Many helpful suggestions were made.

A member of Harrisburg Monthly Meeting stated that, after many years of holding meetings for worship in a room of the Y.M.C.A., the Meeting is ready to go ahead with building a new meeting house and Friends Center. The interest and support of members of the Yearly Meeting was solicited.

The Prison Service Committee presented a minute recommending to the Burlington County Freeholders the construction of a balanced minimum-maximum security prison instead of the huge and expensive maximum security facility contemplated. The sending of the minute as coming from the Committee was approved by the Meeting, with a statement of general approval of the Yearly Meeting for this type of construction to accompany it.

The proposal of the Redevelopment Authority of Philadelphia to lease the three upper floors of the Friends Center Building for a period of two years was explained. The arrangement is for the purpose of conducting a study of the rehabilitation of "skid-row" inhabitants in conjunction with a research team from the Department of Psychiatry of Temple University, using an urban-renewal grant from the Federal Government. It is hoped that the findings of this study may be applicable in many cities in handling similar problems.

Under the title of "Living Epistles" the attention of the Meeting was called to the fact that Eliza Ambler Foulke proposes to spend a year at the Friends Center in Tokyo, directing its activities during the absence of Fumiye Miho, the director, and that three Earlham College students, members of an Earlham-Antioch Asian Study group, will be in Japan from June until next January. The Yearly Meeting expressed its wish that the work of Eliza Foulke will be supported with a special message to Friends in Japan, and that the three Young Friends be asked to take with them the loving greetings of the Yearly Meeting.

The Epistle Committee presented its first draft of an epistle to be sent to other Yearly Meetings around the world; with a few suggestions it was asked to bring in a final draft on Fourth-day evening.

"Education—For What?"

Following the opening meeting for worship, the epistle of Ohio Yearly Meeting (Barnesville) was read. It was noted that this had been their 150th session.

In introducing the subject of Education, the Clerk read excerpts from *Faith and Practice* pertaining to that query. John S. Hollister, Chairman of the Board of George School, introduced the subject, "Education—For What?" He spoke of education as being life in all the daily and hourly experiences. With the tremendous advances in our modern space age a great emphasis is put on education. He asked five questions—How experimental are our Friends' Schools? How strong are our faculties? How sound is our financing? How deep is our interest in the personality and intellect of our children? and How radical is our approach to a spiritual awakening in each child? There is a general shift from an emphasis on facts to one on ideas and broad concepts.

In the discussion that followed, the needs of our Friends' Schools were examined. Some felt that the job of the school is to teach the students to test all things and hold fast to those things that are good. Our responsibility for financial support of our schools was emphasized. In this particular time of the tremendous development of man in outer space it was felt we need to devote time and energy to conquest of man's inner space.

Human Relations—Race Relations

Race relations, according to Richard Taylor, is the urgent, unfinished business of the Philadelphia Yearly Meeting. Tensions between Quaker beliefs and attitudes continue, and it is time to reevaluate today's challenge. The first problem is discrimination and segregation in housing. Less than two percent of new homes in the Philadelphia area are available to Negroes. It is important that Friends take leadership in wel-



A Quiet Corner

coming minority families to a new community; at the same time friction can be eased by quiet interpretation to neighbors who may object to neighborhood desegregation.

It was pointed out that race relations is a "people-to-people" problem, rather than one of race relations. The actual sale of a house to a Negro is not as important as the fact that it is available if he wishes to buy it.

Friends were urged to list their homes, if for sale, with the Friends Suburban Housing Agency, which has sold sixty houses on a nondiscriminatory basis. It was also urged that anyone selling on this basis try to interpret to neighbors the reason for doing so.

The Lansdowne Play Group, an integrated group of mothers and children, meets once a week. This gives children an opportunity for play and mothers a chance for discussion. Also reported were other organized groups, mainly on an interfaith basis, in various communities of the Delaware Valley.

Discussion of education problems and lack of employment opportunities pointed up the following facts:

1. In Philadelphia 52 per cent of public school children are Negroes.
2. The big problem of offering adequate nonsegregated education is money. For lack of it good programs are being discontinued.
3. Despite vocational education, Negroes often are prevented from obtaining employment by craft unions which, except for the carpenters' union, have not demonstrated an open-door policy.

Anniversary of the Emancipation Proclamation

Howard Thurman of Boston University spoke at this session planned in observance of the Emancipation Proclamation's 100th anniversary. His topic was "The Frontiers of Human Freedom," which had a direct bearing on the preceding afternoon discussion.

Particular emphasis was placed on recognition of the importance of the individual in order that one does not get the feeling of being ignored. To be made anonymous is to live without life. To remain impersonal is a tragedy experienced frequently in our times.

The real problem is how to maintain a sense of self in order to achieve freedom. Freedom requires option. But many impersonal forces make option difficult. We are victims of these forces.

In closing, Howard Thurman stated that the one place of refuge on this planet is in another man's heart. "Let your heart be a swinging door."

