

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

SEPTEMBER 15, 1963

NUMBER 18

THE value for the world of Fox and the Quakers of today does not lie merely in outward deeds of service to suffering men. It lies in that call to all men to the practice of orienting their entire being in inward adoration about the springs of immediacy and ever fresh divine power within the secret silences of the soul.

—THOMAS R. KELLY

The Practice of Meditation

. *by Bradford Smith*

"It's Lovely in Here"

. *by Howard Wadman*

Cuba: A Revolution in Economics

. *by Thomas E. Colgan*

Synanon in the Prison

. *by Erling Skorpen*

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FRIENDS JOURNAL



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Dover and Its Friends

Over 400 people attended on the grounds of the historic Friends meeting house at Dover, N. H., on August 17, the play, "Dover and Its Friends." It recounted high spots in the 300 years since three English missionaries were whipped out of town by the Colonial authorities. Upon their return in 1663 public opinion was so aroused in their favor that they stayed, and in a few years a third of the population were Quakers. Their kindly policy toward the Indians saved the settlement from attack. The present meeting house, erected in 1768, was the scene of the weddings of Whittier's parents and of his maternal grandparents. The play, written for the occasion by Henry Bailey Stevens, finds its crisis in the world's need for friendliness to meet the challenge of thermonuclear war. Winslow Osborne was the narrator and Ruth Osborne the leading lady, who as Mary Otis continued throughout the play as the spirit of the house. In spite of having witnessed the death of her father and grandfather in the Cocheco massacre she made the Indians welcome at her hearth. Her family anvil, bequeathed to the Meeting as a symbol on which to transmute swords into ploughshares, plays its part in the challenge of today.

History records that the Negro, Seaser Sankey, was manumitted in common with all slaves held by Dover Quakers in the 18th century. After being married in Friends' meeting he succumbed to the martial spirit of Revolutionary times, enlisted in the army, and lost his membership in the Society. He is pictured as a disillusioned veteran returning his sword to the anvil after the Civil War and exclaiming "They say they freed us Negroes, but after all this business we're not free yet."

The play finds timeliness also in Whittier's passionate outburst, "Expostulation":

"Our fellow-countrymen in chains!
Slaves, in a land of light and law!
Speak! shall their agony of prayer
Come thrilling to our hearts in vain?
To us whose fathers scorned to bear
The paltry menace of a chain;
To us whose boast is loud and long
Of holy liberty and light?
Say, shall these writhing slaves of Wrong
Plead vainly for their plundered Right?"

In this century the Dover meeting house was closed except for appointed meetings; and the denouement of the play comes when the real estate promoter drives a sports car into the yard attempting to exploit an auction of the deserted house on the city's principal street. Then Mary Otis comes forth to plead the world's need for the Quakers' renunciation of war.

Philip W. Hussey, Sr., played the part of his grandfather, Timothy Buffum Hussey, who actually transformed carloads of Civil War cannon into ploughshares. William Penn Tuttle also impersonated his uncle, the Rev. Asa Tuttle, minister to the Indians. As Abigail Hussey and John Whittier, married in the house in 1804, Ruth Price Bjorklund and W. Oscar Frazer sang "Thee I Love" from *Friendly Persuasion*. Thomas R. Bodine, clerk of New England Yearly Meeting, presided as Elder at the wedding. Sarah and Stephen Curwood, of Providence, R. I., played the parts of Seaser Sankey and his wife.

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FRIENDS JOURNAL

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PHILADELPHIA, SEPTEMBER 15, 1963

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Editorial Comments

The March on Washington

THE August 28, 1963, March on Washington, D. C., was a unique demonstration in the spirit of our democracy. Participants and onlookers alike were full of praise for the order and courtesy prevalent at every phase of the March. Martin Luther King appealed to the vast resources of democratic goodwill and justice as yet unawakened in our nation, and the clergy, Protestant, Catholic, and Jewish, were prominently active. It was estimated that 40,000 church and synagogue members, led by two hundred religious leaders, had moved to the Lincoln Memorial. Eugene Carson Blake, representing the National Council of Churches, was critical of the churches for not putting "their own house in order." Friends had a share in the demonstration, but in this sea of 200,000 marchers it was impossible to determine their numbers.

A few Southern Senators critical of the March were interviewed on TV and predicted growing resistance of the Senate to Negro rights because of the "intimidation" which in their opinion the demonstrators had attempted. One of them held up the millions of refrigerators, cars, and TV sets owned in this country as proof of our democratic achievements.

It is to the credit of the American Negro that no disorder occurred; the March remained the symbol of a peaceful movement, although it easily could have started a forest fire. Only 135 Communists were present, and the Mohammedan leader Malcolm X confined himself to angry press interviews. The Negro's faith in democracy is unshakable, and the Communist allegiance of E. W. B. DuBois, who died in Ghana on the eve of the demonstration, will forever remain a rare exception in the ranks of the American Negroes. The hope of Negroes and whites alike lies in the potential of true democracy and justice. In the words of Martin Luther King, "... We will not be satisfied until justice rolls down like water and righteousness like a mighty stream."

The Peace Corps

When President Kennedy in a campaign speech on November 2, 1960, proposed a Peace Corps, 30,000 Americans wrote immediately to support the idea and thousands volunteered for service in such a Peace Corps. Letters came from all over the world, inquiring and supporting

the plan, and it was obvious that the time was ripe for this new idea. There also were some suspicions, prompted by the use of the term "peace," which, ironically, has come to be regarded part of Communist propaganda.

Now, after more than two years, the optimism of the founder and of the organizers of the Peace Corps, especially of Sargent Shriver, has been amply justified. Over 50,000 Americans have applied for service in the Peace Corps, and during the first three months of 1963, more Americans applied for the Peace Corps than were drafted for military service, as Sargent Shriver can happily state in the July, 1963, issue of *Foreign Affairs*. One out of six applicants is accepted for training, and about five of six trainees are finally selected for overseas duty. The age range is surprisingly broad, with more grandparents serving than teenagers. Many private organizations, including colleges and universities, are entering into contracts with the Peace Corps to administer its programs; some organizations, like CARE, make valuable contributions. CARE has given more than \$100,000 worth of equipment. Negroes have a much higher share in the administration of the Peace Corps than in comparable government positions.

The Record

Teaching students as well as teachers all over the world; building schools; drilling wells; planting forests; starting industries—these activities are part of the programs going on everywhere. Members of the Corps constitute more than one-third of all secondary teachers in Sierra Leone, Ethiopia, and Nyasaland. They have vaccinated over 25,000 Bolivians; they are teaching in four hundred Philippine schools as well as in every rural secondary school of Costa Rica. We find them in almost all secondary schools of Honduras. Some foreign countries have projected their development plans with the Peace Corps in mind. Nigeria, for example, will need between 1965 and 1970 a decreasing but still a substantial number of foreign teachers every year, before having trained enough Nigerians to staff their own classrooms in 1970.

