

FRIENDS JOURNAL

Quaker Thought and Life Today

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THE essential is the joy, the splendor, the magnificence of each man, of all men. Virtue is only a means. The essential is life, splendid life. . . . There is no greater mistake than to imagine the Eternal looking with a pleased smile at these pale little virtues. What the Eternal loves is life—beautiful, powerful, intense—and everything which can strengthen it, make it last in the world, strong and active.

—PIERRE CERESOLE

The Faith of an Artist

. *A Fritz Eichenberg Portfolio*

What Is a Quaker?

. *by Margaret H. Bacon*

A Place to Start

. *by Carl Strock*

On Speaking in Meeting

. *by Henry C. Beerits*

Book Reviews — Letters to the Editor

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FRIENDS JOURNAL



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FRIENDS JOURNAL 1515 Cherry Street
Philadelphia 2, Pa.

A Place to Start

By CARL STROCK

IMAGINE a group of thirty-five dark-skinned, moustached men, all hungry and poorly clothed, scaling ladders and eagerly applying whitewash to their dingy concrete room. They are preparing for their first Catholic Mass in the jail. The occasion is the Day of the Virgin of Guadalupe, an event which, everywhere but here, is generally celebrated above all others. But that is not the only reason for the change of mood. From behind sticky drops of whitewash appear smiles, greetings, and expressions of hope, an attitude of "It's not so bad to be alive after all." For many this is the first time in several years that anyone has taken a sincere interest in their condition and has tried to be a friend. A mass will be given and will not be charged for—an eager expression on the part of the young new priest that he wants to do his part.

The story behind this event is a long one, with its roots planted, strangely enough, in a literacy-teaching course given by representatives of the Laubach Foundation to us "Amigos" (American Friends Service Committee Unit) in our community-development project in a Mexican village. After acquiring a rudimentary knowledge of how to teach adults to read and write, we were anxious to find a place to start. The unit director took on the task and after a great deal of effort secured permission for us to teach in the county jail of a nearby town. And so we began, three of us, to give daily classes to a group of men who had been convicted of crimes ranging from indebtedness to murder, and who had at least one thing in common—inability to read and write.

Classes proceeded regularly, and interest maintained a high level, constantly boosted by an attitude of wonder: "Why are these men, with only a clumsy knowledge of our language, trying to help us; why do they bother to come?" This last question is one that probably no one of us could satisfactorily answer. But we continued and gradually improved teaching by breaking the students down into groups according to ability and by offering more individual attention. The students learned more thoroughly, and we became better acquainted with their problems as we came to know them more personally and gained their confidence. It was this gradual change in our relationship that was to alter the nature of our work.

The first startling fact we learned was that the prisoners were provided for to the extent of one peso (eight cents) a day, and that this amount had to last for food,

(Continued on Page 272)

Carl Strock, who is twenty-one, has completed a little more than half of a two-year assignment with the American Friends Service Committee's community development program in Mexico. His home is in Saratoga Springs, N. Y., and he attended Tufts University.

FRIENDS JOURNAL

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VOL 9—No. 12

Editorial Comments

Pope John XXIII

THE death of Pope John XXIII has left the Catholics orphaned, and millions of Orthodox, Protestants, and nonchristians share their sorrow. This universal sadness is in itself proof of the Pope's rare personality. Long before the critical last months of his life one could read remarks in the Protestant press calling him "the greatest Pope since Reformation times," or "the greatest Pope Rome has ever known." Presbyterian groups had announced that they were praying for the Pope's health. The Russian Orthodox had started to reexamine their concept of church government. It is a courageous attempt to prepare a reconciliation in the long-range hope that the bishop of Rome might be no more than the first bishop among equals (*primus inter pares*), a thought finding increasing sympathy also among Catholics. The overwhelming enthusiasm that recent public meetings between Catholic and Protestant leaders generated in the United States and the fact that Cardinal Cushing, Boston, publicly apologized to the Eastern Orthodox for the wrongs his Church had committed against them—such and many similar events are proof that a new mood of liberalism has come into existence that approaches, indeed, a miracle. The Pope did not like the term "reunion of the Churches" and corrected it to read "the newly conceived unity of the Churches" just as the Protestant observers during the Council session last fall were always spoken of as "our separated brethren." Needless to say that modesty and the most broad-minded charity motivated him to practice the art of mutual understanding in a manner rare in Vatican quarters of earlier times. Those privileged to observe him could not help notice his unpretentious informality, which stood in such strange contrast to the appearance of the commanding officers of the Swiss guard who were strutting about in ruffled collars and museum uniforms.

The Vatican Council was a start in the right direction and revealed the holy impatience latent among a substantial segment of the clergy and laity to replace the old disciplinary attitude of Catholicism by a world-wide spiritual hospitality worthy of the term "catholic" (universal). For a moment the wave of enthusiasm created in Rome made us forget the many faces which the Church

of Rome has. Not only is it still an instrument of power, political as well as educational; it is also a huge organization presuming to guide the millions everywhere and maintaining a financial and moral status that we cannot approve. The saints of all times have always found more ready praise than ready followers, and it is impossible to predict the results of Pope John's initiative as far as the lower echelons of hierarchy and laity are concerned. The Church is not expecting an early reunion of the major Christian bodies. Many Protestants are wondering whether reunion or unity are at all desirable, or whether a federated system might not be preferable that could leave a considerable degree of independence to individual churches. At any rate, the hoped-for internal reforms of Catholicism will, in all likelihood, favor unity as much as can the steps which the Orthodox and Protestants might undertake. Some pessimists even are warning over-enthusiastic "ecumeniacs" about a forthcoming reaction within Catholicism.

The next Pope will have to call a new Vatican Council, because Pope John's death automatically terminated the recent one. Whoever the new Pope will be, he can hardly ignore the "wave of the future" which his predecessor had set in motion. For millions on all sides of our man-made curtains it became once more plausible to believe in the universal work of the Holy Spirit. This fact alone, forever associated with Pope John XXIII, will make his name unforgettable.

Population Trends and the Aged

The White House Conference on Aging assembled some remarkable statistics about population trends and their social as well as their economic implications. We have 16 million people over 65. This is five times more than we had in 1900. This number will double in the next forty years and will exceed ten per cent of the population. The number of people over 75 will triple. The growing concern for medical care of the aged will extend health services for them. At present persons over 65 spend two and a half times more time in hospitals than those under 65. More than half in this age group have annual incomes of less than \$1,000. Many older people who had been active in places of responsibility in civic, philanthropic, and religious activities tend to

drop such responsibilities and to stress rest, idleness, recreation, or travel; they want "to be left alone." Others who could be helpful in civic or welfare activities seem to find nothing better to do than stuffing and mailing envelopes.

Some of our welfare organizations center upon the "needy aged," although they should cooperate with churches, educational institutions, and welfare agencies to coordinate their work. About ten per cent of the aging are reached by special clubs and centers.

In their religious communities older people should be made to feel that they are part of the living fellowship of their group. Meetings and churches ought to study the

transportation needs of their older members as well as the ministry especially designed for shut-ins. Often such personal ministry—which might include reading hours—can be exercised by other older members whose health and alertness permits them thus to serve their contemporaries.

The aforementioned White House Conference appeals to religious organizations not to consider it their primary task to keep their old members busy, but rather to assist them in making their years a time of deepening fulfillment and mature wisdom. Gratitude for their past contributions should create the right attitude toward them. The test of a people is how it behaves toward the old.

What Is a Quaker?

By MARGARET H. BACON

IN a familiar East Indian legend four blind men come upon an elephant in a jungle. One touches a leg and says the elephant is round and wide; another, the tail, and says that the animal is round and long. A third describes him like an ear; and a fourth, like a tusk.

Without written creed or formal service, Quakerism is like an elephant in the jungle to us blind seekers who come across it. Whenever the familiar question "What is a Quaker?" is debated, one hears in each answer echoes of the speaker's background and his wishes.

To the militant pacifist, for example, Quakerism is to be identified with the peace movement. He has little tolerance for Friends who do not take the pacifist position as he defines it, and he regards his Meeting as stodgy if it does not rush out to man the picket lines.

The Freedom Rider may be equally indignant that present-day Friends are not living up to their great tradition as radical integrationists; the temperance man, that modern Quakers do not support the age-old testimony against hard liquor.

Though we have left our previous churches to join Friends, we convinced Friends are apt to drag along our prejudices and our habits. One hears the ex-Presbyterian urge that there be more Bible-reading. The ex-Methodist wonders if perhaps a little more hymn-singing might not be a good idea. The ex-Episcopalian worries about the lack of emphasis upon the confession of sin. The ex-Jew wonders whether we really ought to call ourselves a Christian sect.

Margaret H. Bacon, a free-lance writer whose articles and stories have appeared in a variety of national magazines, edits the "Child's Weekend" column in the *Philadelphia Evening Bulletin*. A member of Radnor (Pa.) Meeting, she recently has completed a special assignment as publicity director for the American Friends Service Committee's Algerian Resettlement program.

Birthright Friends, however, are by no means immune to these limitations of perception. In place of creed and ritual, Friends have tended to elevate custom to a position of unreal importance. All questions are to be settled by reference to tradition—this is a Society founded by the revolutionary George Fox—and a very subtle, but very rigid, set of manners is to be adhered to. To be a Quaker is to talk in a certain fashion, go to certain schools, wear certain clothes, and conduct one's business in a certain manner—no matter what is going on in the heart.

The truth is, to be a Quaker demands a degree of formlessness and of openness to inward experience more awesome than most of us can bear. To be open to the impact of our feelings and our sensitivities—to know both the love and the hate within our hearts—is to live in a state of great precariousness. To shield ourselves from this exposure most of us need to build a little bomb shelter of identity.

"I am a Quaker, therefore I support the peace testimony" or "I am a Quaker, therefore I am always cautious and moderate" shelters us from the terrible questions "Who am I?" and "What does the spirit ask of me?"

But, as history tells us, shelters have a way of becoming prisons. We ourselves become our own jailers, anxiously locking our doors lest the spirit which is at the heart of us burst forth with more light than we can stand.

Shelter builders can take cold comfort from Quaker history. Since George Fox first discovered that "There is one, even Christ Jesus, who can speak to my condition," Quaker leaders have called upon the Society to burst through the bonds of formalism and reinstate the absolute authority of the inward experience. An equally recurring theme is that of the continuous revelation. "The Lord has yet more light and truth to show forth."

When Rufus Jones first came to Philadelphia, according to Elizabeth Gray Vining's perceptive *Friend of Life*, he found Philadelphia Quakerism "congealed in outworn molds. The form of speech, the cape on the bonnet or the absence of it, the size of the beard had assumed spurious importance. . . . 'I resolved then that I would throw in my lot with the discoverer and the creator and not with the conformist.'"

Brave words for a young man fresh from a small town in Maine coming up against the dignity of Philadelphia Quakerism! But they are in keeping with the basic Quaker belief that there is no time but now, no truth more absolute than that revealed to the lonely worshipper who dares to open himself to the Inner Voice. Every tradition, every preconception of Quakerism is open to question each time we center down to worship.