Our Peace Testimony

The epistle from Fritchley General Meeting, England, read at the opening of the session on Fourth-day, March 27, reminded us of the necessity of individual discipleship as we face the tasks of creating peace, unity, and brotherhood.

Robert A. Clark, Chairman of the Peace Committee, opened the subject: "Our Peace Testimony—What Dimensions in 1963?" We live in apocalyptic times, not under fear of the power of God but fear of man's own power. Threat of a dark ocean of radioactive particles hangs over us; our continent is no longer separate and protected; abstracted from reality, we face not other men who might die, but a vast machine and a push-button. With early Friends we possess the sense of the high value of human life and have the expectation that the ocean of Light may prevail. Our voices must be heard in this world and we must know what we have to say. How do we make our testimony more effective and how make it reach beyond our Society?

In the discussion our support of the United Nations was solicited. Our sympathy was aroused for businessmen and taxpayers trapped in the war system and, recognizing our common sense of guilt, we acknowledged the fact that all enterprise is thus enmeshed.

We were encouraged to break out of this trap, which includes our political ineffectiveness in our scattered localities. How we can support each other within our communities as we are led to make individual witness was demonstrated by the action of Haddonfield (N. J.) Meeting in its support of George Willoughby and his family as he goes to join the peace walk in India and China; and by the action of South Jersey Meetings in opening a community peace center for dispensing information and making new contacts. We were urged to look into the misinformation in school textbooks, to react to both the effort to boycott "un-American" products and the hailing by the press of defense contracts awarded to our communities, to look in other places than the newspapers to find the truth, and to reinforce the study of these sores in our society.

Clarence E. Pickett asked us to face these issues together in our Monthly Meetings, to be open to persuasion, to a clear call, to a sharing of responsibility. Should we not learn more effective skills to improve the general health of our Meetings?

George Hardin, Executive Secretary of the Committee, spoke of changes in the staff and of the vital work of public witness being undertaken in the spirit of early Friends. As he takes

a two-year leave, appreciation for his years of service was expressed.

We seem faced with a weakening of faith in the life which sustains and the truth which takes away fear. In our extremity we look with God for next steps.

Closing Session

Following a meeting for worship, Charles J. Darlington presented a consideration of the exercise of the Yearly Meeting. We ask if we have felt the love of God and if we have been given the strength to seek His will. This particular Yearly Meeting has been something of a landmark, planned to provide an opportunity to seek the deeper things which lie under our occupation with much that may be "busy work." It has been a time to search, to open ourselves to God.

Did God speak to us? We must answer as individuals, but surely He spoke even though we may not have recognized it. God spoke through the lives of those here assembled and in our silent waiting.

What did He say? And did we hear Him? We heard so many things, yet each concern presented showed that many Friends were under its weight. What we heard was the outward expression of efforts made under God's leading.

Did we get the guidance and inspiration we sought? Did He speak to us? A note of optimism was present that some Friends *have* had the light shine for them and lead them on. It seemed that we were truly carrying on in the tradition that allows dedicated Friends to sacrifice and serve as they follow the light. Let our guidance and inspiration be: "Here am I, Lord. Send me."

The General Epistle, to be sent to Friends everywhere, was heard by the Meeting. (The text is published in another section of this issue.)

Closing Minute

"As we reach the end of the Yearly Meeting of 1963, after a week of earnest and prayerful seeking for divine guidance, we can truly feel that we have been blessed by the presence of God in our midst. As we have probed deeply into the unfinished business that confronts us as a religious society, we have had a vision of the many tasks that lie ahead, the magnitude of which might appal us, were we not sustained and strengthened by our unshakable faith in the invincible power of love. We have asked the question, 'What is ahead for the Society of Friends?' and have found the answer: a renewed dedication to the command of Jesus, 'Feed my lambs . . . Feed my sheep.' Let us be about our Father's business."

Philadelphia Yearly Meeting then concluded, expecting to meet again during 1963 in an Adjourned Session, called for Sixth-day Eleventh month first.

DID YOU KNOW

that trading stamps can be used to provide blankets for displaced Algerians? Send trading stamps of any type to AMERICAN FRIENDS SERVICE COMMITTEE WAREHOUSE, 23rd and Arch Streets, Philadelphia 3, Pa.

Herbert George Wood

HERBERT G. WOOD, familiarly known as "H.G.", who died on March 9, aged 83, at his home in Bournville, England, was the outstanding New Testament scholar of his generation among Friends in Britain; he was closely associated with Woodbrooke throughout his adult life; and for nearly fifty years he played a leading part in many aspects of the life and thought of Friends, especially in England. He was the author of a number of books.

But these bare facts give no indication of the quality of the man, nor is it possible to make him live in all his richness and variety within the confines of a brief memorial notice. For him, more than for most men, it was true that the essence of the man consisted in his human qualities, quickly revealed to those who met him.