But the Peace Corps is not a foreign-aid agency. It offers an opportunity for understanding foreign conditions. This is the primary benefit which those receive who are serving. Some will enter government service and em-

play the skills and the knowledge acquired abroad. The contacts they are making abroad are different from those which the American tourist usually makes. The Peace Corps lives under local laws and becomes acquainted with local, ordinary people. Its members come to learn as well as to help.

Ghana and Argentina are offering to send volunteer teachers to our American colleges or high schools. Other countries may make similar offers.

The favorable response which the Peace Corps idea received from the start corroborates the experiences which Friends have had in their work camp programs. The Corps offers a constructive outlet for the energies of numerous young and old people, promising also to provide on a growing scale the "moral equivalent of war," of which William James wrote two generations ago. The plan to employ volunteers also within our own boundaries will be a significant supplement to service abroad.

The Practice of Meditation

By BRADFORD SMITH

WHAT do most of us do in meeting?

If we are honest with ourselves, we know that much of the time we are merely drifting. We day-dream. We doze. We worry about our work, our bank account, our children. If we do prod ourselves into meditation, the slightest noise or motion upsets us. We lose the thought and begin to drift again.

We Quakers have chosen for ourselves the most difficult of religious disciplines, that of silent contemplation. Since it is far more demanding than singing hymns or repeating printed prayers and responses, it requires that much more preparation. Yet what have we done to school ourselves?

Hindu Yogis and Buddhist followers of Zen are willing to devote a lifetime of rigorous training to their disciplines of silence, while we, their counterpart in the Christian world, rely largely on instinct.

We can learn a good deal from Yoga and Zen. The first lesson they teach us is that meditation is difficult. It takes practice—constant, daily practice over a span of years. The Friend whose only effort at meditation comes during an hour on Sunday is not likely to go far or deep. As a result he will feel dissatisfied with himself, even guilty. But after the shaking of hands he will forget about it, until the following First-day. I suspect there is a tender spot of guilty dissatisfaction deep in the psyche of every Friend over his failure to make something more out of his meditation during meeting.

But the art of meditation is not *that* difficult. Any reasonably normal person can learn to meditate creatively. Perhaps at one time there was a feeling that one should not do anything about it. Divine inspiration would come at the proper time; to court it was to insult God or to end up with a synthetic instead of a real result.

No one seems to object to memorizing Scripture or

religious verse, reading religious books, or learning more about the world's religions. Similarly, there are things that can—and should—be learned about meditation.

One place to begin is with the very laziness that makes us drift or day-dream or worry instead of meditating. Any one of these aberrations will do as a starting place.

Suppose, for example, that you find yourself dreaming in meeting about a boating trip you plan to take that afternoon. Your thought is one of simple anticipation. But instead of stopping at that, or drifting aimlessly to something else, you might ask yourself, "Why do I like boating? Is it just the pleasure of being outdoors?"

Your thoughts then might go something like this:

"No, it's not only the outdoors. The boat, so frail, yet so buoyant as it floats downstream, is a symbol of the life we live. Something bears us up, too. Something supports us. Time, like an ever-flowing stream, keeps us moving. To what goal? What choice do we have? To what extent are we free of the current? If we cannot escape it, can we at least slow it down? The buoyant water is that bond with the whole divine life in which we are merged. Perhaps, then, the real pleasure I find in boating is that it illustrates the great motions of universal life and my part in it.

"However slight or submerged, there is also an element of danger in going out upon the water. And an element of trust. To trust ourselves to this element is to reaffirm our faith in the Creator, whose strength sustains and uplifts us.

"Wasn't that perhaps the point of Jesus' going out in a boat? The storm, to him, was not an impersonal and evil threat. It was a sign of the divine presence. One who was close enough to the divine power, as he was, could see in it the majesty of a force which could be turned to good.

"Might it not be true in our own lives that things we see as threats are really there to serve us? The radical voice which challenges our comfortable assumptions, the pain which gives us timely warning of something that

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needs attention—these and many more are opportunities waiting to be used.”

Perhaps this is enough to indicate one way in which a meditation might develop. It might have gone some other way and been as good or better. The important point is that day-dreaming can be turned to account.

So too can doubt. There is an atheist in each of us. Instead of trying to ignore him, we ought to let him talk to us, considering his arguments just as carefully as we do the evidence of a divine presence.

Too often we prefer to take the lazy way of talking ourselves into beliefs we do not really hold. Then we set them on a shelf in the back of our minds and try not to be bothered by them. We know we are not being wholly honest with ourselves, but we do not want to alienate ourselves from our group. It never occurs to us that they may be having the same thoughts and doubts. Perhaps we so long for the divine that we are willing to stretch the evidence in order to be able to say, “I believe.”

“Lord, I believe. Help thou my unbelief.” In every true seeker after religious truth there must be a doubter, an unbeliever. Simply to repeat what we are told is not belief, but imitation. Belief has to come out of unbelief. How else can it come? Yet the man who can say, “Help thou my unbelief” is already a believer. Otherwise, how could there be a thou?

“Thou wouldst not seek Me if thou hadst not already found Me,” says Pascal.

The elements of disbelief we carry with us are to a large degree related to childish ideas of God. As children we were encouraged to think of God as a bearded grandfather. Some people never outgrow this picture. What a travesty of true faith! If God is God, he must necessarily be of a greatness beyond our picturing.

To some, it may be unnecessary to conceptualize God. It is enough to see evidence of him as he passes—in the face of a child; in the rebirth of all growing things in a green spring; in the majesty of a fugue, the miracle of kindness, the mystery of love.

But for those who both doubt and yet must conceptualize, it is out of skepticism and disbelief that the answer must be wrung. To admit every doubt is to be open to new understandings. To reject the childish is to take on the more mature. To look everywhere, and especially beyond Christendom into other religions, is to enlarge the self so that it can hold a larger view of the divine. How else indeed can the divine spirit grow for us except by our growing big enough to receive it?

Meditation is an art. One cannot play a violin the first time he picks it up. Yet lying ready within the instrument is all that a virtuoso could draw out of it. But it takes a long time, much patience, and some genius to be a virtuoso.

Meditation is an art we all have need of—not only in our meetings for worship, but also in facing the many assaults of a noisy, busy, pushing world.

“All things are artificial,” wrote Sir Thomas Browne, “for Nature is the art of God.”

Meditation is the art by which man apprehends this divine artifice, and finds his own place in it—not by lip service to old assumptions, but by bold challenges, brave doubts, and perhaps in the end bright openings where the light within and the greater light beyond seem suddenly to have merged.

Potential Energy

By ROY HANSON

There is power in the heavens
Which is straining at the bars,
Which permeates infinity
Beyond the far-flung stars.

The great night sky is bursting.
The abundance in this power
Is great and full and restless
To bloom, to break, to flower.

Such force could send the myriad stars
Across the void in flame;
Or roll the moon down endless halls,
As thought it were a game.

But yet such power must still abide
In restlessness above,
Until the silent human heart
Speaks to accept His love.

At Sundown

By JACK TOOTELL

Bestow perception on the air, the cloud,
the soil, the rock, the salt waters, and the sweet waters.
The generations of man are forty thousand;
the generations of civilization, four hundred;
the cycle of a single man, a thousand months.
So the process is grand enough for dignity,
simplicity, and deliberate walking;
and the process slow enough to inspire awe.
Yet how rich!—How many swallows
have nested under the eaves, how many moons
swelled and shrunk in the deep sky,
how many ball games in the pasture lot
have shouted and run the players' way to adulthood?