A serious attender at one of our Meetings asked not long ago this searching question: "How can Friends believe that God speaks directly to man and still demand (however indirectly and subtly) that a member support the historic testimonies? Isn't that like enjoining him to 'listen to God . . . as long as he says the right things to you'?"

I suspect that our adherence to our beloved historic testimonies has placed the dead hand of custom and formalism on our Society as surely as would our clinging to the plain speech and plain dress. Asking a person to worship as long as he comes out of the experience with the "right" insights is like saying that we will feed our babies on a demand schedule—as long as they drink four ounces of milk every three hours.

All we can say to seekers, really, is this:

"Open yourself to an awareness of your innermost being and to the whispering of the voice within. Others who have participated in the same great experiment over the years have felt in the depths of worship a tenderness which has led them to a deep reverence for all life. And out of that reverence have come the historic testimonies against war and discrimination. Perhaps this experiment will have the same results for you. Perhaps it won't. Perhaps from your lonely worship today will come some new revelation which will alter the course of Quaker thought in the years to come.

"Nothing that has come before takes precedence over your dealings today with God."

It is a revolutionary doctrine. There is no outer check to inward experience—only meeting to listen and to recognize the authentic voice of the spirit.

Freud and his followers have taught us that we keep the lid tight on our inner selves in order that we may avoid facing truths too terrible to be acceptable—that we envy our mothers or hate our wives or fear our children.

If we are to be open, a first step is to be honest with ourselves about our real feelings. But even beyond these matters we imprison ourselves, it seems to me, in order to avoid facing the frightening demands which the Inner Light may place upon us. The shelter of habit is snug; the safety of half-aliveness is comforting. For the winds of freedom are terrifyingly cold.

"What is a Quaker?" The debate can be waged endlessly. But in essence the definition is up to each worshipper as he centers down in the silence to open his own heart.

MAN seems to have a disposition toward the transcendental in the depths of his soul, which appears in religion, philosophy, art, and many other forms of intellectual and emotional life. It was of this disposition that St. Augustine spoke when he wrote in his Confessions, "Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee." Christianity along with the other great religions has sought to help man to find an answer to this existential hunger.

This universal human longing for security and safety appears in Christianity when man realizes his own powerlessness before God and the unlimited love and forgiveness that God makes available to him everywhere and at all times. In the free gift of God's grace and forgiveness man finds satisfaction of his transcendental needs. He is enabled to meet the challenges and tragedies of life with confidence and dignity. The achievement of this confidence is contingent upon man's willingness to put aside the mechanisms of self-defense and to gain an honest insight to his own personality. He must accept his own weaknesses and limitations while offering himself and all his powers to the service of what is holiest and best.

In this process the greatest danger that man encounters is that in his effort to succeed as a religious man he may be governed too much by the demands and expectations of others and live by their illusions and defensive attitudes rather than a profound honest appraisal of himself.

If, however, he can achieve this appraisal and learn steadily to renew it in his daily life, he can approach the tasks that lie before him with appropriate humility as he contemplates his sins and weaknesses, and the necessary courage that is to be found in his awareness of the power and grace of God.

—ODDVAR BASTÖE, M.D.

The Faith of an Artist

A Fritz Eichenberg Portfolio



FEW readers of the FRIENDS JOURNAL need to be told how Fritz Eichenberg's black-and-white art has touched the consciences of men and reached the human heart and spirit.

From the little cameo that adorns the masthead of this publication, or the Pendle Hill pamphlet colophon, to the tousle-headed infant who crowns the integrated zoo in his "Peaceable Kingdom," Fritz Eichenberg's work has become a special form of Quaker ministry that delivers its message with all of the nuances of the spoken word. For who can preach a sermon that conveys so much so quickly?

Few Friends have had the courage to deal with the dismal human desert to which God has called Dorothy Day to bring the water of life, but they are immediately at home with the *Catholic Worker* and feel a kinship with it as soon as they run across one of Fritz Eichenberg's works in that penny publication.

Of all the work that he has produced—and in addition to numerous prints and drawings he has illustrated over seventy books alone since he came to America in 1933—his work with and for Dorothy Day has given him the greatest personal satisfaction. It began as a result of a contact at Pendle Hill when both were part of a panel discussing the importance of religious journalism. "The

The author of this appreciation of Fritz Eichenberg has asked that it be published anonymously, preferring to let it speak for itself as do the accompanying examples of the artist's eloquent gifts. Fritz Eichenberg is a member of Scarsdale (N. Y.) Meeting. FRIENDS JOURNAL is greatly indebted to him for his generous artistic contributions, not only in this special issue.

idea that she considers my work good enough to appear in her paper gives me a sense of pride and humility," he says. People in all walks of life comment to him on his illustrations in the *Catholic Worker*, and they often collect them as the only art available to them. These illustrations have had some significance, too, in breaking the barriers between Christians. Nearly all of the common Protestant denominations have reprinted these cuts without embarrassment for their having first appeared under Catholic auspices.

His sense of mission is what has made Fritz Eichenberg, in his own words, "a freak among contemporary artists," because he does not share their view that art should be created only for art's sake. His earliest works, following his graduation from the Kunstgewerbeschule in Cologne and the Staatliche Akademie für Graphische Künste und Buchgewerbe in Leipzig, showed no particular social or religious concern. He developed a successful career as an illustrator for the Ullstein chain of German newspapers and as a free lance artist for several magazines. He used a variety of media and worked for pay rather than purpose.

His career as a graphic journalist got him a contract for a series of illustrated travel articles on Central and South America—just as Hitler was coming into power. It

Looking Into the Future—Wood Engraving, 1939



also enabled him to remove his family and himself from Germany a year later when he returned and discovered that the menace of Hitlerism was increasing. Long diverted from more serious work in book illustration, he soon returned to that in America.

When questionnaires on Aryanism went unanswered, the artist's work for his German publisher gradually dried up. At that time, however, he obtained a position with the New School for Social Research and later with Pratt Institute in Brooklyn, N. Y., where he became chairman of the Graphic Arts Department in 1956.

From his early indifference as to medium and purpose, he has grown to prefer the wood engraving because of its difficult and challenging technique and to use his art to express his beliefs. His favorite authors among those whose works he has illustrated remain Dostoevsky and Tolstoy. The redemption theme, he feels, was treated by

them with a sense of deep concern. The proceeds of Tolstoy's *Resurrection* went to help the Doukhobors, and the author freed his own serfs before it was required by law.

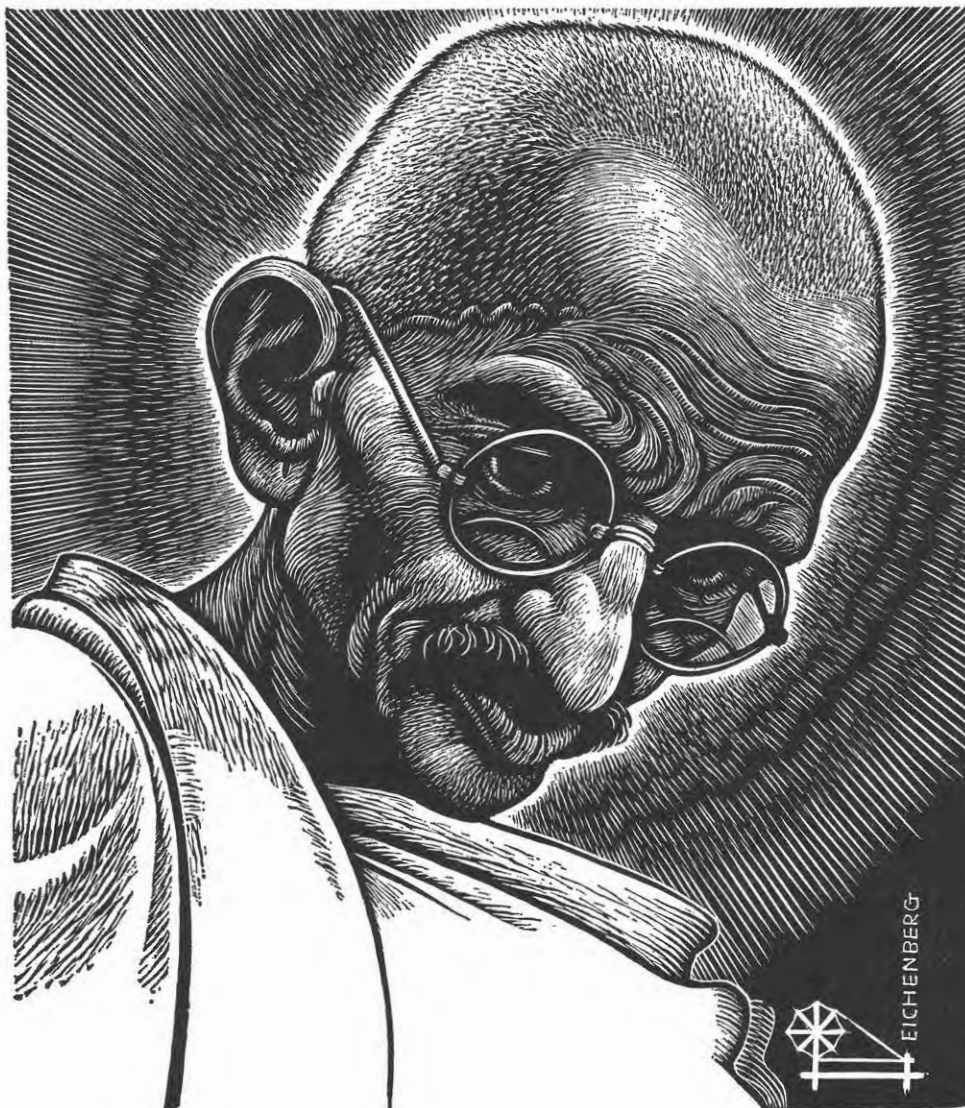
While Eichenberg does not condemn the artist who has no social or religious concerns, he feels a kinship with the medieval artist who worked for the Church of his faith, although much of that work, he says, centered around the secular power of the Church and not necessarily around the belief of the individual artist. Dürer and Holbein, however, were not only masters of the woodcut, but were also violent partisans of the Reformation and very devout Christians.

Fritz Eichenberg says there are two keys to his own motivation—compassion and reconciliation. He feels that we are all responsible for creating the present chaotic state of civilization. Compassion alone isn't enough, but when coupled with reconciliation it can transform hatred into love and understanding.

The questions, why man is on earth and why he must suffer, trouble him. He has partially answered the question of suffering. "Redemption," he says, "is the reward for man's suffering and the force that keeps him going. Without redemption there is no hope and without hope no incentive for creative living."

He came to Quakerism in 1940 in a period when he had lost all interest in life after the sudden and unexpected death of his first wife during a critical operation. He had weathered the disillusionment of the militaristic Germany of his youth and of a Weimar Republic that had turned from social ideals to a narrow bureaucracy. Having left Germany, he had adapted himself to an America in a depression, but none of these blows were as cruel as the loss of his wife.