His father was a Baptist minister and his mother the daughter of an Irish clergyman. He remained a member of the Baptist Church for some forty years, and even after he joined the Society of Friends he continued dual membership for a time. This was appropriate for one who was first and last a humble disciple of the Lord Jesus, and who never allowed any lesser loyalty to stand in the way of his acceptance of fresh truth, from whatever quarter it might come.

Dr. Rendell Harris, first Director of Studies at Woodbrooke, when it was founded in 1903, discovered H.G., a bright young Cambridge graduate. He induced him to come for a time to Woodbrooke as early as 1905. Then he was elected to a Fellowship of his College, Jesus College, Cambridge, where he taught for a few years, and still made occasional brilliant interventions at the Cambridge Union debating society, of which he had been president. But in 1910 he returned to Woodbrooke, where he taught New Testament and Church History for over a generation, and soon succeeded Rendell Harris as Director of Studies.

Thousands of students from Woodbrooke and the associated Selly Oak colleges found inspiration over the course of the years from H.G.'s New Testament lectures and devotional addresses. Here was to be found the perfect combination of true scholarship and personal devotion. Many who came to Woodbrooke with religious doubts and questionings must have left with faith renewed because they had been taken to a deeper level of wisdom and understanding.

He never attempted to write a great volume of Christian history or apologetics, with which his name might be forever associated, though he might have done it if he had had such an ambition. He preferred to serve the world in which he found himself, including the needs of his neighbors, day by day. Thus, most of his books are in the nature of tracts for the times, though all will bear rereading. Probably his most important book is *Christianity and the Nature of History*, originally given as Hulsean lectures in the University of Cambridge.

For many years he was active in the Adult School movement and in the Workers Educational Association; and through the friendships thus made with industrial workers he became deeply concerned for improved social relations and the abolition of poverty.

He and his wife, Dorothea Wallis, spent over fifty years in beautiful partnership. Soon after her death he was struck down by a severe stroke; but during the three last years of his life, though he was almost helpless and nearly speechless, those who had the privilege of visiting him had the sense that he could still rejoice in the Lord, day by day.

HORACE G. ALEXANDER

Books

THE PASTORAL CARE OF FAMILIES: *Its Theology and Practice.* By WILLIAM E. HULME. Abingdon Press, Nashville, 1962. 208 pages. \$3.50

CASEBOOK IN PASTORAL COUNSELING. Edited by NEWMAN S. CRYER, JR., and JOHN MONROE VAYHINGER. Abingdon Press, Nashville, 1962. 320 pages. \$4.95

Friends who are interested in counseling and pastoral care will find the first of these books of greater value. Dr. Hulme presents effectively the religious orientation and rationale for counseling. Each stage of life, including marriage, parent-child relationships, and old age, is dealt with in two chapters: the first discusses the theological approach, and the second a counseling or psychological approach. This book is family-centered rather than problem-centered, resulting in some excellent comments on the religious basis for family life and in suggestions for handling knotty problems through counseling techniques.

The author assumes the reader's acquaintance with general principles of pastoral counseling; but overseers and others who offer the "listening ear" will find this a very helpful book.

The *Casebook in Pastoral Counseling* is more technical and would be more appropriately titled, "Casebook in Pastoral, Non-Directive Counseling." The editors present fifty-six cases of verbatim interviews that cover many facets of life, followed by several critiques of each case. Although many of the situations appear to have been handled ineptly, there are excellent discussions by such experts as Roy Burkhart, Earl Furgeson, and Carroll Wise. The book would have benefited further if some case reports by these men had been included. There are some warm and poignant interchanges recorded, and the inept ones demonstrate the intricacies of our interpersonal relationships.

CHRISTOPHER NICHOLSON

MEN AND NATIONS. By LOUIS J. HALLE. Princeton University Press, 1962. 228 pages. \$4.75

THE CHRISTIAN IN POLITICS. By WALTER JAMES. Oxford University Press, 1962. 216 pages. \$5.00

Ethics is giving a good deal of trouble to religious people. Ethics is regarded with distrust as tending to encourage a legalistic righteousness incompatible with the uncalculating concern for others that is expected to flow from Christian love.

On the other hand, those who are seeking to discover and support public policies which are the best that can be worked out under specific circumstances feel the need for guiding principles to help them in the search for those optimum pol-

icies. They are not satisfied with St. Augustine's "Love, and do as you please." They long for methods of choosing among the alternatives that are always competing for election when a specific line of action must be determined.

Many citizens and public officials are not satisfied with the popular current notion that man is sinful by nature and is therefore bound to do wrong, no matter how hard he strives or how sincerely he longs to do right. For those who assert this notion, the "responsible" attitude toward questions of what to do is the attitude of pure expediency. Aside from its unsatisfactory nature as a principle, this attitude seems less than helpful as a guide to actual choices. The continuing dispute about the Bay of Pigs fiasco suggests that it is as hard to decide what is expedient as to determine what is right.