The blessing of Providence rest on this land,
and on its history, and on its future,
and delight, wisdom, heroism
sing from its mountaintops and its green valleys.

An Emancipation Declaration Against War

By ROBERT A. CLARK

THERE are a number of analogies between Friends' role in the antislavery movement and their role in the peace movement. The antislavery movement developed through four stages. The first was the pioneer one, when solitary voices cried in the wilderness for eighteenth century Friends to free their slaves. John Woolman and others who opposed slavery were generally considered eccentric.

Second came the phase of agitation. Intense and fiery

leaders formed organizations and held mass meetings, inspiring thousands to join the cause of abolition. Side by side with the militant abolitionists were many Friends, John Greenleaf Whittier of Massachusetts and Lucretia Coffin Mott of Philadelphia among them. Lucretia Mott especially incurred the displeasure of conservative Friends because she, a woman, should never have been seen upon a public platform. She did not hesitate to offer public witness—once joining a Negro woman on the platform of a horsecar in the rain, because the woman was not allowed a seat inside. Conservative Friends, fearing unseemly behavior, once refused the use of Philadelphia's

"It's Lovely in Here"

I HAVE known someone outside the Society of Friends to be quite surprisingly relieved on hearing one of us confess to faults and weaknesses.

I say "surprisingly" because if you are a Quaker and know the Society well, you cannot imagine how we ever came by our intimidating and quite unfounded halo of sinless perfection. No, what we are imagined to have is not perfection, for that would exert the eternal magnetism of our Master, but a steel-willed control of the normal human impulses to envy, malice, and fear, which only seems to add to other people's sense of guilt.

This article is meant to comfort and encourage newcomers who may be looking at the Society much as one surveys the English Channel on one's first bathe of the season. Past experience tells you that once you get in it will not seem nearly so cold, and indeed your friends call out through chattering teeth "It's lovely in here," but when your toes encounter the water, the whole enterprise seems an act of self-immolating folly. Let me try and persuade you that just as the sea is not nearly so bad as you think at first, so the Society of Friends is not nearly so good.

Do not judge us by our printed statements, for these are most misleading. A conference of like-minded persons may reach a splendid state of exaltation, especially if they are far removed from the actual social or international problem under discussion, and then it is not difficult to appoint a small committee to bring in a message to mankind which rings with the noblest idealism.

Please understand me; such a statement is far from useless. It is much better to hold a high standard before us all than to slide into the prevalent cynicism that nothing can be done about anything. All I want to point out is that not more than a handful of Friends live permanently on the plane of our finest utterances. I see no evidence that the Society as a whole is willing to pay the enormous price in material comfort and spiritual force which some of our recommendations require.

All this is not to say that the Society of Friends is an association of humbugs; but it is to say that we are a society of sinners, who as much as anyone need the continuing

forgiveness of God. We are often cold to outsiders, shy because we are afraid of giving ourselves, inefficient in the publishing of truth, lazy and devoted to our own crabbed ways. We need the purging mercy of our Father. Perhaps Isaiah would have this to say to us: "Though your sins be pale brown they shall be as white as snow, though they be pink like peppermint rock, they shall be as wool."

I was once invited to speak at a meeting not a hundred miles from Liverpool. Afterwards a charming woman came up to me and said that she had been wondering if the Society was the place for her, but an elderly male Friend had ministered against the wearing of ear-rings, and she wore them. It would have been easy enough to take them off, but this teaching had made her wonder whether she was good enough for the Society. I can't remember what I said to the dear woman but what I ought to have said was this: "God has already made you attractive; I'm sure He won't mind you adding a few finishing touches."

Our job is not to put up barriers, but to pull them down. If anyone wants to share in what we have been given (for none of it is ours) how dare we discourage them?

"Look unto me, and be ye saved, all the ends of the earth. . . I, if I be lifted up from the earth, will draw all men unto me. . . Him that cometh to me, I will in no wise cast out." The divine invitations show no discrimination at all, and if the people who come to us have painted eyelids, or cannot fully accept the peace testimony, should these be final barriers? There is only one test proposed in our Book of Discipline—"Is his (or her) face set towards the light?" And that we might just as well ask of ourselves.

So, dear doubting friend, standing on our stony threshold, remember that we need you at least as much as you need us. Are you troubled with intellectual problems? So are we. Do you have sexual temptations? So do we. Are you utterly cast down sometimes by your feebleness and fear? So are we. The over-riding question is not whether you are good enough for the Society of Friends, but whether, in view of all we ought to give and take, we are good enough for you.

—HOWARD WADMAN
From *The Wayfarer*, London

Arch Street meeting house for an abolitionist meeting despite the participation of Friends.

As these organizations grew they sent many petitions to Congress. Yet their influence was slight. A third phase thus began—a political one. First, the Liberty Party was founded, and then the Free Soil Party, which in turn grew into the Republican Party. The antislavery movement thus was carried directly to the floor of Congress. Friends had little part in all this, except as voters. Whittier took a minor role in politics as a member of the Massachusetts State Legislature.

The last stage began with emancipation itself. The antislavery movement reached its goal with the Proclamation of 1863. Negro freedom finally had the full legal support of the Federal government. One hundred years later we still are cleaning up the remnants of slavery, it is true—but never again can it become a lawful institution.

Are these four phases a pattern characteristic of the progress of reform movements? The labor movement went through a similar series of episodes: early pioneers, organization against stiff opposition, labor candidates in elections, and, in many countries, the formation of labor parties, reaching a climax in the legal recognition of unions and the election of labor governments. The woman's rights movement also has gone through such phases.

In what phase is the peace movement? Despite the fact that the Quaker peace movement, having started with Fox and Penn, is older than antislavery, it is now only in the agitation stage, with the political phase just beginning. Its pioneers, since the seventeenth century, have been mostly those conscientious objectors who have been confined in prisons or camps in each successive war. The era of agitation has been carried on by the founders of our peace organizations, from Jane Addams to Norman Cousins. The political era is barely starting. William H. Meyer of Vermont and Byron L. Johnson of Colorado were pacifist Congressmen a few years ago—but neither was elected to a second term. In 1962 there were several peace candidates—among them a Massachusetts Quaker, Elizabeth Boardman, who, a few miles from Whittier's district, unsuccessfully contested the Republican nomination to Congress.

Should the political phase grow, perhaps with the forming of a Peace Party, what will be the place of Quakers in it? Should we relinquish our role, as most Friends did when the Civil War was approaching? I don't believe so. Though our belief in the separation of church

and state means that the Society as such can take no part in political campaigns, Friends can stand for office as individuals. The Society can perhaps be most valuable by maintaining Quaker principles of reconciliation and nonviolence in the contests to come. In 1843 a Virginia Friend, Edward Stabler, recognized the importance of a religious approach to abolitionism when he wrote: "Much of the good that might have been done has been obstructed by the attempts which have been made to abolish slavery having originated and been prosecuted upon political, instead of religious, motives and convictions."