It was a footnote in a book on Zen Buddhism, with which a friend had been helping him find his way out of this emotional crisis, that led Fritz Eichenberg to his first readings in Quakerism.



Wood Engraving for
Herryman Maurer's *GREAT SOUL*
Doubleday & Co., Inc., 1948



Wood Engraving from a new edition of Tolstoy's *RESURRECTION*
To be published by the Heritage Press, N. Y., 1963

He became more and more interested, although he was skeptical whether there really were such people as Friends until he met Jesse Holmes of Swarthmore in 1939. He admits that there has been some disillusionment since then, but at age 61 and over twenty years later he is still convinced that if he knew of a better group of practicing Christians he would join it.

In his concern for using art to express his faith he is still struggling to eradicate the lingering prejudices among Friends that art is an expendable luxury rather than a necessity of life.

He is a member of the New York Yearly Meeting Steering Committee for Peace Action and is interested in starting an international "Art for Peace" movement. Although he naturally starts with the visual arts, the movement would include the performing arts, poetry, and literature and would lead to a "Peace Prize" for each of the seven principal arts. He points out that cultural interchanges often have been successful where diplomacy has failed. Beethoven's Ninth Symphony can certainly serve as the prototype for concerned art in our generation, with its anticipation of the day of universal brotherhood. Concerned Friends interested in the arts are invited to support the "Art for Peace" movement, which must appeal to people of all faiths and yet remain true to Friends' principles.

The objectives of the movement are well summarized

in the statement which Fritz Eichenberg has prepared. It reads in part:

"We can use the power of art to convey our message of love and charity, of understanding and hope—and with it try to convince people of the folly of hatred, violence, fear, and suspicion, that drives nations into war.

"We must communicate our message—or we will fail in our objective of reconciliation."

To those who might be skeptical of such efforts, he merely paraphrases the most famous of all sermons: "The true artist surely belongs to the meek, rarely realizing his great moving power."

*Selections from Fritz Eichenberg's ART AND FAITH,
Pendle Hill Pamphlet No. 68:*

The Fathers of the Early Church used the written word, the harmonies of sound, the graven image, in all their splendid forms to spread the Gospel across the earth. In fact, it is doubtful that without its vast iconography Christianity could have imprinted itself so indelibly in the hearts and minds of men over such vast areas of time and space.

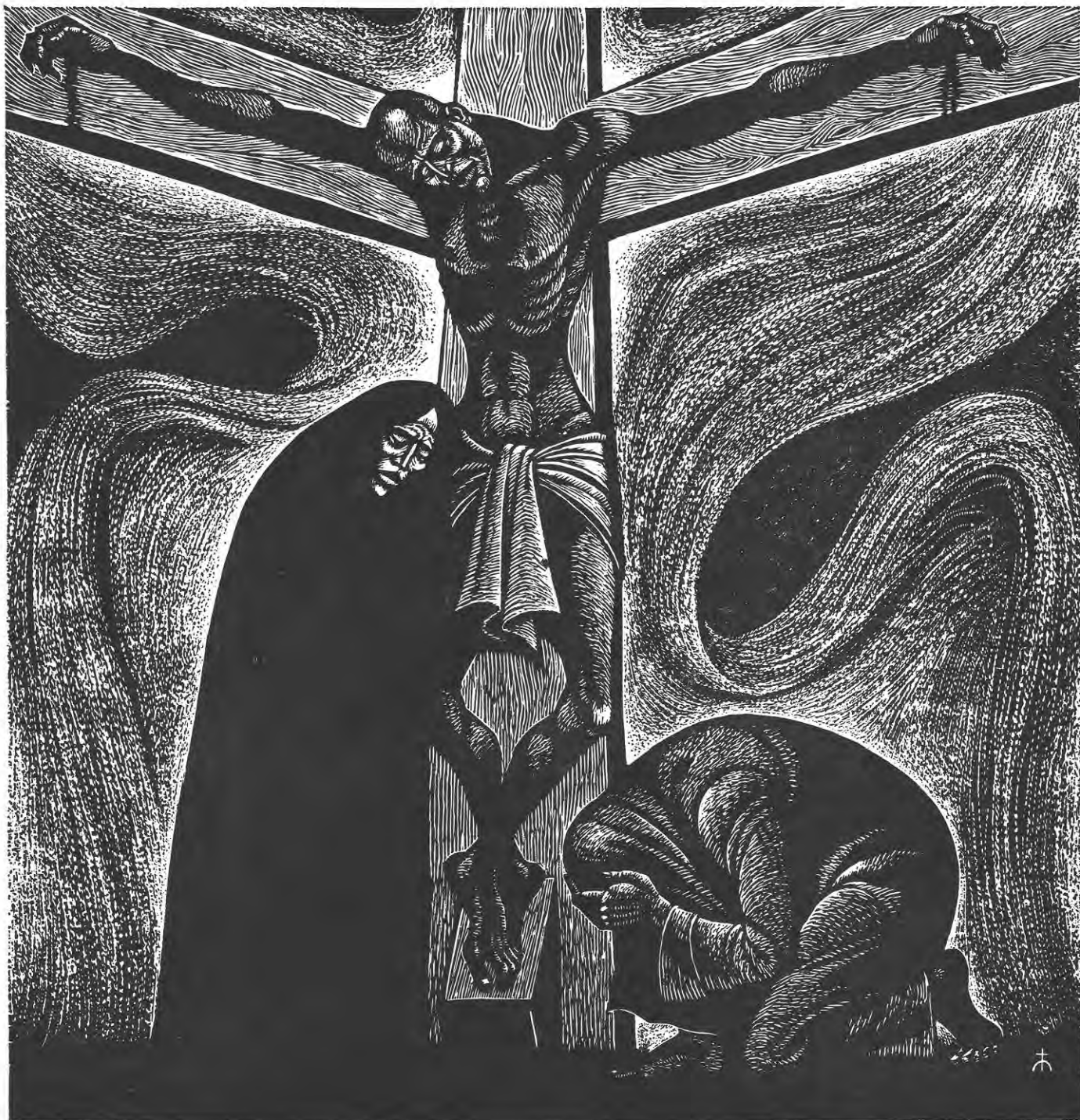
Perhaps it was in part the corruption of these arts that turned a small group of schismatic Christians, called the Quakers, against all the art. The Purists became Iconoclasts, perhaps to their own detriment. It is idle to specu-

late what art in its purest, simplest, most spiritual form could have done to spread the influence of Quakerism over a larger sphere. . . .

But art can never be sectarian. It must be universal, a true instrument of peace that brings people together in a deeper awareness of their common joys and sorrows.

Art has moved from its geographic centers and has spread to the remote corners of the globe. For better or for worse, art has become an international movement, a means of communication which crosses racial, ideological, and linguistic barriers more successfully than diplomats and politicians ever can. It is useless and paradoxical to

Black Crucifixion—Wood Engraving, 1962



think of contemporary art in terms of White or Colored, Capitalist or Communist, Catholic, Jewish—or Quaker.

In our fight against war and violence, the arts should take their rightful place—"an Instrument of Thy Peace"—as St. Francis and Edward Hicks expressed it in their different ways. . . .

The decline of the arts came with the decline of man's faith in his own creative powers. From the beginning of time man felt the urge to make images to ward off evil, to soothe the gods, to glorify himself with work produced by his own hands. Neither the artist's impulses nor his tools have changed much since the dawn of history. What has shifted constantly is the social background against which he works and the patrons on whom he depends. . . .

Whether we work in the field of human relations, in stone or wood, with pen and paper, there is the thrill of fighting injustice, inequality, disease, of suffering for our convictions, of having the courage to stand up and be counted for all the despised and unpopular causes for which we feel called upon to fight.

We can delight in the realization of the brotherhood of all men without forgetting the soothing value of solitude, the necessity for meditation. . . .

The artist, whatever his calling, must play his part, side by side with the scientist and the engineer, in enhancing the value of life and in adding meaning, joy, and beauty to our existence on this—and, perhaps, on other planets. (*Reprinted by permission of Pendle Hill.*)



Quo vadis orbis?

Wood Engraving, 1963

On Speaking in Meeting

By HENRY C. BEERITS

IN Friends' non-pastoral meetings for worship we do not have rules regulating those who are moved to speak—and this is as it should be. However, since the effectiveness of the worship period is thus at the mercy of those attending and may suffer from inappropriate speaking, it behooves the members to exercise self-discipline and restraint in their spoken messages. In this regard I have the temerity to voice a few suggestions which perhaps may represent the views of other Friends.

We are told that John Woolman had a tendency to apply arithmetic to his daily life, and perhaps it will not be amiss for us to do the same with respect to speaking in meeting. It would seem desirable for the first fifteen minutes to be free of speaking, in order that the members may "collect" their thoughts, and likewise for the last five minutes to be free of speaking, in order that there may be time for a final summary or digest of thoughts. If the period for worship is an hour, this leaves forty minutes within which speaking may take place.

It is suggested that the spoken message be limited to about three minutes. If it takes more time than this, it probably is not a sufficiently distilled thought to be appropriate for such a message or else it has not been clearly formulated in the speaker's mind. This is not suggested as a precise or universal limitation, and there are, of course, exceptional cases where a substantially longer message is quite acceptable. It is further suggested that there should be a period of silence of about three minutes before another spoken message is expressed, even though it may be based upon the previous message, since it is not conducive to meditation to have a "rapid-fire" expression of views. This means that there will be time for about seven spoken messages during the meeting. This is certainly ample, and many members will probably feel that a meeting with fewer messages is more rewarding.

I venture to suggest that the most effective message is one that speaks to the spiritual life of the individual, not an observation on current events, nor even an exhortation to a greater implementation of Friends testimonies. Let these be saved for a meeting of the peace committee or the race relations committee or some other action group. The meeting for worship is the place where we nurture the spiritual insight which impels us to these activities, but it is not the place where we discuss the means of carrying them out.

If the message can be based upon a teaching by Jesus

Henry C. Beerits is a member of Radnor (Pa.) Monthly Meeting and chairman of the Executive Committee of the American Friends Service Committee's Board of Directors.

or upon a fundamental Friends principle, it will help to anchor the message to a firm bottom. Above all, the speaker would do well to avoid superficiality and the trite observation. It is to be assumed that the "spiritual sophistication" of the members is such as to require that the message be a penetrating one that presupposes more than an elementary spiritual comprehension.

The old adage that one should come to meeting neither resolved to speak nor resolved not to speak is a good one. Although the spoken message may be the fruit of meditation and religious reading during the prior week, it should not be formulated prior to the meeting. If one feels moved to speak, he should make sure that his thought is formulated clearly enough so that he can articulate it effectively, and he should bear in mind that there is time for only a limited number of messages that day.

A prayer for guidance as to the rightness of speaking is helpful. In consequence, one may forego speaking and find that he has thus left the way open for a message that probably speaks to the condition of more of the members, or a message by one who is speaking for the first time and might otherwise have been discouraged from doing so. But if after the prayer for guidance one still feels moved to speak, let him by all means do so, deterred neither by the fact that he has spoken in prior meetings nor by the fact that he has not done so.