Walter James does not quite come out for expediency. He does say, rightly, that the Christian may find that in objectives and in matters of knowledge and technical competence involved in decisions about public policy there is little difference between the Christian's insights and those of his non-Christian fellow citizen. He says also that the Christian should have an awareness of eternity that reduces the intensity of his concern about current issues. It may even be that the Christian's interest in efforts to promote human welfare is lessened by consideration of Biblical passages that seem to say that welfare in this world does not promote welfare in eternity.

Louis Halle, after years of service in the Policy Planning Division of the State Department, is keenly aware of the gulf between the ideal of which the policy planner can be aware and the imperfect actual program which is the best that he can work out under the circumstances. Instead of becoming pessimistic or cynical about this difference, Mr. Halle recommends full and continual awareness of the ideal, and persistent effort to bring ideal insights to bear on actual decisions in the hope that in this way the actual decisions may be better than they otherwise might have been.

For a member of the Society of Friends, one of the most interesting paragraphs in either book is a reference by Walter James to Dean Acheson's advice to Christians "to apply their religion more to methods of international relations than to purposes. . . . 'Perhaps,' he continues, 'what we do is less important than how we do it.'"

Jonathan Dymond a century and a half ago argued for Friends that the end does not justify the means. It can almost be said that the means, if right, can justify the end. It is certainly possible, for instance, to have Christian human relations in a variety of social and economic systems. However, the great variety of human needs and tastes, and the persistent tendency of human circumstances to change, recommend humility to anyone who is seeking right courses of action for himself or for his group.

RICHARD R. WOOD

PUMPKIN FLOOD AT HARPERS FERRY. By LILA GRAY VATT SCRIMSHER. Reilly & Lee Company, Chicago, 1962. 94 pages. \$3.00

This slight story of the Colonial period is full of life as it would have been lived by a young boy late in the 1740's. Jonah, a Quaker lad from Philadelphia, travels with Robert

Harper when he is sent to a pioneer community in the upper Potomac valley to build a new Friends meeting house. When that is finished, Jonah returns with Harper to help him establish a ferry at the junction of the Potomac and Shenandoah Rivers. In the next few years Jonah has many adventures which culminate in the incident of a flood of pumpkins which actually occurred in 1753. Both Benjamin Franklin and George Washington appear in the story, which should appeal to young readers. It is pleasant, but not greatly inspiring, reading for children in the 8-to-10-year age group. ANNA T. BRONNER

THE CHURCH ACROSS THE STREET. By REGINALD D. MANWELL AND SOPHIA LYON FAHS. Beacon Press, Boston, 1963. 318 pages. \$3.95

This book, called on its jacket "An introduction to the ways and beliefs of fifteen different faiths," is a concise, factual, and highly interesting work, both for reading and for reference. Though it is recommended especially for young readers, adults also will find much of value in the text, which answers many questions that have puzzled each of us about religions other than our own.

This edition is a revision of the one published in 1947, and will especially interest Friends in this ecumenical year.

DOROTHY H. HUMPHRIES

Friends and Their Friends

We are indebted to the Friends whose careful and prompt reporting enabled us to print in the present issue the review of Philadelphia Yearly Meeting. They are Henry Beck, Lois Comings Bertholf, Dorothy N. Cooper, Charles J. Darlington, J. Russell Edgerton, Mabel S. Kantor, Alice L. Miller, Ruth Miner, Anna S. Morris, Hannah Stapler, Leon Stern, Sylvan E. Wallen, D. Herbert Way, and Carl F. Wise.

Again, as in former years, Theodore B. Hetzel generously contributed his photographic skill to our pages.

The annual meeting of the Corporation of Friends Hospital in Philadelphia will be held in the Hospital's auditorium on May 1 at 5 p.m. William P. Camp, M.D., who is superintendent of the Norristown State Hospital and a member of the Friends Hospital Corporation, will be the principal speaker.

In observance of the 150th anniversary of its founding, the Hospital, which is at Roosevelt Boulevard and Adams Avenue, will open its azalea gardens to the public on the weekends of May 3-5, and May 10-12, from 11 a.m. to 3:30 p.m.

"Internationally Speaking" will be the theme of the annual meeting of the Friends Peace Committee of Philadelphia Yearly Meeting, to be held at Moorestown (N. J.) Friends Meeting on Saturday afternoon, May 4, at 2:30 p.m.

Friends will readily recognize the theme as the title of a number of articles in FRIENDS JOURNAL, written over the years by Richard R. Wood. He is retiring from the Peace Committee after forty years of service—twenty-six as Executive Secretary and fourteen as a very useful member.

Another member of long service, J. Robert James, will also be leaving active work with the Committee. He was the Committee's Treasurer for many years, active in raising funds and overseeing financial operations.

The 30th anniversary of the joining of the two Committees—the Arch Street and Race Street Peace Committees—will also be noted, along with the 70th annual meeting of the forerunner groups which became the Friends Peace Committee.

Dr. Vernon L. Ferwerda, Washington, D. C., will be the speaker.