He was sure, even then, of the dangerous separation of antagonists into two extremes. This is an ominous development in all reform movements. There are signs of it in the course of agitation for peace. Militant pacifists often personify their adversaries as an ogre called "The Military." It is a task of Friends to act as mediators between these extremists. While making our own position for peace unmistakably clear, we can remind each side of the good intentions of its antagonist. We can say to the believers in force that not all pacifists are either eccentrics or extremists, nor are all peaceful people (including many Quakers) militant pacifists. We can say to the extreme pacifists that not all military men want preventive war; in fact, many of them are as much concerned as are Friends over the dangers of nuclear war; they just do not know any other way of maintaining peace than through "deterrence" by fear.

Friends can supply leaders to secular organizations which can use their influence toward reconciliation and mediation. (Clarence Pickett, co-chairman of SANE, is an example.) Quaker colleges can train young men and women for international service. Meetings can seek out able, idealistic young people and encourage them toward such careers. Older Friends can employ their skills and talents in the peace movement. A Quaker Research Foundation for Peace, such as Kenneth Boulding has suggested, can be started and supported. Friends can continue to give for and work for the peace efforts of the American Friends Service Committee, the Friends Committee on National Legislation, and other peace organizations. Through International Houses and universities we can befriend foreign students and let them see the peaceful and religious motivation of many Americans while we offer them our hospitality.

Just as in the 1850's, some Friends look askance at other Friends who get their names and faces in the newspapers by participating in vigils and marches. The Peace Committee's questionnaire to members of the Philadelphia Yearly Meeting in 1961 revealed many conservative opinions. One was that Friends' vigils made the Society ridiculous in others' eyes. Many Friends, though not themselves advocates of war, are dissuaded from working

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in the peace movement by activities they consider too public. Peace Committees should give these Friends opportunities to serve in ways compatible with their sensibilities. At the same time more conservative Friends may be asked to look at the peace movement in historical perspective in order to see that much which now seems eccentric and radical may later be looked upon as pioneer-

ing in the direction of valuable reform. It is remarkable how often adverse opinion has been tempered by time.

Can we look forward to a day, two hundred years after Woolman and one hundred years after Whittier, when the Secretary General of the United Nations will announce a new Emancipation Proclamation — this time freeing all men from the slavery of war?

Cuba: A Revolution in Economics

By THOMAS E. COLGAN

A REVOLUTION turns society upside down, and many innocent people are hurt in the process. This is true of Cuba, where the emphasis on helping the poor has unfortunately alienated the former middle and upper classes, who have by now largely left the country.

"What do you think of our revolution?" was invariably the first question asked of me. When I dodged this with an excuse of being new to the island, the second question usually was, "What do you think of our programs to help the poor?" Cubans want visitors to understand the conditions which brought on the revolution.

The richest agricultural country in Latin America, Cuba had more than its share of grinding poverty. In 1950 the average yearly income was \$312. For Mississippi, our poorest state, it was \$829. The one-crop economy put 25 percent of the labor force (500,000) to work about three months a year. The International Bank of Reconstruction in its 1953 report said that Cuba was in a permanent state of depression with 25 percent of its work force always unemployed. During the worst year of our 1929 depression, we had the same percentage unemployed.

Whatever else may have happened in Cuba, the formerly unemployed segment of the population has benefited greatly from the revolution. It is from this group, roughly one fourth of the island's working people, that Castro gets much of his strongest support. Most of the new housing, schools, and hospitals have gone to them.

Low-cost luxury vacations and the opening of exclusive clubs to all without regard to race or economic status are attractive innovations to the poor. The once exclusive Miramar Yacht Club, renamed Patricio Lumumba (after the deceased Congolese revolutionary) is now a recreation area for workers, where anyone can spend the day for 20 cents. It used to cost \$2,000 just to join the club. A former dog track in Havana has been converted into a recreation center for the scholarship students. Movies are projected on the betting board, and the former betting areas are now gymnasiums. For all the public posters and talk about hard work and sacrifice, Cubans seem to have plenty of time for relaxation, for the beaches were crowded and the night clubs wide open.

Thomas E. Colgan, a member of Wilmington (Del.) Meeting, is director of the Friends Service Association of Fallsington, Pa. This is the second of two articles based on his recent three-weeks' visit to Cuba as a free-lance journalist. The earlier article, "Cuba: Students and Religious Life," appeared in the September 1 JOURNAL.

Facing the workers are some grim facts about life under the revolution. Among them are the monotonous, starchy diet and the shortage of clothes. A young married couple I visited is allowed each month 12 pounds of rice, one pound of oil, four cakes of soap, 12 cans of milk, a quarter-pound of butter, two chickens, ten eggs—fruit, fish, and potatoes when available. "We are eating better this year than last," they said, "and the United States will not be able to starve us, if that is their plan." Under the rationing system they are entitled to buy one pair of shoes, one shirt, and one dress each four months. Department stores in Havana had ties for \$2.50, shirts for from \$4.25 to \$6.50, and pants for from \$7.50 to \$15. Full suits were for some reason unrationed, but the cheapest I saw was \$68. Lack of synthetic material is blamed for high prices and low quality.

The shortage of food had turned Cuba's attention to the sea for a solution. In a Cardenas shipyard, 37 fishing boats were under construction. I noted that a completed tuna boat about to leave for a sea trial had a Russian control panel and an East German engine. "We hope to make fishing second to the sugar industry," said the manager of the boat yard. With the help of the Russians who provide 50 percent of each crew, the Cubans are even now fishing the Grand Banks. Fishermen are being trained at an early age. Two training schools I visited had 3,000 youths getting their elementary and high school education in a semi-military atmosphere.

The pressure to solve the food shortage has led to large-scale nationalization of farms. About 50 percent of the land is now in state-owned farms or state-controlled cooperatives. Two hundred thousand privately owned farms remain, but the farmers are in an association responsible to the government. The trend is definitely toward more nationalization. Visits to a state farm and a cooperative revealed little difference between them. The farmer receives a salary on the state farm and participates in profits on the cooperative. Each usually gets \$85 to \$100 a month in cash, plus free rent, medical care, and children's education. The two farms I visited, Antonio Macio Cooperative in Havana Province and Camilo Cienfuegos Collective in Pinar del Rio, had new ranch-style houses, tastefully decorated with Czechoslovakian furniture and many with Czech television sets and Russian refrigerators. "If this is socialism," said a woman who recently came from a dirt-floor *bohio*, "give me more of it." A picture of Jesus hung on the wall beside that of Castro.

New low-cost housing is available to the city factory worker through an attractive plan. Through his union, the rent

amounts to 10 percent of his salary. In Havana I saw four huge projects totalling 20,000 units, built since the revolution. The new rent law has won Castro many supporters. After five years' rent, a house built before 1940 is the property of the resident—at half the rate he was paying before the revolution. "Imagine," said my cab driver guide, "after paying rent for 25 years, I will now own my house in another three years." But some lose in the process. The former owner gets only the five years' rent, and the total income allowed from rental property to one owner is \$618 a month.