WE know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly I have never yet engaged in a direct-action movement that was "well timed," according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity. This "wait" has almost always meant "never." It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that "justice too long delayed is justice denied." We have waited for more than three hundred and forty years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunch counter.

—MARTIN LUTHER KING, JR.

Letter from Birmingham City Jail

A Place to Start

(Continued from Page 262)

clothing, medicine, and any other necessities the men might have. Medical "service" was free, but the treatment invariably involved a prescription for medicine which no one could afford. Meals consisted of two plates of beans and a handful of tortillas daily. But clothing was the most obvious problem, being little more than a collection of tatters, and from this field came the first hesitant requests: "Couldn't you find an old shirt for me? This is my last one, and, as you can see, there's not much left of it." As others gained courage requests became more frequent and hopeful.

We tried to explain that our policy forbade gifts, but this is a difficult idea to present to someone with nothing to wear. Finally a solution appeared. We got in touch with the young people's group connected with the "Casa de los Amigos" in Mexico City, and they responded immediately by starting a clothing collection. In a short time, large boxes of old but usable pants, shirts, and underwear were sent to the camp, and we promptly delivered them to the jail, where the most trusted prisoner made the distribution to his delighted companions.

We all had the mixed sensation of happiness in having been able to be of service and sadness in the knowledge that no permanent solution had been reached. The new clothes would wear out in time, but at least the problem was now set more clearly: how to help the men improve their deplorable material condition without making them feel more dependent than they already were.

It was at about this time that the zone in which we work was assigned to a new parish priest. Having heard of the group of foreigners, he came to visit us. We discussed our work, and he became fascinated by the jail project, quickly recognizing his responsibility as a "servant of God" to see that these men at least received treatment as human beings. The next day we visited the jail together and the priest set about encouraging the prisoners to try to improve their lot with their own talents, even under such difficult circumstances. "Who can make sandals?" "Who knows how to weave?" The men took heart, realizing they were not powerless, and at the end of the meeting it appeared that their best hope lay in basket-weaving.

The priest quickly delivered the necessary palm leaves, and the one man who knew the art started teaching the others. Nearly overnight, it seemed, baskets appeared and started to be sold through the bars to passers-by, augmenting the meager finances of the inmates and permitting a little more food each day.

But when the first shipment of palm began to run out, no one knew where to get more. The first had been a

gift and, well-intended as it was, it offered no solution to the problem of frustration through dependency. A meeting was held in the jail to discuss the situation; this in itself was a great encouragement, as the men had the feeling, and justifiably, that they were for once deciding their own future—that even in such a plight, their lives were to a great extent in their own hands. I raised the question of how to buy palm to start a business when the budget permits only two meals a day, but offered no answer.

The prisoners began discussing this among themselves, and after much excited talking they finally decided exactly what we had hoped for: a little money would be saved from the sale of each basket and put in a fund toward the cooperative purchase of another load of palm. "We'll form a 'Society'!" shouted one. Here was the most exciting development yet. The men were making their own decisions and utilizing their own talents to make life a little more endurable. In addition, the new occupation would help to pass the otherwise empty days and teach the men a skill which could be used after their release.

But everything did not continue so smoothly. We have discovered, after a good deal of searching, that there is almost no market for the baskets. That could have been a fatal blow; however, imagination had risen to such a high level among the inmates that before discouragement had a chance to take hold they were already suggesting other possibilities, mainly the making of woven-seated chairs, which are readily sold. We are now working on this project and hope to have greater success with it.

In all this we have the enthusiastic collaboration of the priest and, more recently, of the Seventh Day Adventist leader, who is also a close friend of the "Amigos." This is a rare opportunity for interreligious cooperation on a rural scale. It is a delicate situation, but one which could have great rewards if we can stay on the tricky path of nonintervention in church matters and maintain the friendship of both sides. For the moment, at least, everyone has concerned himself with the welfare of the prisoners and has pushed aside theological differences.

In other matters we have tried to gain the assistance of local authorities and have had a moderate degree of success. A doctor has been working through the state Health Department to acquire sanitary facilities for the jail, but the ever-present problem here, as in all of Mexico, is lack of funds, and that, combined with a few unfortunate cases of indifference, has made progress slow in anything requiring active participation.

Our project has been continued now for about ten months. In that time we have seen men learn to read and write, starting with faltering hands and before long

proudly signing their names and reading newspapers. We have seen old friends leave and whenever possible have followed their progress back in their homes. The priest has taken an active role, and other authorities have realized their responsibilities. Small industries have been started and slowly pushed forward, despite difficulties.

But for all the effort, many problems remain. The prisoners' diet, though improved, is still very poor. Of forty inmates, thirty-five still have to sleep on the floor. Sanitary facilities are virtually nonexistent. And above all, there is still only one way to be released in liberty: bribery. He who has money is assured a brief stay, regardless of his crime, while he who is poor, though perhaps innocent, may pass years of imprisonment simply for lack of money. As a Mexican prison poem tells the story:

En este lugar maldito
Donde reina la vileza,
No se castiga el delito;
Se castiga la pobreza.

which means approximately, "In this damned place, where filth is king, not crime, but poverty, is punished." It will be a long time before basic changes in this system reach the rural level and real justice is established.

But in our program of working within the existing framework, the men have been encouraged so that they can live with some hardships and conquer others by their own powers. If the concrete problems have not been solved, the basis for their solution has been started; there is now hope and courage and a conviction that life does not have to be so desperate. With the development of this attitude, we will approach our goal of "working ourselves out of a job." The labor is long, but with enduring patience we can make a little difference.

Books

THE STRUGGLE OF THE SOUL. By LEWIS J. SHERRILL. Macmillan Paperbacks, New York, 1963. (Original edition, 1951). \$1.45

"This book is an attempt to trace the religious development of the individual, through the ordinary crises of common life, from infancy to old age". This it does well. In the first chapter, the author briefly discusses various approaches to finding meaning in life. He sees life as a pilgrimage. For those who are pilgrims "the flow of psychological time has been speeded up by a new motive and the sense of monotony has no place in their living". The remaining chapters deal with the pilgrimage toward religious maturity through the stages of childhood, youth, and adulthood. This book is of interest to the individual for his own growth and to those who are concerned with the religious nurture of those of all ages, children, youth, and adults.

JOSEPH VLASKAMP

THE PROPHET OF THE DEAD SEA SCROLLS. By UPTON CLARY EWING. Philosophical Library, New York, 1963. 148 pages. \$3.75

Of the many books on the Dead Sea Scrolls I have read several, but not all. I would judge that this is one of the worst, though some of its faults are shared with others. It wishes to prove that the prophet mentioned by the Jewish sect is the same as the Jesus of Christian history and that the early church was in effect identical with the Essenes. This means extreme selection of evidence, both good and bad, and the forcing of the likenesses even further than the bad evidence carries one. Without mentioning technical defects, I think what I have said expresses the salient defect of the volume. To go into more detail would be tedious.

However, I may mention the evident motives behind the author's hypothesis. He believes that Jesus was much better than early Christianity recognized—that is, better by the author's preferences. These include pacifism, antislavery, and vegetarianism, as well as a humane objection to animal sacrifice. He does not seem as partisan to Essene attitudes for celibacy and against oaths. I have long recognized that the literary sources of our knowledge of the Essenes suggest several of the testimonies congenial to Friends. But discriminating historical study should not be subject to the historian's preferences, no matter how good these may be morally. The author's real motivation comes out in such a sentence as one on page 94: "Wherein the higher moral and spiritual ideals of the historical Jesus are at stake, the seeker of the good life must justly favor his identity as the 'prophet of the Dead Sea Scrolls,'" or, on page 143: "Thus the purpose of Jesus is found to be far more extensive, far more merciful and humane, and therefore far more god-like than the average Christian is aware of, and, shall we say, cares to admit."

HENRY J. CADBURY

OUR LIVING BIBLE. Old Testament Text by MICHAEL AVI-YONAH; New Testament Text by EMIL G. KRAELING. McGraw-Hill, New York, 1962. 384 pages. \$15.00

This large book is a condensation of a five-volume set, *The Illustrated World of the Bible Library*, which was edited by Michael Avi-Yonah, a professor at Hebrew University, Jerusalem, under an editorial board of leading scholars on Biblical research, archeology, geography, cults, and other subjects.

Archeological discoveries have established an authentic relationship between the Bible and its times. Reflecting this relationship are about 360 beautiful illustrations in color, which are used to clarify adjacent passages from the Bible, accompanied by the author's interpretations.

One interesting revelation of Biblical research is that the exodus from Egypt was not through the Red Sea, but through the Reed Sea, a swampy lake near the Mediterranean coast with a narrow strip of beach which is often flooded because of high winds.

As its title indicates, *Our Living Bible* makes the Bible come to life by bringing clearer meaning to many passages.

EDWARD MORRIS JONES

THE SIOUX INDIANS. By SONIA BLEEKER. William Morrow and Company, New York, 1962. 155 pages. \$2.75

This book is another in the author's series of studies of Indian cultures and tribes, written for juniors. There are vivid descriptions of the life of the Sioux Indians, from the time of their migration to the Great Plains in mid-eighteenth century up through their last battles with the United States army and to the present day. The origins of tribal customs are carefully given.

Sonia Bleeker shows a sympathy for the tragic position of today's Sioux Indian, whose world of complete dependence upon the buffalo—for food, clothing, housing materials, and sport—is gone. The religion and culture of the Sioux were built completely around the hunt for buffalo.

Readers of this excellent book might be encouraged, at a later age, to delve into some of the sociological studies of present-day Sioux Indians, which seek to answer the question, how can these once daring people be helped to live in their new world?

LAWRENCE MCK. MILLER, JR.

MR. PUCKLE'S HAT. By IRENE G. SHUR. Illustrated by CAROLYN G. SIMMENDINGER. Horace F. Temple, Inc., West Chester, Pa., 1962. 162 pages. \$3.95

An ancient hat hangs on a hook in the Turk's Head Hotel in West Chester, Pa. Over 250 years ago it belonged to Nathaniel Puckle, one of the Quaker founders of West Chester. It serves the author (not always happily) as the "narrator" of this young people's history of West Chester. Although Friends and the "plain language" figure prominently in the story, no inkling is given of Friends' testimonies or their ways of worship.

The book will be of particular interest to youngsters who live in or near West Chester (where they can visit the various landmarks described), but its anecdotes about George Washington, LaFayette, Abraham Lincoln, and Buffalo Bill will give it wider appeal as well.

E.A.N.

ALMOST WHITE. By BREWTON BERRY. Macmillan, New York, 1963. 212 pages. \$5.95

Contrary to generally held opinion, Negroes and the Indians are not the only non-white racial groups long established in the United States. A third group, whose members are part white, part Negro, and part Indian, is the subject of this comprehensive and sympathetic study by Dr. Brewton Berry, chairman of the Department of Sociology and Anthropology at Ohio State University.