The New England Regional Office of the American Friends Service Committee will move in July from its present location at 130 Brattle Street, Boston, Mass., to new quarters at the rear of 44 Brattle Street, where it will be more readily accessible to Harvard Square.

The Executive Committee of the Friends World Committee, American Section, will hold its spring meetings on Friday and Saturday, May 17 and 18, at the Evanston (Ill.) Meeting House. The sessions will open with a public meeting on Friday evening. On Saturday the Executive Committee sessions will take place during the day, and a second public meeting will be held that evening, with Edward and Ruby Dowsett of New Zealand as guest speakers.

Peter Gram Swing, Swarthmore College's Associate Professor of Music, will head the Department of Listening and Analysis at this summer's Berkshire Festival at Tanglewood, Lenox, Massachusetts.

On April 2, a group of 102 persons representing the "Citizens for a Nuclear Test Ban Treaty" stood in silent protest before the Franklin Institute in Philadelphia, where Dr. Edward Teller, leading atomic scientist, was speaking at the invitation of the Pennsylvania Military College.

Signs proclaimed: "President Kennedy Disagrees with Dr. Teller," "Dean Rusk Disagrees with Dr. Teller," and "William C. Foster Disagrees with Dr. Teller." At the corners, individuals offered to passers-by leaflets containing statements of radiologists, geneticists, and foreign policy leaders refuting the known position of Dr. Teller, "Father of the H-Bomb," on the effects of radiation from nuclear test fallout. The leaflets advocated the concluding of a test-ban treaty "in that it would slow development of nuclear weapons, . . . slow diffusion of nuclear weapons to countries which do not now possess them, . . . give the nuclear nations increased confidence in each other and experience with inspection measures," and "eliminate the danger of new radioactive fallout from atmospheric weapons tests."

A well-dressed Quaker business man handed a leaflet to Dr. Teller, who said, "I see you have a reception committee for me." More than 300 other dinner guests accepted leaflets. Friends are playing a prominent role in the work of "Citizens for a Nuclear Test Ban Treaty."

The Japan Committee of Philadelphia Yearly Meeting, with the warm approval of Japanese Friends, has appointed Eliza A. Foulke of Gwynedd Monthly Meeting as acting director of the Tokyo Friends Center during part of Fumiye Miho's furlough in 1963-1964.

Fourteen years ago, when Eliza and Thomas Foulke went to Japan for the American Friends Service Committee, Eliza helped start the Neighborhood Centers at Toyama Heights and Setagaya, and Thomas had responsibilities in the distribution work of LARA (Licensed Agencies for Relief in Asia). Some of the main roots of Toyama Monthly Meeting can be found in the study groups, the Quakerism classes, and the daily living of the Foulkes during this brief year of service (1949-1950).

Since their return to the United States, they have kept in close touch with Friends in Japan. Many students and other visitors from Japan have experienced the warmth of their friendship, the hospitality of their home, and their personal interest in them as individuals. Friends on both sides of the Pacific were saddened by the prolonged illness and death, last October, of their beloved Friend, Thomas Foulke.

Eliza Foulke carries to this new assignment her deep concern for Quaker unity and for strengthening international friendly cooperation in Japan, with ever-increasing leadership of Japanese Friends.

Erna Loweuberg, who for over twenty years was a member of 57th Street Meeting, Chicago, Ill., has settled again in her native Vienna, Austria. She writes us about the lively participation of Vienna Friends in their Monthly Meeting activities. The concern for peace is uppermost in their minds, and the group has now studied the pamphlet *Paths to Freedom Through Nonviolence* which Ernst Schwarcz, one of the members, wrote. Friends are supporting the peace marches and other demonstrations inaugurated by the local Fellowship of Reconciliation, the Hiroshima Committee, and by some student groups. The presence of John Cary and his family has brought great happiness to the group. He is on a sabbatical leave from Haverford College.

The Fourth National Conference of Friends on Race Relations will be held June 16-21 on the campus of the Oakwood School in Poughkeepsie, N. Y. George Corwin, clerk of New York Yearly Meeting, will serve as general chairman.

Reservations and inquiries should be sent immediately to Victor Paschkis, chairman of the Continuation Committee, 501 West 123rd Street (Apt. 19-G), New York 27, N. Y.

Three Tucson, Ariz., teachers, two of whom are Friends, are teaching without pay because of their refusal to sign a loyalty oath. Under the Arizona Communist Control Act of 1961, all public employees of the state must sign the oath on penalty of losing their pay. The three, who are being financially supported by a local group, are awaiting a decision by the Arizona Supreme Court on the constitutionality of the oath. If the court upholds it, the teachers and their supporters plan to carry action to the U.S. Supreme Court.

Fritz Eichenberg's Pendle Hill Pamphlet *Art and Faith*, first published in 1952, has now appeared in a new edition that will delight all lovers of art as well as inspiring reading. The little book is decorated with six full-page wood engravings which reflect the unique style of the artist, especially his rare ability to fuse serious thoughts with whimsical notions in a harmonious whole. The cover design alone suggests the opulent splendor of the little book. The text supplies a wealth of information as well as inspiration.