Individual incomes have undergone a radical change. The top salary I encountered in my interviews was \$1,000 a month paid to a manager of five factories. Quite a modest figure, considering the responsibility! Doctors were earning \$618 at the most, and some I met earned \$500 a month. Those who are classed as technicians, and this means the engineering group recruited from other countries, were paid \$600 to \$1,000 a month, plus the best housing and the privilege of buying in special food stores. The average worker has his salary frozen for the most part at the pre-revolutionary level. When asked how the revolution has benefited him, he points to the free medical care, education for his children, up-to-one-year sick leave with pay, a month's annual vacation, and guaranteed retirement pay. Prior to the revolution these fringe benefits were available only to employees of select companies. A salesgirl at a former Woolworth's store, now nationalized, told me that formerly the top clerk was paid \$85 a month, now the lowest salary. "And," she said, "we can work here now." She was a Negro.

Our economic boycott and pressure on other countries not to trade have visibly hurt the economy, and this is freely admitted by everyone. A member of Central Planning said it now takes 45 days to get from Russia replacement parts that formerly came from the United States in one day. A heterogeneous fleet of 1,200 buses, many in disrepair, tries to do the work of 3,000. Oil leakage from old motors dangerously covers the streets with a slick film. Fully one-half of the U.S. model cars have disappeared from the streets since the revolution. Spare parts costs are fantastic: \$100 on the black market for a part that cost \$3 before the revolution. But this trade goes on at the risk of imprisonment. Taxicabs, all U.S.-made, are vastly overworked and many are falling apart. Some new Skoda cars from Czechoslovakia are seen. For the past two years Czech-made buses have been used, and just before I left, the first of a shipment of six hundred Hungarian buses had appeared on the streets.

A visit to Havana docks gives an indication of the extent of Communist aid. I counted 30 ships. Goods were piled high on the docks—another reason that I saw eastern bloc technicians in all factories and on all farms. Cubans, I was told, are notoriously poor administrators. This is the "Year of Organization," and huge piles of paper work seem to be the result. Getting permission to make visits was frustrating. "The United States need not concern itself with destroying the Castro regime from without," an official told me, "bureaucracy will accomplish this from within." Recently, Che Guevara discovered factory managers with as little as fourth-grade educations. This led to island-wide scholastic examinations for

everyone. Cuban technicians are now being trained in eastern Europe to overcome this deficiency.

Life in Cuba goes forward under the watchful eyes of the military. One cannot get reliable figures easily, but private estimates indicate a militia of 500,000 and a rebel army of 50,000. Just about every large building and all factories, bridges, and tunnels are guarded against sabotage 24 hours a day by uniformed men and women. My guess is that 25 percent of any work force is in the militia. They all must stand guard duty 12 hours a month. But the presence of uniformed guards doesn't give a true picture of the number of guns. An 18-year-old boy I met while visiting a new housing project carried an automatic pistol under his sport shirt. His mother told me, "I'm proud of his carrying a gun. His father also carries one." The apartment was liberally decorated with posters and pictures of Castro. Castro's most devoted followers no doubt comprise the militia.

Lack of contact with Americans encourages a great deal of ignorance about conditions in the United States. "What are you doing about your 60,000,000 unemployed?" a youthful worker asked me. In the United States an equal amount of ignorance exists due to the paucity of objective reports. "The Russian soldiers are keeping the Cubans in line" is a popular misconception.

It is wishful thinking to say that the revolution in Cuba has failed. It seemed to me to be in the beginning stages and moving rapidly toward complete nationalization. It would be equally naive to say that the revolution has been a success, but the Cuban who votes by attending a day-long May Day celebration or the Cuban with a black skin who suddenly finds racial discrimination a thing of the past parries any question of a counter-revolution with a question of his own. What effect would a counter-revolution have on his newly acquired way of life?

As a person from the wealthiest country in the world, I found myself in the difficult position of defending a spiritual life against a Marxian materialism whose emphasis is aimed at benefiting the poor. Still, as an American with a belief in spiritual values and the democratic right to dissent, I would like to see more people with the same concern visiting Cuba and engaging Cubans on all levels in a dialogue. Without such ventures no reconciliation seems possible.

Sharing a Concern

By JANET FISCHER and ANNETTE BERNHARDT

EACH Monday morning in the Bucks County Jail the public address system blares forth "Mr. George Havens of the William Penn Center is in the jail, available for interviewing by inmates."

Each Monday afternoon George Havens, described in a feature article of the *Bristol Courier-Times* as "a 72-year-old retired farmer who might well have decided just to relax and enjoy the peace and beauty of his home and farm," leaves the Bucks County Jail, committed to searching out jobs, homes, and sponsors for those inmates who have appealed to him for assistance.

Perhaps to a newspaper reporter and doubtless to many

a disillusioned prisoner this dedication to an often discouraging course of action seems incomprehensible, but to a fellow Quaker it appears natural and very understandable indeed. George Havens is under the weight of a concern.

It is a concern which is shared by the other members of the Prison Welfare Committee of William Penn Center in Fallsington, Pa., a part of the Friends Service Association. For the residents of lower Bucks County William Penn Center sponsors many types of activity, ranging from a summer day camp and a creative arts program to work camps and world affairs forums.

When the voters of Bucks County approved in 1960 a \$150,000 expenditure to add maximum-security cells to the old, bastille-type prison, the announcement that the existing conditions and programs in the county jail were not only going to be perpetuated but enlarged provided a catalyst for action.

One committee member (a prominent industrialist) financed a study by a recognized penologist to make recommendations about alternatives that should be considered, and why. Another personally visited or corresponded with institutions in all parts of the United States, even obtaining building plans and operational programs that could possibly be adapted or used as they were. Persuaded to visit the county jail by a committee member, the superintendent of one of the local school districts became interested in giving instruction to individual prisoners. He and other teachers from his staff began to visit the jail regularly to teach mathematics or music or electronics, devising methods of doing so within the restricted facilities—all inappropriate and far from being optimum conditions for learning.

Meanwhile, determined that their goal was going to be a reality, the Prison Welfare Committee began a long series of personal contacts with government officials who were responsible for the penological future of Bucks County. No public announcement of their studies or desires was made until a completely documented alternative to the proposal of additional maximum-security cells was presented to the Prison Board. The alternative was for a minimum-security prison farm, separate and apart from the existing structure, and including recommendations for eventually replacing the old jail completely.

The unfortunate use of the term "a motel-like structure" to describe the proposed minimum-security unit brought about a critical editorial in one of the local papers, which facetiously suggested that the swimming pool had been omitted. But with more patient explanation, the committee members got their point across to the public. Gradually, the greater community was beginning to recognize that the majority of the prison inmates were in need of rehabilitation. A man who cannot pay for a traffic fine or gets drunk or is delinquent in his

support payments is not going to be encouraged to improve by being locked in a cell with no work program, nothing to read, and no constructive way to occupy his hands and mind for the weeks or months or years of incarceration.

With a better understanding of the objectives, the press faithfully reported the progress of the consideration of the minimum-security facility. Finally in the summer of 1962 an architect was appointed to draw up plans.