These North American mestizos, most of whom live in remote communities scattered over our eastern seaboard from New Jersey to South Carolina, are known variously as Croatians, Turks, Buckheads, Red Bones, and Brass Ankles, among other names. There is, however, rarely any variation from the indignities and injustices to which their white neighbors subject them. As can be expected, the victims compensate by manifesting intense hatred for those they consider beneath them. For instance, mestizo children who are excluded from white schools are condemned by their parents to a future of illiteracy whenever the only alternative is attendance at a Negro school.

The book's excellent documentation gives due attention to the origins of these people but bears chiefly on their present plight. Important statistics, excerpts from personal letters and public pronouncements—even two epitaphs—along with comments made by representative whites, mestizos, and Negroes all add up to convincing and convicting evidence. Finally, the study has a valuable asset in its twenty-two pages of bibliography and index.

ELIZABETH BREAZEALE

Friends and Their Friends

In 1960 a Committee on a Friends College was authorized by New York Yearly Meeting to accept contributions of funds and property for the establishment of a Friends College on Long Island. Since that time contributions and pledges for this purpose have exceeded \$400,000. The largest single contribution was the property "Harrow Hill," which now serves as headquarters for the project.

This summer Harrow Hill will be the scene of an experimental summer program under the leadership of Harold Taylor, former president of Sarah Lawrence College now associated with the Peace Research Institute in Washington, D. C. Dr. Taylor plans to enroll twenty students from foreign countries together with four faculty members chosen to represent a variety of world cultures and nationalities. Special seminars to be led by members of the diplomatic corps at the U.N. will aid in the study of problems of world understanding.

"The New York Metropolitan Regional Office of the American Friends Service Committee" is the new name which has been adopted by the New York City AFSC since it acquired full regional-office status in March, by approval of the National AFSC Board of Directors. The office had heretofore been a branch of the Middle Atlantic Regional Office in Philadelphia. The new status allows the New York office to participate fully with the eleven other AFSC regional offices in determining national policy. It also gives the Regional Executive Committee greater autonomy over its own program in New York City, Long Island, the southeastern counties in New York State north to Poughkeepsie, some northern New Jersey counties, and Fairfield County, Connecticut. For information about the activities of the New York Metropolitan AFSC write to Suite 220, 2 West 20th Street, New York 11, N. Y.

"Christian Commitment and Quaker Social Concern" will be the theme of the Quaker Theological Discussion Group's third biennial conference to be held at the Friends Boarding School, Barnesville, Ohio, July 16 to 19.

The group, which publishes *Quaker Religious Thought*, hopes that the conference will be attended by "those who have a real desire to participate in this continuing Quaker theological dialogue."

Speakers will be Ferner Nuhn, Stewart Meacham, T. Vail Palmer, and T. Canby Jones. The sessions will open with a background statement by Wilmer A. Cooper, the group's chairman, from whom details about the program may be obtained at Earlham College, Earlham, Ind.

Landrum R. Bolling, President of Earlham College, and Wilmer A. Cooper, Dean of the School of Religion, have announced the appointment of two new staff members to the School of Religion faculty. On August 1 Leonard R. Hall will become Director of Field Services, a position associated with the Office of the Dean. His duties will include financial development, recruitment of students, and directing publicity and special conferences.

Leonard Hall has served as pastor of Friends Meetings in Iowa, New York, and Indiana. For nine years he was on the staff of the Five Years Meeting of Friends, and since 1959 he has been executive secretary of the Peoria (Ill.) Area Council of Churches.

Charles F. Thomas will join the School of Religion faculty on September 1 as Assistant Professor of Christian Education and Practical Theology. He has served Friends pastorates in Iowa, North Carolina, Indiana, and Illinois. His duties in the School of Religion will include teaching in the field of Christian education and practical theology, directing student field work, and assisting in the expansion of library book holdings.

Enrollment in the School of Religion for next fall is expected to reach thirty to thirty-five regular students. Five students are scheduled to complete their degree work in June. The objective of the School of Religion is to build a student body of between fifty and one hundred students within the next five years. Two-thirds of the present student body are Friends; the remaining one-third non-Friends represent eight Protestant denominations.

The American Friends Service Committee has published 50,000 copies of Dr. Martin Luther King, Jr.'s *Letter from Birmingham City Jail* for national distribution to major religious groups, labor unions, and governmental and human relations agencies.

The letter was written in longhand on April 16 in his jail cell. In it Dr. King answers in detail criticisms leveled at his freedom demonstrations by eight white Alabama religious leaders.

The pamphlet is available at 10 cents a copy (the price for more than 100 copies, 8 cents apiece).

New York Yearly Meeting will this year devote special attention to ecumenical matters by inviting the editor of the *Catholic World*, the Reverend John B. Sheerin, and the director of the Faith and Order Studies of the National Council of Churches in Christ, the Reverend William A. Norgren, to speak about participation in ecumenical concerns. Maurice A. Creasey of Woodbrooke, in England, will present the Friends' point of view. The program will take place on Sunday evening, July 28, with a discussion on the next day.

Margarethe Lachmund, Berlin, Germany, informs us of her resignation as chairman of the peace committee of German Yearly Meeting. Her successor is Fritz Katz, 586 Iserlohn, Pastorenweg 4, Germany. He is widely known beyond the German Yearly Meeting for his peace efforts.

The American Friends Service Committee's Middle Atlantic Regional Office will hold an institute on the theme "Search for New Directions" July 14 to 21 at Camp Pinebrook, Pocono Mountains, Pa. Speakers and faculty will include Stringfellow Barr, professor of humanities at Rutgers University; Harrop Freeman, professor of law at Cornell University; and Robert Ryan, former chairman of SANE in Hollywood and star of the current Broadway musical, "Mr. President." The institute will provide, in addition to its regular sessions with AFSC and guest faculty members, programs for high school students, young children, and special interest groups. Facilities for recreation will be available. Details and registration blanks may be obtained from Ada Dolan, 1500 Race Street, Philadelphia 2, Pa.

An occasional contributor to the *Saturday Review's* "Phoenix Nest" columns is Bennington, Vt., Friend Bradford Smith, author of the recent book *Portrait of India* and of the forthcoming *Art of Meditation*, a portion of which, "Christmas and the Inner Light," appeared in the December 15, 1962, FRIENDS JOURNAL. His latest SR offering (May 18) is a brief poem entitled "THE PASSIONATE CORPORATION TO ITS INTENDED." It is signed "Bradford Smith."

For the second time the Friends Historical Association and the Friends Social Union held their spring meeting together, this year at Wilmington (Del.) Meeting House on May 11, with Howard Brinton, president of the Historical Association, and Charles Darlington, president of the Social Union, presiding. Just preceding the meeting a marker on the meeting house grounds was unveiled, commemorating the establishment of the Meeting as well as being a memorial to John Dickinson and Thomas Garrett, the abolitionist, who are buried there.

Anna Rupert Biggs, a member of the Meeting, read a paper which gave an interesting account of the migration of Friends to the Wilmington area and the history of the meeting house. This was followed by a talk by Leou deValinger, Architect of the State of Delaware, who is in charge of the restoration and maintenance of the Dickinson House in Dover. His informing paper began with an account of the life and work of John Dickinson and ended with the reading of a number of his letters. John Dickinson, sometimes called "the penman of the revolution," wrote every important document in the years immediately preceding the Declaration of Independence, which he did not sign because he was in favor of other and milder methods of ending British rule. His famous "Farmers' Letters" provided the legal justification for American resistance.

A picnic supper, delightfully arranged for by Wilmington Friends, followed the meeting, and the occasion concluded with a meeting for worship.

Only rarely does the work of the AFSC School Affiliation Service have the opportunity to be associated with students from behind the Iron Curtain. Recently one such student, George Trajkovski from Yugoslavia, attended the North Penn High School in Lansdale, Pa., while living with Wilbert and

Nina Braxton, members of Gwynedd (Pa.) Meeting. George Trajkovski's reactions to his American experiences clearly revealed how impressionable and alert his mind is. He said he had learned in his Yugoslavian school only about the negative characteristics of the capitalist world, just as American schools teach only negatively about communism. Now he realizes the hazards of such teaching. It is necessary for either group to learn the facts about the opponent. He also has changed his views about religion. His family abroad was greatly (and pleasantly) surprised when he wrote home that he had come to understand the need for religion and was attending church services and Friends meetings in the United States. He has arrived at the conclusion that people are essentially alike everywhere and that we need to teach respect for the opinions of others. His experience in the United States has been most enlightening and happy.

A new paperback edition of an old favorite, Richard Gregg's *The Power of Nonviolence*, has just been published by Fellowship Publications, Box 271, Nyack, N. Y. Price: \$1.00.

The American Friends Service Committee's Board of Directors has issued a statement expressing appreciation of the recent *Pacem in Terris* Encyclical of Pope John XXIII, which, includes the following comments upon the Pope's historic message:

We value the Pope's recognition that many factors are involved in achieving peace, and especially that "true and solid peace of nations consists not in equality of arms but in mutual trust alone. . . ."

Peace has been a major concern of the Religious Society of Friends for 300 years, and the American Friends Service Committee, since its founding in 1917, has worked to carry forward this continuous witness to the conviction that violence is contrary to Christ's teaching, and that His followers should not participate in any war. We are glad to note the Pope's clear stand that in these days and circumstances justice cannot be an end result of warmaking. Indeed, we believe that the just society can be attained only through the development and use of nonviolent methods for resolving conflicts.

We, too, recognize the "insufficiency of modern states to ensure the common good." We share the Pope's concern for the establishment of "a public authority," perhaps a strengthened United Nations, to undertake the enormously difficult function of settling by peaceful means such conflicts of national interest as have, in the past, led to wars. . . .

We are grateful for this emphasis upon the common good of all human beings as the aim and function of all government, and for this emphasis upon Christ as the source of our strength and peace. "He leaves us peace, He brings us peace."

Correction: The note regarding New York Yearly Meeting on page 252 of the June 1 FRIENDS JOURNAL was based on an erroneous communication. The Saturday evening address (July 27) will be given by William Lotspeich rather than by Mary Hoxie Jones, whose talk on Rufus Jones will be given on the evening of Thursday, August 1, as the Meeting's closing message.

Peace Pilgrimage to Europe

Six Friends were among an interfaith group of sixty women from eighteen countries journeying to Rome and Geneva on a two-week "Peace Pilgrimage" in April and May. They are Polly Brokaw, Cincinnati; Katherine Camp, Norristown, Pa.; Susan Davies, Reading, Berkshire, England; Rose Neuse, Canton, N. Y.; Rose Wood, New York City; and Brenda Yasin of Pakistan and Dublin, Ireland.