The price of the pamphlet is 35 cents. It is a collector's item!

The Young Friends Committee of North America (East-West Contacts Sub-committee) will sponsor a Workshop on China, at Sandy Spring Friends School, near Washington, D. C., from June 9 to 15. Approximately thirty Young Friends will meet with specialists in Chinese Affairs for an intensive exploration of the China Question. Representatives from the U.S. State Department, recent visitors to the Chinese Mainland, and other resource people will also be invited. An important aspect of the Workshop will be the opportunity for Young Friends from all over the United States to communicate their concern on the China Problem to Congressmen and diplomats.

The cost of the seminar will be approximately \$35 per person. Applications and contributions may be sent to East-West Contacts Sub-committee, Y.F.C.N.A., c/o Norman Farquhar, 214 Massachusetts Ave., N.E., Washington 2, D. C.

Summer Term at Pendle Hill

Four of the areas through which we seek to face the demands of our time—the Meeting, the Bible, politics, and psychotherapy—will be considered during the summer term at Pendle Hill from June 30 to July 21.

Dan Wilson, director of the Quaker study center in Wallingford, Pa., will lead a course in which various aspects of the relationship of the individual to the Meeting will be examined.

Selections from the Old and New Testaments will be read aloud and discussed in a course on the Bible to be led by Richard Stenhouse, a member of Pendle Hill's resident staff, formerly instructor in religion at Paine College in Georgia.

In the course to be led by Mulford Sibley, professor of political science at the University of Minnesota, politics and religion (particularly Quakerism) will be considered historically and in relation to economic reform, war, fatalism, individual responsibility, and the role of radicalism.

A course on psychotherapy will be led by Jack C. Greenawalt, associate professor and administrative officer of the Program in Psychiatry and Religion at Union Theological Seminary in New York City. The early years of psychotherapy will be reviewed, and more recent developments will be studied in terms of a "journey into self, a journey with others, and how we can help."

Cost of the summer term is \$150, which covers room, board, and tuition. Further information and application forms may be obtained from Patricia Wilkinson, Secretary, Pendle Hill, Wallingford, Pa.

Letters to the Editor

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

In the closing hours of Philadelphia Yearly Meeting, a Friend shared his anguish over the dilemma in which he found himself—the predicament of the business man who in the ordinary course of selling manufactured products supplies materials for war purposes. All who heard him were stirred. We had before us the spectacle of a man who has given time, money, and creative leadership to our Society of Friends. He has been a dedicated servant, trying to work out and establish ways of making manifest the love of God in everyday business relationships. And now in the later part of his life, he feels that this (whatever he has done) is not enough, more is required of him.

Some felt moved to comfort him and say that all of us are mixed up in support of the war economy. But to sympathize and console is not enough. It is not appropriate! To truly honor this man of God, we must enter into his suffering. Indeed we are all guilty of divided lives, but we will be able to achieve wholeness only as we feel this pain on a deep level and seek to understand what God is trying to tell us about the next steps. They may be different for each of us. But our social conscience will grow in vitality as a Society of Friends, and the way ahead will become clearer, if we will but allow the Holy Spirit to work within us.

Southampton, Pa.

ANNA S. MORRIS

In the March 1 article on Christian unity by Robert Schultz I was impressed with the idea that the danger of our apparent noncommittal to creeds or verbal formulations may result in a reverse committal and a negative attitude to which we expect all Friends to conform. How many times in meeting have I cringed to hear the pharisaic tone: "Thank heavens we are not as other men, i.e., dependent on creeds, hymns, and form in order to reach the Heavenly Father."

Recently in a Protestant church I heard the moderator of the Waldensian Church of Italy tell about the present-day witness of a minority church (30,000 Waldensians) rather than what, frankly, I had expected to hear: the past glories of that valiant Italian Protestant sect dating from the twelfth century. Dr. Ermanno Rostan warned the powerful church, both Protestant and Catholic, of its many dangers: involvement with dogma, hierarchy, status, earthly power, etc. He also warned the minority church not to become smug: "God will not be imprisoned in the history of our forefathers" or, as Robert Schultz expressed it, "The spirit of a living Christ is more important than an undue attachment to outmoded terminology."

Philadelphia, Pa.

NANCY K. NEGELSPACH

The author of the article on Cuban refugees in the January 1 FRIENDS JOURNAL stated that she had spent nineteen winters in Cuba and knew the island intimately. That being so, I suppose she knew about the conditions in Cuba under the Batista regime and before; she could tell us about the economic conditions there, and the 85 per cent illiteracy. She would also know about the many gambling houses in Havana

owned by Americans, about the sugar barons who owned most of the land and kept Cuba largely a one-crop country and the Cuban masses as peons.