During this time the committee, growing in its concern, became convinced that community awareness and participation were vital to a constructive prison program. In October, 1962, the Prison Welfare Committee sponsored a one-day Institute on Problems of the Adult Offender. Invitations to attend were sent not only to those currently involved or already convinced of the merits of revising present practices, but also to every community group whose name and address was available.

The Institute was held at the Doylestown Friends Meeting House with luncheon at the Episcopal Church across the street, both within sight of the present jail's high stone walls. The ninety attenders represented a broad cross-section of the community: students, teachers, labor, industry, ministers, clubwomen, and those who merely listed their affiliation as "citizens." The State Director of Rehabilitation was the main speaker, and the resource people for the discussion groups included the warden, the four county judges, teachers in the education program, workers in the welfare field, attorneys, magistrates, members of Alcoholics Anonymous, representatives of industry, and probation officers.

Much remains to be done. After the new minimum-security unit is erected a program must be put into operation. But a little group of people with a concern has begun the task. Over sixty people have expressed a desire to serve on a Citizens Advisory Committee to the Prison Board. Public enlightenment has increased, and a little group of concerned people, now grown into a larger group, continues its work in the community, both within and without the prison walls.

East Nottingham Brick Meeting House Restoration

By DOROTHY W. GREER and EDWARD PLUMSTEAD

ONE YEAR AGO, on August 15, 1962, Nottingham Monthly Meeting established a committee to restore the historic East Nottingham Brick Meeting House at Calvert, Cecil County, Maryland. The committee of some forty persons is composed of Friends and members of other denominations who recognize the importance of saving this venerable building. Many committee members are descendants of the pioneer Quakers who settled here in the early eighteenth century when this was the westernmost frontier of William Penn's province.

During the past twelve months, restoration architects have studied the building's needs with committee members, and a list of priorities has been drawn up. On the anniversary of its establishment, the committee is beginning its solicitation of funds for the large task of renovating the old structure.

The Brick Meeting House, the oldest meeting house within Baltimore Yearly Meeting, has had an important past in

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Annette Bernhardt is a member of Westfield (N.J.) Monthly Meeting and serves on the Philadelphia Yearly Meeting Prison Service Committee.

The editors hope that more illustrations of Quaker techniques in social action might be shared with our readers.

Friends' history—important to the Meetings of both Philadelphia and Baltimore and to many Meetings in the South and the West which can trace their beginnings to East Nottingham.

The land on which the Brick Meeting House stands was, prior to the Mason and Dixon survey, a part of Chester County, Pennsylvania. In 1701, William Penn selected the site and gave forty acres of land to the Friends residing in East Nottingham "for a Meeting house and Burial Yard forever." This verbal grant, confirmed in writing by Richard and Thomas Penn, is still in effect today even though the land on which the Meeting House stands has been a part of Maryland since 1766. In 1818, East Nottingham Meeting was transferred to Baltimore Yearly Meeting.

East Nottingham Meeting was first established as a Preparative Meeting under Concord Monthly Meeting. After gathering for a few years in the home of William Brown, one of the earliest settlers, the Meeting erected a log house sometime before 1709 on the forty-acre Penn grant. By 1724 this first house had been outgrown and a brick meeting house, the north half of the present structure, was built. The Meeting continued to grow, and in 1730 it became Nottingham Monthly Meeting within the Western Quarter of the Philadelphia Yearly Meeting. The building itself also grew, its size being almost doubled in 1752 by the addition of the stone side.

During the period of its greatest activity the Brick Meeting House was reportedly the largest meeting house south of Philadelphia, and Philadelphia Half-Yearly Meeting was held here. John Woolman and Elias Hicks spoke at East Nottingham, as did Thomas Chalkley, who led a mission from Nottingham to the Indians at Conestoga in 1706. The Meeting's first clerk was John Churchman, Jr., of the family of famous surveyors who were long associated with the Meeting. His son, George, helped to found Westtown School and his grandson, John, was a noted scientist and colleague of Benjamin Franklin. Most of the Chandlee family of eighteenth-century clockmakers lie in the burial yard. The East Nottingham Meeting was the parent of a number of other meetings, many of which flourish today.

In 1810, the interior of the Brick Meeting House was rebuilt as it appears today. Some of the long, backless, log benches, however, still remain as silent reminders of pioneer hardships which we of today can scarcely imagine.

The Brick Meeting House has also played a role in our country's history. During the Revolutionary War, in 1778, a detachment of General Smallwood's division of the American army took possession of the building and used it as a hospital for wounded and sick soldiers. In the southwest corner of the burial yard lie a number of those who died here. In 1781, Lafayette's troops camped in the Meeting House woods on their way to the victorious battle of Yorktown.

East Nottingham Preparative Meeting, although never actually laid down, has not held regular meetings for worship for a number of years. Nottingham Monthly Meeting, after meeting here for more than 200 years, was transferred to

Oxford, Pennsylvania, in the 1930's. However, the Friends' tradition and influence remain strong in the area, and there is reason to hope that this Meeting may be reactivated. As a step in this direction, two meetings for worship have been held this summer.

While the structure of the Brick Meeting House is still sturdy, time has taken its toll. Termites have destroyed large sections of the woodwork and have traveled high into the building through cracks in the brickwork and stonework. Floor joists have been weakened by these destructive insects, as have window and door frames. The gallery posts were found to have been thoroughly eaten and have been strengthened with temporary metal supports.

To prevent the recurrence of similar damage, the Restoration Committee plans to lift the entire floor and to excavate a space beneath it to keep termites from eating their way into the building. Some of the original pine flooring can be salvaged, but much will need to be replaced with antique boards. The gallery posts and window and door frames will be repaired and the moldings duplicated; rotted hoods and shutters will be replaced.

Driving rains blow into the Meeting House through widening cracks in the brickwork. To correct this, concrete will be poured under the old corner foundations to stabilize the masonry. Moisture is seeping in through other cracks which must be filled, and brickwork and stonework will be pointed where necessary to prevent the disintegration of interior walls.

The Brick Meeting House Restoration Committee is seeking funds to repair the structural damage and to restore the Meeting House to its early appearance. Those who wish to contribute to the restoration should make checks payable to the *Brick Meeting House Restoration Fund* and mail them to Edward Plumstead, R.D. 2, Rising Sun, Maryland.

Synanon in the Prison

By ERLING SKORPEN

"SYNANON" is the arbitrary name of a drug-addict rehabilitation community of five years standing with headquarters in Santa Monica, California. Last summer Synanon was asked by Warden Jack Fogliani of the Nevada State Prison to apply its method of curing drug-addiction to the reform of inmates at his prison. So promising have been the results in one year that penologists throughout the country and the world have been attracted to the Synanon program, and one authority on criminal delinquency, Dr. Lewis Yablonsky of UCLA, has described it as the greatest breakthrough in criminology in fifty years.

Shortly after Charles Dederich, founder of Synanon, accepted the Warden's invitation, four former drug-addicts arrived at the Carson City prison from Santa Monica and conferred with the prisoners who had already evinced interest in self-reform. They also sought out prisoners of bad reputation and record who had not expressed such interest. In some cases

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Edward Plumstead of Calvert, Md., is chairman of the Brick Meeting House Restoration Committee.