Stirred by the unprecedented papal encyclical *Pacem in Terris*, the pilgrims demonstrated their support of the Pontiff's efforts for peace and brought messages of encouragement from clergymen of many faiths and from other individuals and groups. They were gratified to hear the Pope, in a general audience of 10,000 persons in St. Peter's, greet "the pilgrims of different nationalities who have come to Rome to express their confidence in favor of our work for peace. Thank you for having come to us. In our turn we say to you in returning to your homes, to your countries, be everywhere ambassadors of peace." The entire text of the Pope's message was devoted to the cause of peace.

Members of the group met with various other dignitaries in the Vatican hierarchy. One pilgrim, Yoko Moriki, from Japan, a sufferer from the effects of the atomic bombing of Hiroshima, brought gifts to the Pope, including a beautiful silk fan and some metal from a building fused, by the explosion, with human bone.

In Geneva, the group was received at the headquarters of the World Council of Churches by the Assistant General Secretary, Dr. Goodall. He cited the Council's "Appeal to Governments and Peoples," drawn up at the Third Assembly in New Delhi, as a Protestant declaration on the moral position of the church and encouraged the group's efforts. He told of the conference now being planned for representatives of the historic peace churches and suggested that the pacifist-nonpacifist debate is now possibly obsolete.

After hour-long discussions with Mr. Tsarapkin, head of the Soviet delegation to the Geneva Disarmament talks, and Mr. Stelle, who heads the U. S. delegation, the pilgrims were deeply discouraged by each mission's attempts to justify its own technical position and its apparent lack of will toward agreement. But they were heartened when U. N. Secretary-General U Thant, who had arrived in Geneva to try to break the deadlock, received a delegation of the pilgrims and told them, "Such efforts for peace as yours are close to my heart. Please keep on with your work."

Moved by the Secretary-General's efforts, the women stood in silent vigil at the gates of the Palais des Nations all afternoon and through the night, in a steady downpour, until their scheduled departure by plane for Paris the next day. They

made posters quoting Pope John XXIII ("Justice, Right Reason and Humanity urgently demand that Nuclear Weapons Testing Be Banned"), the World Council of Churches ("Nuclear Testing Can be Stopped and Must Be Stopped"), and U Thant ("... A Little Give-and-Take and Good Will on Both Sides").

In Paris, as in Munich, Frankfurt, Rome, and Geneva, the Peace Pilgrims were warmly received by enthusiastic peace groups.

Members of the pilgrimage represented many different peace organizations, including the Women's International League for Peace and Freedom, Women Strike for Peace, Voice of Women, the Fellowship of Reconciliation, and others. Among the many religious faiths represented were Catholic, Protestant, Jew, Orthodox, Moslem, as well as non-believers. An estimated 1,000,000 persons were represented.

The Peace Pilgrims hoped by their journey to demonstrate their concern that broadly religious, moral, and humanitarian considerations must enter into the political decisions being made that so vitally effect our world and our children's future.

KATHERINE CAMP

Five Years Meeting

More than 1500 Friends from all over the world are expected in Richmond, Indiana, July 19-25 to attend the 1963 triennial sessions of the Five Years Meeting of Friends. The theme of the 1963 sessions will be "Ye Are My Witnesses." Many Friends will come as representatives of Yearly Meetings and other Friends organizations, and additional hundreds are expected as attenders for all or part of the sessions. Landrum Bolling, president of Earlham College, will deliver the keynote address at the Trueblood Fieldhouse on the Earlham College campus on July 19.

Included in the 7-day schedule will be a series of workshops, daily devotional periods, morning worship groups, and business sessions.

Three Saturday evening banquets are scheduled at which the United Society of Friends Women will hear Mrs. Theodore Wallace, national president of the United Church Women; National Quaker Men will hear Harvey Hahn, pastor of the Otterbein E. U. B. Church in Dayton, Ohio; and Young Friends will hear T. Eugene Coffin, executive secretary of the Five Years Meeting Board on Evangelism and Church Extension.

"The Cup of Trembling," a story about Dietrich Bonhoeffer, will be presented Wednesday evening, and on Thursday, Moses Bailey, visiting professor of Religion at Wilmington College, will speak at the Rufus Jones Centennial banquet.

A children's program is scheduled each week day, and Junior High and Senior High activities are being planned.

Arrangements to house most representatives and visitors in dormitories on the Earlham College campus are being made, and a limited number of camping facilities will be available on Quaker Hill. Friends interested in registration forms should write to either the Conference Bureau at Earlham College or the Friends Central Offices, 101 Quaker Hill Drive, Richmond, Indiana.

Quaker Youth Pilgrimage, 1963

Fourteen Young Friends of high school age will go from America to England and Ireland this summer for the third Quaker Youth Pilgrimage and work camp sponsored by the Friends World Committee for Consultation. With fourteen European Young Friends of similar age, they will study the rise and present significance of the Quaker movement in North West England where that movement began. Following two weeks of such study, the 28 pilgrims will undertake a work camp project in Northern Ireland.

They will see Swarthmoor Hall, climb Pendle Hill, stand on Firbank Fell, and visit Lancaster Castle, where George Fox and other Friends were imprisoned. The spirit of early Friends will be interpreted by such leaders as Elfrida Vipont Foulds and James Drummond, British Friends. The American leaders travelling with the American group, will be John and Doris Grover of University Friends Church, Wichita, Kansas.

The Work Camp project which the pilgrims will undertake is the clearing away of unsightly concrete foundations for military barracks. The foundations were left by the British Army, following World War II, on public parkland adjacent to the Friends Meeting House in Bessbrook, County Armagh, about forty miles from Belfast. The American group will leave New York by air on July 18, returning on August 24.

Letters to the Editor

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

It seems to me that Friends would like to know that for the first time in the history of the Society of Friends, as well as in the Spanish history, a little Spanish Quaker was born. Both parents are Spanish Friends; they belong to the French Yearly Meeting. This first Spanish-born Quaker is named Roger; his parents are Antonio and Natalia de Reverter. They, together with the clerk of the group in Spain, another Spanish Friend, and myself (now in the U. S.), and a group of Friends in Spain, live and stand for our principles in the midst of a society that does not share our ideals.

Five years ago we were a scattered group. We were Friends in ideals and attitudes, but did not know it. Now we are a happy group, full of enthusiasm and knowing by experience how early Friends felt, because we are in a situation somewhat similar. Some people know about us, and they decide to join us, although the lack of a proper meeting house and of religious freedom keeps the majority outside the gates of the Society.

Let us send our best wishes to this new young Friend in Barcelona, and let us hope that some of the opportunities that young Friends have here (such as education) may be given to him in the future.

Philadelphia, Pa.

JOSEFINA FERNANDEZ

I am only now reading the May 15 issue, but after having read only the editorials and Carl Wise's "Thy Will Be Done," I must exclaim: an invigorating wind blows in these pages! Glory be!

Chicago, Illinois

IRENE M. KOCH

I plan to visit Costa Rican Friends, driving down from New York in mid-July. While there I hope to meet with Hudson Kimball, working to establish the intentional community, with a view to moving myself and my family to join it. Its key words are "autarchy" (self-rule), voluntary poverty (what Friends call by a lovelier word, "simplicity"), and mutual respect. I would welcome passengers on my route. As of now, it lies through Philadelphia, Baltimore, Farmington, Pennsylvania, Chillicothe, Ohio, the Cincinnati area, St. Louis and Defiance, Missouri, Little Rock, Houston and Brownsville. Whether to share the driving, the expenses, or just the companionship—for all or part of the way—passengers would be most welcome. Similarly, I would be pleased to sojourn with any of your readers on the way, sharing our mutual concerns or just meeting quietly. If interested, they may write to me at 110 York Street, Brooklyn 1, New York.

Brooklyn, N. Y.

JOHN H. DAVENPORT

While at Woodbrooke for a fortnight I was able to join a group of adult students on a 10-day tour to Venice and Ravenna, Italy, during the Easter holidays (conducted by one of the professors on the teaching staff of the Selly Oak group of colleges). We (twenty-nine of us) were booked to stay in Venice at a boarding-cum-convent. On Sunday, April 21, one of the group (a Friend) asked two other Quakers if we could not have a meeting for worship after the manner of Friends. We could ask the Mother Superior of this convent if the meeting for worship could be held in their garden at 9 A.M. Upon our asking her for this permission, she graciously suggested that we use their chapel. This we did. There were six Quakers at this meeting for worship: one a member of the Christ Church, New Zealand Meeting; two from Lancaster, England; two from Watford Meeting, England; and one American (as well as four attenders).

This experience is something I want to share with others, although certainly other Friends also have held their meetings for worship in far-away lands in strange and unusual places.

San Francisco, California

ANNA D. COMBS

May I urge active support for the Domestic Peace Corps and for migrant legislation? Volunteers of the Peace Corps would be of great assistance to migrant farm laborers, who are the most handicapped class of people in our country.

Several bills have been introduced for setting up the Domestic Peace Corps. Please ask your Congressman to support this legislation, and also to support Senate bills 521-529, which have been introduced by Senator Harrison Williams for migrant welfare.

Lewisburg, Pa.

CYRUS KARRAKER

BIRTHS

CLARK—On May 24, a son, JAN CHRISTIAN SMUTS CLARK, to Jan Smuts and Donna Maria Shaftoe Clark of Street, Somerset, England; a great-grandson of the late Roger and Sarah Bancroft Clark of Street, England, and of the late Jan Christian and Isie K. Smuts of Pretoria, South Africa.

DAY—On March 22, a daughter, SYLVIA ELISE DAY, to Richard and Lyn Day, members of East Cincinnati (Ohio) Meeting.

EARNHART—On May 11, a son, ALTON ALVIN RYAN EARNHART, to Alton A. and Ellida Ryan Earnhart, attenders of Lanthorn Meeting, Indianapolis, Ind. The father is a member of Evanston (Ill.) Meeting.

HUNT—April 24, a son, BRUCE EVERETT HUNT, to Alan Reeve and Margot Bowie Hunt of Moylan, Pa. The parents and paternal grandparent, Everett L. Hunt, are members of Swarthmore (Pa.) Meeting.

MACMILLAN—On April 28, in Vancouver, B.C., Canada, a son, ROBERT SEAN MACMILLAN, to Harvey and Anna Macmillan, members of Vancouver Meeting.

SWARTZ—On May 21, CAROLYN THATCHER SWARTZ, third daughter of David L. and Miriam Oliver Swartz, members of Westtown (Pa.) Meeting. The paternal grandparents are Dr. and Mrs. William C. Swartz. The paternal great-grandparents are David F. and Harriett T. Lane, members of Poughkeepsie (N. Y.) Meeting.

THOMFORDE—On May 18, to Harold E. and Elinor B. Thomforde of Kennett Square, Pa., a son, DANIEL GARRISON THOMFORDE, their third son and fourth child. The paternal grandparents are Margaret W. Thomforde and the late Charles F. B. Thomforde, and the maternal grandparents are Mahlon G. and Dorothy N. Brosius, all members of London Grove (Pa.) Meeting.

DEATHS

HUME—On May 21, at Cornwall, N. Y., ALICE BROWN HUME, aged 86, a birthright member of Cornwall Meeting. She was the widow of Robert B. Hume.