We are now reaping in Cuba what has been sown there, and we shall reap the same in other parts of Latin America unless the exploitation of the masses is stopped and the masses are educated.

We cannot solve the Cuban situation by an invasion because that would be breaking several treaties, or by blockade because that is a terribly cruel method. It is just like a cat killing a mouse—a slow death. We cannot call on the Monroe Doctrine because if we want Europeans to get out of Cuba we ourselves must get out of Viet Nam and a few other places.

The way to settle the Cuban situation is to turn it over to the United Nations, and be willing for them to right the wrongs caused by the greed of thoughtless people.

Media, Pa.

MARY ELIZABETH WILLIAMSON
For the Joint Peace Committee of
Media and Providence Meetings

The address of the Human Betterment Association, referred to in Medora Bass's article, "Voluntary Sterilization," in the April 1 FRIENDS JOURNAL, is: 105 West 55th Street, New York 19, N. Y.

Swarthmore, Pa.

LOVETT DEWEES, M.D.

Albert Schreiner's helpful historical review, "Forerunners of Friends Peace Testimony" (March 15th), reminded me of a chapter in Tolstoi's *The Kingdom of God*, in which a similar review is presented. Tolstoi gives an account of those Christians who have made nonviolent resistance to evil the chief characteristic of their faith. He especially mentions Helchitsky, a Czech of the fifteenth century who wrote *The Net of Faith*. What Tolstoi quotes from this book could have been announced by the Publishers of Truth among early Friends.

Boulder, Colo.

HANS B. GOTTLIEB

It is time that Friends and all others who abhor nuclear weapons identify themselves. Let not the very rational Friends who take direct action be counted by others as crackpots while we who are not ready for such action sit by. Let others who know us and have faith in us know how we stand.

Are we not aware that the men who have their fingers on the button are disciplined not to press the button until ordered, and these same men must be willing to press the button without considering the consequence?

Southampton, Pa.

NORMAN E. POLSTER

BIRTHS

BASS—On February 22, in Seattle, Wash., a son, JOEL MARTIN BASS, to Norman and Martha McKean Bass. The mother and maternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting.

FLITCRAFT—On January 31, to Clarence and Dorothy Flitcraft of Woodstown, N. J., a son, DAVID FLITCRAFT. The father is a member of Woodstown Meeting.

KENYON—On April 6, in Washington, D. C., a son, AMOS KENYON, to Hewitt and Linda Root Kenyon. The mother and maternal grandparents, John and Margaret Root, are members of Wrightstown (Pa.) Meeting.

MAGEE—On March 18, in Grinnell, Iowa, a daughter, ROBIN MAGEE, to James Shallcross and Judith Jacobson Magee. The father is a member of Radnor (Pa.) Meeting, and the mother and maternal grandparents, Sol and Barbara Jacobson, are members of Wrightstown (Pa.) Meeting.

NICHOLSON—On April 3, in Shimotsume, Japan, a son, CHRISTOPHER FOX NICHOLSON, to Samuel and Anna Margaret (Atkinson) Nicholson. The mother and the maternal grandmother, Beulah E. Atkinson, are members of Wrightstown (Pa.) Meeting. The father is a member of Ann Arbor (Mich.) Meeting.

PLUNKETT—On February 19, in Bethlehem, Pa., a son, BENJAMIN MICHAEL PLUNKETT, to Michael and Sara Jane McKean Plunkett. The mother and maternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting. The father and paternal grandparents, Roy and Dorothy Plunkett, are members of Woodstown (N.J.) Meeting.

MARRIAGES

URION-HYSON—On March 9, ELAINE HYSON of Pennsville, Pa., and HOWARD KIRBY URION, JR., son of Howard K. and Alice B. Urion, all members of Woodstown (N.J.) Meeting.

WINGELL-HINCHCLIFFE—On March 30, in Philadelphia, Pa., BARBARA J. HINCHCLIFFE, a member of Germantown Meeting (Green Street), Philadelphia, and WILLIAM H. WINGELL, JR.

DEATHS

HAINES—On April 5, after a long illness, CHALKLEY HAINES, aged 98. He was the husband of Florence B. Haines and was a member of Woodstown (N.J.) Meeting.

RICHMAN—On March 12, in the Elmer (N.J.) Hospital, WALTER L. RICHMAN. He was the husband of Priscilla P. Richman and was a member of Woodstown (N.J.) Meeting.

WALTON—On April 9, EMILY INGRAM WALTON, aged 79, a member of Newtown (Pa.) Meeting, wife of George A. Walton, Principal Emeritus of George School. Her family consists of five daughters, eight living grandchildren, and eight great-grandchildren.

Coming Events

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

MAY

1—Annual Meeting of the Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, in the Hospital's auditorium at 5 p.m. Speaker: William P. Camp, M.D., superintendent of Norristown State Hospital and a member of the Friends Hospital Corporation. The azalea gardens will be open to the public on the weekends of May 3 and May 10, from 11 a.m. to 8:30 p.m.