Erling Skorpen, assistant professor of philosophy at the University of Nevada, is a founding member of Reno Meeting, which recently was admitted to Pacific Yearly Meeting.

this meant staying overnight in maximum security cells with dangerous prisoners, to persuade them to join the experiment. Some were won over from the first, doubtless due to the fact that as former addicts and prison inmates the Synanon workers understood the fears and suspicions weighing heavily on the minds of prisoners and knew their language so that they could talk and listen man to man.

With official consent, a Synanon tier of cells was established in the prison. Before long this tier acquired an atmosphere of cleanliness, comfort, and culture—to the amazement of the prison keepers and in spite of the primitive physical conditions of the archaic prison. In cells a scant four by eight feet, many of them sleeping two men, good books and magazines began to fill up the niches. Works of art, both originals and reproductions, appeared on the walls, and quotations from philosophic and other literary sources together with voluntary work assignments were posted throughout the tier. The cell doors in this tier were left unlocked at all times to permit the Synanon prisoners to visit and hold conferences together until lights-out at ten.

The tier population grew from the initial handful to bulging proportions of thirty and more prisoners, with many others in the experiment on a waiting list. Another Synanon tier had to be set aside to accommodate the increasing number of participating prisoners, and room in both tiers opened up when an honor camp on Peavine Mountain north of Reno was established last winter for seventeen Synanon prisoners. Choice of the prisoners for both the Synanon tiers and the honor camp was made by the Synanon prisoners themselves, and neither the Synanon staff nor the prison officials vetoed any of their selections, save one for medical reasons. Possibly this is the first instance in modern penal practice where the authorities of a major prison have delegated such power to outside help and to the prisoners themselves. The reader may judge for himself the significance of Warden Fogliani's cession.

Each month the number of Synanon prisoners has grown until there are now almost eighty of them out of a prison population of roughly five hundred, and it is only in the Synanon sections of the prison that there is integration of the races. When the lone guard at the Peavine encampment sought to place Caucasians in one building and Negroes in another, the white prisoner from Texas serving as coordinator of the group announced that Synanon was one family and that they would not segregate themselves. That was the start of the self-governing experiment at the camp, extending the principle of self-government already in force at the main prison among the Synanon members.

The prisoners at the honor camp are employed on a regular basis (there is discouragingly little meaningful work available for the prisoners at the main prison) six days a week in such capacities as fire-fighters for Nevada's Forestry Division and agricultural hands at the experimental farms attached to the University of Nevada in Reno. In this work, and in their self-disciplined existence in camp, they have not faulted on their extraordinary responsibility. Communication between them and the Synanon prisoners at the main prison is provided by the Synanon staff, which has grown from the original four to ten, including women who, as former drug-addicts, are

working with the female inmates of the prison. The staff also provides, of course, the necessary liaison between the prison officials and the prisoners involved in the experiment.

As leaders from among the prisoners have emerged to handle such difficulties as flagging morale, personal problems, and conflicts between individuals, the staff rarely finds it necessary to remain overnight in the prison. They operate out of Synanon House in Reno, driving to the two prison sites several times weekly to confer with the prisoners. These conferences are often put on tape and the tapes are sent from one Synanon prison group to the other so that each is kept up to date with the problems and thinking of the other. Tapes of discussions from the four Synanon Houses at Santa Monica, San Diego, Reno, and Westport, Connecticut, are also played for the prisoners at both facilities, greatly contributing to their sense of larger family. The prisoners have developed a strong feeling of kinship with the addicts undergoing rehabilitation at these various houses and this feeling is shared by the addicts and former addicts who now comprise Synanon's staff or who work in normal jobs in society.

The underlying reasons for these rapid and successive developments at the Nevada State Prison are to be found in the Synanon philosophy and in the practical implementation of this philosophy by its followers. The philosophy of Synanon has been compiled and given succinct formulation from several sources, and, as stated below, it is regularly read aloud at all Synanon undertakings in and out of prison:

The Synanon philosophy is based on the belief that there comes a time in everyone's life when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must accept himself for better or worse as is his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what it is that he can do, nor does he know until he has tried. Bravely let him speak the utmost syllable of his conviction. God will not have his work made manifest by cowards.

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. As long as he willingly accepts himself, he will continue to grow and develop his potentialities. As long as he does not accept himself, much of his energies will be used to defend rather than explore and actualize himself.

No one can force a person toward permanent and creative learning. He will learn only if he wills to. Any other type of learning is temporary and inconsistent with the self and will disappear as soon as the threat is removed. Learning is possible in an environment that provides information, the setting, materials, resources, and by his being there. God helps those who help themselves.

The practice of Synanon, whether affecting drug-addicts, prisoners, or ordinary people who come to Synanon for help, revolves around a family environment, superintended by a strong fatherly individual, in which the tasks of housekeeping

and procuring provisions (the bulk of which from food to fuel is donated by sympathetic merchants in the community) are shared by all. This is not an easy situation for addicts or prisoners to adapt to because of their habitual resentment of authority and work. But the purposeful and good-humored industry of the older members of the family in the face of the newcomer's skepticism and lack of cooperation gradually takes effect. As the newcomer bends to the chores of dishwashing, or, in the prison, polishing prison bars and stone floors, more trust and responsibility are laid upon him, and in time he may rise to the rank of family coordinator and policy-maker in the Synanon House or prison group.

Special mention must be made of the therapeutic importance in such authoritarian family situations of the Synanon sessions held three nights weekly in group discussion. The object of such discussions is to help one another discover the elusive truth about himself. The truth is usually hidden from the person by all sorts of damaging images of himself, and the Synanon give-and-take—frequently explosive, harsh and remorseless, yet always short of physical violence and tempered by genuine concern for the individual—is aimed at destroying these misleading images to free him for more hopeful development. In Synanon's terminology the "garbage" the person carries inside of him is hauled to the surface where it can be got rid of.

These remarks do not begin to do justice to the principles and practices of Synanon. But much of this novel enterprise, as Synanon members like to point out, is still at the "gut-level" stage of comprehension. Rarely, however, does one see so much frightening candor and disruptive agony displayed as in the dealings of Synanon members with one another, and one senses that they are people who simply cannot be "conned." Yet out of the fear and despair occasioned by such demands for honesty new men and women are being born. In conversation, for example, with prisoners in the Synanon program, many have expressed to me the intention of remaining with Synanon after their release to work in prisoner rehabilitation. Better-qualified men for such work can scarcely be found, and perhaps nothing more needs to be said at this time to indicate the unique character of Nevada's and Synanon's experiment in prisoner rehabilitation.

John Judkyn

ON July 27, 1963, John Judkyn died in Grasse, France, as the result of an automobile accident. He was 49. English and American Friends feel a deep sense of loss in the passing of this Friend who had been active in a number of Quaker concerns and other international projects.