WALKER—On May 22, CHRISTOPHER SETH WALKER, aged 14, son of J. Edward and Barbara P. Walker, members of Newtown (Pa.) Meeting. He was the grandson of Lawrence J. and Elma W. Pearson, members of Newtown Meeting, and of Emilie R. Walker, a member of Abington (Pa.) Meeting.

WALTON—On May 24, in Philadelphia, J. BARNARD WALTON, husband of the late Louise Haviland Walton and father of Edward H. Walton of Hamden, Conn., and Joseph H. Walton of Media, Pa. He was a member of Swarthmore (Pa.) Meeting.

WEBER—On May 21, in Camden, N. J., G. NORWOOD WEBER, aged 87, a member of Central Philadelphia (Pa.) Meeting. A memorial service will be held on June 26 at 3 p.m. at Norristown (Pa.) Meeting.

Coming Events

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

JUNE

15—Youth Conference of Friends Peace Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, 9:30 a.m. to 5 p.m.

16—Old Shrewsbury Day, Shrewsbury (N. J.) Meeting, Broad Street and Highway 35. Meeting for worship at 11 a.m., followed by box luncheon (dessert and beverage provided). At 2:30 p.m. Everett Catell, president of Malone College and former superintendent of Ohio Yearly Meeting (Damascus) will give the Old Shrewsbury Day lecture: "Quakerism and the Christian Mission."

16—Rancocas Meeting, 10 a.m. (DST) instead of 11 a.m. each Sunday through September 8.

16—Bart Historical Society at Bart Meeting House near Christiansburg, Pa. Meeting for worship at 11 a.m. Bring picnic lunch. Business meeting at 2 p.m. For further information: Mary A. Maule, R.D. 3, Coatesville, Pa. (DU 4-0964).

16—Religious services at Plumstead Meeting near Gardenville, Pa., under care of Buckingham Meeting, 3 p.m.

16—Centre Quarterly Meeting at Dunning's Creek Meeting House, Fishertown, Pa. Ministry and Counsel at 10 a.m. Lunch served by host Meeting. Meeting for business at 1:30 p.m., followed by conference session.

16-21—Fourth National Conference of Friends on Race Relations, at Oakwood School, Poughkeepsie, N. Y.

18-23—New England Yearly Meeting at Pembroke College and Moses Brown School, Providence, R. I. Program and reservation form available from Carol Kellam, 19 Firglade Avenue, Providence 6, R. I.

22—American Indian Grand Council at Wyalusing Prayer Rocks, near Wyalusing, Bradford County, Pa. Groups and representatives from Indian Nations. Friends interested in attending should write to Samuel Cooper, John Woolman Memorial, 99 Branch Street, Mt. Holly, N. J.

22-29—General Conference for Friends, Traverse City, Mich. Information available from Friends General Conference, 1520 Race Street, Philadelphia 2, Pa.

23—Annual meeting for worship at Homeville Meeting, near

Cochranville (Chester County), Pa., 2 p.m. Dr. Arthur E. James of West Chester, Pa., will talk on "Facets of Power," following the meeting for worship. All are welcome.

23-28—New York-New England Laboratory School for Christian Education, Oakwood School, Poughkeepsie, N. Y. (See details in "Beyond and Within" supplement to May 15 FRIENDS JOURNAL.)

30—Woodstown (N. J.) Meeting at 10 a.m. each Sunday through September 1.

30—Meeting for worship at Old Kennett Meeting House on Route 1, half-mile east of Hamorton, Pa., 11 a.m. Also on July 28 and August 25 at the same time.

30—August 10—Friends China Camp, South China, Maine, operated by New England Yearly Meeting.

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. Elissa T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

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

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

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

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

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

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

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

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

SAN JOSE—Meeting for worship and children's classes at 10 a.m., during the summer months. 1041 Morse Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; No First-day school until late in ninth month. Hans Gottlieb, Clerk, HI 3-1478.

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

CONNECTICUT

HARTFORD—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

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

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 889-4345.

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

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

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

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

GEORGIA

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

ILLINOIS

CHICAGO—57th Street, Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3086 or 667-5729.

INDIANA

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

INDIANAPOLIS—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.

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.

NANTUCKET—Sundays 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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

WELLESLEY—Meeting, Sunday, 10:30

a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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

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

MICHIGAN

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

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

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Meeting for worship will be held 6:00 p.m., tea and discussion group after meeting. Call HI 4-0883 or CL 2-6958.

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

NEBRASKA

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

NEVADA

RENO—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

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. William Chambers, 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, 9:30 a.m. and 11:00 a.m., Main

St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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, Santa 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, 10 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., 1854 Indianola Ave., AX 9-2728.

PENNSYLVANIA

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

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

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

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

LANCASTER—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

SWARTHMORE—Whittier Place, College Campus, Adult Forum, First-day School 9:45 a.m., Worship 11:00 a.m.

TENNESSEE

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

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

TEXAS

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

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

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

VIRGINIA

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

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

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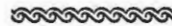
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Teaching History in Friends' Schools

By ALEXANDER M. MACCOLL

THESE past few years have, at times, been rather discouraging ones for secondary-school history teachers. In the name of national purpose, keeping up with the Russians, college preparation, the full life, and "the condition of modern man," great emphasis has been devoted in a variety of ways, supported frequently by handsome sums of money, to the strengthening of high-school offerings in English, foreign languages, science, and mathematics. What about the social studies? Should not greater push be given to the establishing of national groups of school and college teachers whose efforts will be devoted to a thoughtful improvement of social studies curricula? And, perhaps most important of all, should not greater attention be directed to the means by which the social studies can be of assistance in strengthening the value systems of our students?

It would be wrong to suggest here that no efforts are under way at either the national or regional level to improve the curricula and teaching of the social studies. However, it should be noted that to date they have had little impact on the development of new courses and techniques in our schools. Very largely, the demands of today and the challenges that history teachers have set for themselves and for their students have necessitated individual imagination and innovation, plus lots of hard work and discriminating selection. Nowhere can this be better illustrated than in the Friends' secondary schools. The social studies, for reasons obviously associated with the very nature of Friends' schools, have long held a stronger position in our institutions than in other independent or public schools. A survey made some years ago of the Philadelphia area private schools indicated that, in general, the Friends' schools had a heavier requirement of history courses than the others, although it was then still possible in some of our schools for a student to graduate with little more than a year's course in American history on his high-school record. At this writing many of the Friends' schools require a history course in all grades between the seventh and twelfth,

Alexander MacColl is assistant headmaster of Friends' Select School, Philadelphia.

and those that do not require such a course appear to be working in this direction. On the other hand, there are fewer excellent history courses, intended for the ablest students, being vitiated by enrollees who cannot grapple with advanced mathematics, another year of a foreign language, or a too-difficult science course. It is true, however, that some of our history teachers still register discouragement about the tendency in their schools for the senior elective courses to be, in part, a catch-all for those youngsters who need an extra credit for graduation and are advised that they can best obtain it by electing a social studies course.

Informal observations in a number of Friends' schools and conversations with a representative group of students would indicate that history courses receive greater respect today than tended to be the case not too many years ago. There are many explanations for this healthy development in attitude, but a particularly important one is that perceptive youngsters recognize the value of history courses when they are presented in a realistic sequence that gives reasonable coverage over a period of several years. In the past, when youngsters took a year or two of history at the most, the courses often separated by a substantial amount of time, they felt that history had no relation to their own lives. The significance of this over-all trend in requirements, course sequence, and student reaction is still further increased when it is remembered that for many of our youngsters the contact with history and closely related courses largely ends upon their graduation from our schools. If they don't experience this exposure before leaving high school, many are likely never to know it in a formal educational environment.

What have been some of the recent innovations in the history curricula of Friends' secondary schools? The brief descriptions that follow are representative of many others, too numerous to include here. These should, however, suggest the ingenuity of the history teachers in their attempts to meet the opportunities of the present.

1. John Roemer at *Baltimore Friends* speaks of his seventh-grade program in these words: "My entire American history course is pointed toward developing a social consciousness on the part of the student. By 'social consciousness' I mean the awareness of ideas, issues, and needs outside the very narrow personal concerns of family, funds, and fun. The student is to begin to recognize abstract ideas like democracy, individualism, rule of law, general welfare, private property. He is to clarify his already formed commitment to 'America' by an understanding of America's specific values." In the twelfth grade attention is devoted in a semester course to a comparison of the important features of certain non-Western areas with the major trends in American history, such as the Revolution, evolution of the Constitution, Civil War, Monroe Doctrine, New Deal.

2. At *Friends' Central and Westtown*, team teaching makes it possible for two or more teachers to handle a year's course by rotating groups at appropriate times. The eleventh-grade course at Westtown, entitled "Years of Crisis," is handled by two teachers who concentrate their attention on certain geographical areas and topics of special interest to them. At

Friends' Central three teachers cover six topics in units of about six weeks each in the senior social studies program.

3. Believing that it is impossible to do an effective job of teaching American history and government in one year, *Friends' Select* has developed a two-year course in its history department that permits extensive consideration of European backgrounds, emphasis on the development of American values in colonial times and their relationship to present values, and a six- to eight-week study period dealing with selected topics in American government.

4. An article appearing in the May, 1962, edition of *Educational Leadership*, entitled "An Approach to Afro-Asian Studies," presents a critique of the work done by its authors, David Eldredge and Clark Moore, at *George School*, in developing a new twelfth-grade course. Aided by a special grant, they have included in their extensive efforts an editing of the most suitable literature and the publishing of mimeographed volumes for classroom use. These will be available for experimental use in other schools. "The course has meaning in terms of world developments of which the students are conscious, and the challenging nature of the readings also serves to stimulate creative thinking."

5. *Germantown Friends* has experimented with the extensive substitution of paperback books for the usual textbook fare. The impact is summarized in these words of Eldon Kenworthy: "Paperbacks provide the necessary grounding in an historical period in fewer, more compact pages and at considerably less expense than does the textbook. The history teacher is freer, then, to include in his course those additional books which will make written history come alive for his students. In the process of reading many authors, students develop the ability to evaluate historical writing critically."

6. At *Moorestown Friends*, a twelfth-grade elective (and one selected by better than three-fourths of the seniors) has replaced a former Problems of Democracy course. The course uses many avenues of interest and places emphasis on trips, seminars, panel discussion, mock UN Security Council meetings. "One of the strengths of this course is that it is ever changing—never static—always able to be revamped and revised in terms of the problems of the day," writes the instructor, Cully Miller.

7. Expressing dissatisfaction with the traditional world-history course, the *Oakwood School* is developing a ninth-grade course that will center on two or three areas of history, including that of ancient Greece, early India, and the medieval and renaissance periods in Western Europe. Special attention will also be given to recent developments in such areas as East Africa, India, and sections of Latin America.

8. At *Penn Charter*, a required course for eleventh graders in "Western Culture" is taught by a team of four instructors: two from the history department, and the directors of art and music. Weekly lectures in art and music are integral parts of the program. The Western Culture course is part of a projected four-year sequence of history, including a program in Asian history.