3-5—Retreat at Pendle Hill, Wallingford, Pa., with John Casteel as leader.

3-5—Annual meeting of the Southern Appalachian Association of Friends at Cumberland Campgrounds near Crossville, Tenn. Theme: "Deepening our Spiritual Growth in the Family and the Local Meeting." Kenneth and Elise Boulding of Ann Arbor, Mich.; Karl Hujer of Chattanooga, Tenn.; Lawrence McK. Miller, Jr., of Friends General Conference, Philadelphia, will participate.

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

4—Annual Meeting of Friends Peace Committee of Philadelphia Yearly Meeting at Moorestown (N.J.) Meeting House, 2:30 p.m. Speaker and discussion on the theme: "Internationally Speaking," honoring Richard R. Wood. Tea at 4:15 p.m.

5—Circular Meeting of Chichester (Pa.) Meeting at the Meeting House on Meeting House Road, Boothwyn, Pa., 3 p.m.

8—Quiet Day at Pendle Hill, Wallingford, Pa., 10:30 a.m. to 1:30 p.m. Bring sandwiches.

10-12—Family Weekend Work Camp, sponsored by the Friends Social Order Committee of Philadelphia Yearly Meeting, 6:15 p.m. Friday to 3 p.m. Sunday. For details or reservations write or telephone David S. Richie, 1515 Cherry Street, Philadelphia 2; LOcust 8-4111.

11—Abington Quarterly Meeting at Gwynedd, Pa., 11 a.m.

11—Burlington Quarterly Meeting at Crosswicks Preparative Meeting, east of Routes 130 and 206, four miles from Bordentown, N. J., 2:30 p.m.

11—Spring Meeting and picnic of the Friends Historical Association and the Friends Social Union at Wilmington (Del.) Meeting House, 4 p.m. A commemorative marker to John Dickinson will be unveiled. Speakers: Anna Rupert Biggs on "The History of Wilmington Friends" and Leon de Valinger, State Archivist, on "The Life and Letters of John Dickinson." Bring box supper; ice cream and coffee will be served. Brief meeting for worship after supper.

12—Panel discussion, "Enriching the Meeting for Worship," at the Stamford (Conn.) Meeting House, 3 p.m. Panel members: Florence Crosman, Robert Crowell, William Merriss, Alice Smeeth. Moderator: Peter Bentley, clerk of Stamford Meeting. Refreshments will be served. For travel directions write Laurence Jaeger, 32 Maple Tree Avenue, Glenbrook, Conn.

17-18—Retreat at the John Woolman Memorial. Facilities for up to 10 for overnight, more for daytime; part-time participation welcomed. For further information, write the directors, Samuel and Clarissa B. Cooper, John Woolman Memorial, 99 Branch Street, Mount Holly, N. J. Telephone: (area code 609) 267-3226.

17-18—Spring meetings of the Friends World Committee, American Section, at Evanston (Ill.) Meeting House. Friday evening: public meeting. Saturday: Executive Committee sessions during the day; public meeting in the evening, with Edward and Ruby Dowsett of New Zealand as guest speakers.

18—Bucks Quarterly Meeting at Falls Meeting, Fallsington, Pa., 10 a.m.

19—Southern Half-Yearly Meeting at Third Haven Meeting House, Easton, Md. Bliss Forbush, clerk of Baltimore Yearly Meeting, Stony Run, will talk on "An Approach to Quakerism," following the meeting for worship at 11 a.m. Guests welcome; luncheon served on the grounds.

24-26—Family Weekend Work Camp, sponsored by the Friends Social Order Committee of Philadelphia Yearly Meeting, 6:15 p.m. Friday to 3 p.m. Sunday. For details or reservations write or telephone David S. Richie, 1515 Cherry Street, Philadelphia 2; LOcust 8-4111.

NOTE: The Friends Conference on Religion and Psychology will be held June 14-16 at Haverford College, Haverford, Pa. Theme: "The Search Will Make You Free." Leader: Dr. Bernard Phillips, chairman, Department of Religion, Temple University. For further information write to Susan Yarnall, 5337 Knox Street, Philadelphia 44.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

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

CALIFORNIA

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

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., 2180 Lake Street.

SAN JOSE—Meeting 11 a.m.; children's and adults' classes 10 a.m.; 1041 Morse Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m. Alberta Morris, Clerk.

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

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

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

DELAWARE

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

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 8-8629.

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

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

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

GEORGIA

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

HAWAII

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

ILLINOIS

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

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m.,

Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

INDIANA

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

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

IOWA

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

KENTUCKY

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

LOUISIANA

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

MASSACHUSETTS

ACTON—10 a.m. at Women's club, Main Street, except last Sunday each month when 6 p.m. with supper.

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: MERRUCRY 6-2044.

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

MICHIGAN

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

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

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

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 0-9675.

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 40th 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, 10:15 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 TX2-8645.

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.

PURCHASE—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day school, 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.

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

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

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

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

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

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

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

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

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

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

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