9. Not satisfied with the usual compartmentalized approach to the study of history, *Sandy Spring High School* has instituted

a three-year sequence in world history required of all students in grades ten through twelve. "We insist on the title 'World History,' as we believe history should not be taught in a geographical or chronological vacuum. What we are aiming at is a study of trends, movements, ideas and their relationship and interdependence in the past and present worlds."

10. *Sidwell Friends School* plans to continue its program in Advanced Placement United States History, which was felt to be a successful and worth-while 1962-63 experiment. In addition, courses in modern European history and Far-Eastern-Russian history will now be given each year, rather than during alternate years.

The above summary does not include mention of the use by history departments of the increasing range of special activities intimately related to the subject matter: class trips to Washington, the United Nations, etc.; lecture series; conferences; school seminars; special scheduling techniques; visits by "guest experts"; and occasional TV programs of unusual caliber—all of which can give additional depth to the study of a particular topic.

In replying to the questionnaire about new history courses, the schools were asked to indicate what their experiences had been with "associating the study of history with a growing social consciousness on the part of the students." There was little direct response to this inquiry. Perhaps the attitude of many would be summarized in these thoughts of one teacher: "We cannot make a series of glowing generalities about social consciousness, nor are we convinced that awakening it is the task of the history teacher more than that of all departments, all people, and the school in general."

Although most might agree with the sentiments of this teacher, it seems wise to raise the question as to just how much attention is given within our history departments, in our individual schools, and among the Friends' schools as a group, to (a) the degree to which the development of social consciousness, in the broadest sense, should be a continuing concern and (b) the means by which it can be most effectively developed and expressed by the students. For history teachers, or anyone else, to assume that the responsibility exists but should be the concern of "the whole school" can result in a dangerous diluting of emphasis and creative action.

Those associated with Friends' schools are aware of the countless ways by which our students can express social consciousness. These may not always be used as extensively or as effectively as they might be, but there hardly is a shortage of avenues for personal expression of interest and concern during the school year. Could not still more be done with the reasonable limits of time available and the sensible and proper functioning of our faculties? Would it not be helpful, as an example, for students from several schools to participate, from time to time, in special activities—conferences, seminars, work projects—of another Friends' school? Could we not make better use of grants available for studies in such areas as international affairs through the Leadership and World Society Foundation of New Brunswick or through the World Affairs Council? Is there not a greater possibility than perhaps is now appreciated of challenging students to undertake summer

service projects not only beyond their home environments, but in their own neighborhoods? Would occasional meetings of interested teachers not assist in the exchanging of ideas?

There has been surprisingly little contact between the faculties of Friends' schools for the purpose of mutual stimulation and challenge. On November 18, the first of a series of seminars was held at Germantown Friends School. This provided an opportunity for a number of history teachers to come together for an exchange of views on a topic of particular interest to them. Other meetings for teachers in different subject fields are planned for the future. They will constitute a part of the effort to fill a void that has too long existed in inter-school relations.

Teaching Art in Friends' Schools

By GEORGE PETERSON, 3RD

WORDSWORTH'S "inward eye" gave scope and meaning to the visual picture captured by the outward eye. The dancing daffodils at Ullswater returned again and again to bless his "bliss of solitude." But the inward eye is not a tool exclusively of the poet. Each of us in varying degrees identifies with his outward eye and interprets with his inward one. Such is the nature of the creative process. "The inner eye sees with meaning and purpose, the outer only sees things as they are," states Mary Lou Scull, art instructor at *Germantown Friends School*. Precisely at this level of penetration, an art course succeeds or fails to excite and develop the student.

Mary Lou Scull pursues her point: "Productions made from seeing with the outer eye are sheer imitations. Seeing with the inner eye requires discrimination, putting down only those qualities that the artist feels are significant to the expression of a subject, mood, or idea." Does this mean that there is no objective reality? Is there no experience common to all? The unique expression of each individual—his creativity—his interpretation—his communication of experience—assures us of this common ground. At the same time, we are elevated by his impression. How is this creativity fostered, developed within students? What ideal might further this?

An answer to these questions is contained in the aims and philosophy of the *Cambridge Friends School*: "As a child develops an inner discipline, free from reliance on outer authority . . . he can be encouraged to become strong enough to be honest." Mary McClelland, art instructor at the school, emphasizes the point: "There is only one true way to grow, and that is to learn to see honestly."

Ruth Pleasonton, of *George School*, takes her students to gather weeds, leaves, pieces of wood as an act of seeing "beauty in the ordinary." Pen and ink renderings are made following a detailed observation of these pieces, which are first mounted in unusual arrangements. Sharpened twigs replace the conventional steel pens and produce an "unusual quality of line." Such an exercise, she says, ". . . increases sensitivity and perception." Elizabeth Powell, at the same school, bases her ceramics course upon the philosophy that young people have

George Peterson, 3rd, is an English instructor at Friends' Central School, Philadelphia.

an innate ability to produce folk art. She finds that her students experience a unique form of self-satisfaction from transforming amorphous material into "beautiful, useful objects."

Ceramics is likewise considered an art medium at *Oakwood School*, whose well-equipped studio enables students to master the essential skills.

A desire to emphasize individual creativity has inspired Oliver Nuse, of the *William Penn Charter School*, to establish a Department of Creative Arts, which will amalgamate shop and art in a planned program from ninth grade on. His objective is to move shop closer to the humanities and further from the strictly utilitarian aspects of vocational guidance. His students may do soapstone sculpture, three-dimensional relief in metal, or work with wood. Within these areas, stress will be laid upon the "solving of problems," of having students develop ideas rather than copy forms.

An interesting note concerns the work of Hui-ming Wang at *Moses Brown School*. "What I am doing is an age-old practice of artists, that is, to search for the new. I am encouraging my students to see old things with a new eye—to make works of art out of everyday things such as marble, steel wool, broken china." Hui-ming Wang's concern is that his students "... learn art by doing, regardless how unconventional the way of doing is. If they can make a collage out of butterflies' wings, so much the better." He reminds his students to try the way practicing artists try but not to do what any particular artist does.

Another procedure by which students develop a deeper understanding of art, through their history of art programs, is being followed at a number of Friends' schools. Grace Cook Duer, art instructor at *Abington Friends School*, has successfully correlated the history of art with general history in a two-year course for ninth and tenth grades. Through team teaching, students study the history of a certain period, then investigate the art of that age. In describing her course, she says, "Not only does the class make an intensive study of the period, but individual students give reports, read plays in class, see films, pictures, and slides, and listen to recordings." During the year, the students visit museums in Philadelphia, New York, or Washington. Recent visitors to areas being studied are invited to show their slides and give first-hand reports.

Moorestown Friends' School, as well as *Friends' Central School*, encourages students to attend the art lecture series organized by art teachers of the Private School Teachers Association. The lectures are sponsored by the Education Department of the Philadelphia Art Museum and are held four evenings each year. Guided tours of the museum during off hours follow each lecture.

This type of exposure to art encourages familiarity. The permanent art collection of *Friends' Central School* has a subtle effect upon students as they move about the halls and rooms. "Students should realize that paintings belong in everyday experience, not necessarily in museums," says Sam Edgerton. Every year new art objects are purchased at a professional show held at the school.

In keeping with this 32-year-old tradition, Friends' Central this year launched a competition for artists in the Philadelphia

area to create a piece of sculpture to be purchased and placed upon the school grounds. Each artist during the initial stages was sent a statement of Friends' philosophy as a guide.

The competition has had vitalizing effects upon the school and the artistic community. Several interesting things have occurred. In the first place, the show during which models were judged created tremendous interest among the students. They hotly debated with teachers and among themselves their reasons for selecting or rejecting certain pieces. The realization that the sculpture would be placed permanently upon the school grounds increased their concern and sharpened their sensitivity.

A period of introspection set in as the process of self-examination continued. Various works were rejected, not because they did not attempt to express a philosophy, but, rather because they did not do so in new terms, using new forms. Thus a controversy developed. Certain artists felt slighted, and one long-standing friend of the school announced an intention never to exhibit at the school again. How does the school feel about this? Elaine Cohen, art instructor, says, "We are sitting in the center of a controversial situation which has not yet been resolved, but we feel that it is a healthy situation to be in. Reaching out for new ideas is never easy, but who would even question its desirability?"

Sam Edgerton echoes these sentiments with stronger words: "What we need are enemies as well as friends!" By this he means that the competition has created issues in which there are strong opinions. He emphasizes the importance of taking a position, of reaching out for uncommon modes of expression. The controversy will continue this winter over the selection of the final piece from among the three prize winners. Elaine Cohen sums up the attitude of the school: "While there are those people who criticize our decision, on the whole we have strengthened our ties with the cultural community of Philadelphia."

It is this attempt by the Friends' schools to involve their students that makes art exciting, challenging. The objectives of most art programs are to expose students to a variety of media. An effort is made to encourage each child to venture into areas he has not yet touched. This permits greater demands to be made upon the more gifted children. *Wilmington Friends School* takes this approach as does Nan Yarnall at *Sandy Spring*. Individual attention particularly to the good students is of primary importance.

"Art is a developing process . . . a series of new things," says Sam Edgerton. His words reflect the attitudes and objectives of the art instructors and their courses in Quaker schools. As the student increases his familiarity with artistic media, he sees more deeply into life and is more sensitive to the world around him. The excitement generated by art courses comes from placing students in situations in which they stretch their minds—their understanding—toward a consciousness of beauty in things and an honest evaluation of the insights of other artists. Not all students are artistic, or have the curiosity or the perceptiveness to vary the commonplace, but each student can learn to probe meaningfully his sense impressions—to see with his inward eye.

FORTUNATE is the child who has the influence of a home which has deep spiritual roots, where parents and children worship together, where they work, play, and meet disappointments and sorrow with understanding. Fortunate is the child who worships where adults know him and greet him by name, express a concern for his welfare, and leave with him a thought that will lift him to new heights. Fortunate is the child who lives in a community where adults live above the spiritual norm, who think in terms of ideals and who express in daily living the Christian spirit. Fortunate is the child who comes under the influence of the good teacher—one who by example as well as by precept guides pupils into an understanding of self and a responsibility to others.

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By JAMES E. BATHGATE

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But we are a religious school in the narrower sense, as a Friends' school, committed to the faith and practice of the Society of Friends, and we would survive under that commitment.

This morning, we will renew our contact with that commitment in our meeting for worship. This meeting will last about forty minutes and will consist very much of silence, a silence that may be broken at any time by anyone who feels impelled to speak, faculty, student, or guest. This meeting in no sense is a forum, it is not a discussion of ideas. It is rather an effort on the part of everyone to try to shut out his individual distractions, so that he may possibly enlarge that area of his concern. For if his concern becomes large enough, his little anxieties within it will be recognized as little, and the *one* man begins to comprehend the predicament of men. The meeting as a whole can then be an instrument of power.

Presented by James E. Bathgate, a teacher of Latin, at an assembly program at Germantown Friends School, September 12, 1963.

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