John Judkyn was born in England and had, from 1937 on, made his home in the United States, of which he later became a citizen. As a member of the Fifteenth Street Monthly Meeting, New York City, he served on the joint Board of the Friends Seminary and of Brooklyn Friends School. He was active on several committees, including the Friends Center Association. From 1947 to 1952 he had been a member of the AFSC Board of Directors. For a short time he also was on the Board of the *Friends Intelligencer*.

John Judkyn served in France and Spain as a member of the AFSC staff during and after the last war. In the United States he supported the Friends Committee for the United Nations program. He employed his extensive experiences as a dealer in antiques for the benefit of an American Museum near Bath, England, which he, together with Dr. Dallas Pratt, founded. Here John Judkyn was instrumental in collecting and displaying the early American furniture, textiles, and designs which distinguish this delightful museum.

A gentle, unassuming, and devoted Friend, John Judkyn was always generous in giving of his time and energy to the concerns of our Society. Friends abroad as well as in the United States will cherish his memory.

Books

MEDITATION: THE INWARD ART. By BRADFORD SMITH. J. B. Lippincott Company, Philadelphia and New York, 1963. 224 pages. \$3.95

Bradford Smith's book is a Quaker move toward a world religion large enough to embrace all faiths. Convinced that every man must find truth for and within himself, he discusses the value of symbolism in daily life and the quickening power of spiritual insight in art and science, describes some Oriental meditative techniques, and shares his own discoveries with his readers. His "grand hypothesis" is the apprehension of joy, pain, death, and the workings of our individual minds as pulsations of God's own life force.

The author believes that meditation (to be understood sometimes as a purposeful search for an elusive truth until it is grasped intuitively, sometimes as the mental accommodation of diverse facts in a concept that makes sense) can lead each individual into a harmonious relationship with the universe; that in the mystical openings to be attained thereby one finds a "religion above all religions"; and that each person, orthodox or not, owes it to himself to realize this fact experimentally.

Can everybody become a mystic and attain the vision hitherto known to a relatively rare few in human history? Bradford Smith does not permit himself to entertain a doubt of it. His book says little of the spiritual anguish that drives many souls to the unitive encounter with God. And meditation with personal benefit in view cannot progress far. But his confident approach to life's greatest experience, combined with a happy sensitivity toward human relationships, should find a sympathetic response among liberal seekers. RUTH A. MINER

GIFT OF A GOLDEN STRING. By JOSEPHINE MOFFETT BENTON. United Church Press, Philadelphia, Boston, 1963. 255 pages. \$3.95

"Every beautiful, finite thing is a window by which the soul may catch a kindling, inspiring glimpse of the Eternal." This quotation from Rufus Jones expresses well the quality of Josephine Benton's new book, for in it she shares with us the beauty she has found in many things. In it are woven together threads of helpfulness garnered from a variety of sources with the golden thread of her own personality shining through.

This is a diary-scrap book of collected bits of inspiration in which a wealth of material is carefully arranged. The import-

ance of the individual is evident throughout and will give hope and renewed faith to many. The newly married couple, parents, teachers, and group leaders will find much to stir their hearts and imaginations so that they will add threads of color to the woven pattern.

Just as Josephine Benton's earlier book *The Pace of a Hen* prompted a young wife to write in thanks, "I use it more often than my cook book," so this new book should be kept close at hand to be referred to frequently and to be cherished, read, and shared so that other souls may be kindled by its beauty.

ELLA R. OTTO

READINGS IN RUSSIAN HISTORY, Volumes I, II, III.

Compiled and edited by WARREN B. WALSH. Syracuse University Press, 1963. \$6.95 each (paperback edition, \$3.75 each).

There is no more dramatic history than that of Russia, yet it probably is less known to American readers than are the histories of some other nations. This is all the more surprising in view of the fact that Russia is the most formidable opponent we ever have had to face. Our aversion to the Soviet system should have made us look into the many causes of the Russian revolution, whereas we now are apt to ascribe all problems arising in our relationship with Russia to communism alone, without being aware of the extensive and highly interesting background that permitted the teachings of Karl Marx to flourish. By the irony of history, Marx himself was one of Russia's strongest critics, seeing no prospects for his teachings ever to take root in Russia.

The present collection of documentary readings from ancient times to the Soviet period illustrates each phase of Russian history with authentic materials from contemporary chronicles, letters, and histories, and from the reports of foreign diplomatic observers. The drama so often present at moments when a throne became vacant, when internal upheavals by serfs occurred, or when outbursts of a ruler's violence overshadowed the nation becomes vivid in these pages. Friends will especially be interested in the material pertaining to the conflicts between religion, the Orthodox church, and the State.

The Russian national mind is charged with many contradictory impulses. Humility and a definite sense of independence exist side by side, just as unbounded energy rivals phlegmatic indolence and outright sloppiness. Warren Walsh's collection will correct and enrich our historical judgment on one of the most enigmatic nations in Western history.

W. H.

NANTUCKET REBEL. By EDOUARD A. STACKPOLE. Ives Washburn, Inc., New York, 1963. 306 pages. \$4.95

Any Friend reading the dust jacket of this book might become intrigued with the idea of this novel about the American Revolution as it affected the Quaker whaling community on Nantucket. The hero, Stephen Starbuck (yes, that is his name!) comes to the early conclusion that "the way the King's men have treated honest folk on Nantucket has forced me—like them—to be a Rebel." This leaves the way open for Starbuck to run down any British vessel in sight for "who is more devoted to a cause than a Quaker with a vengeance." Once in a while his conscience does annoy—especially when

British sailors are dumped at sea. However, he uses plain language at all times—even to his sworn enemies.

When he and other patriots are read out of Meeting, no description is given of the real spiritual anguish Friends must have gone through at that time. The book is best in its descriptions of fighting at sea, prison ships, and the burning of Bedford, but here, too, the color and sensual perception necessary for such scenes to come alive are missing. However, the harmless salty spray of the story may appeal to those who summer on Cape Cod.

NANCY NEGELSPACH

Book Survey

The Faith of a Heretic. By Walter Kaufmann. Anchor Books; Doubleday and Company, Garden City, N. Y., 1963. 414 pages; \$1.45

The book tests our faith with the full equipment of the modern thinker. It is intellectually exciting, without attempting to reassure the believer.

The Historical Jesus. By Heinz Zahrnt. Harper and Row, New York; 1963. 159 pages; \$3.50

This erudite study is not intended for the so-called average reader. It is, in fact, a continuation of the quest for the historical Jesus during the last fifty years in concise language.

Christ and Apollo. By William F. Lynch, S.J. A Mentor-Omega Book. The New American Library, New York, 1963. 254 pages; 75 cents.

Father Lynch travels with the reader through a broad landscape of literature. He discusses Shakespeare, Dostoevski, Joyce Cary, and dozens of other writers and thinkers, revealing startling concepts of their agreement or clash with Christian thought.

Two Centuries of Ecumenism. By George H. Tavard. A Mentor-Omega Book. The New American Library, New York, 1962. 192 pages; 75 cents.

The bold initiative of the late Pope John XXIII has created an interest in the Catholic ecumenical efforts preceding the present Council. This book relates the story of the *Una Sancta* movement.

The Power of Positive Thinking. By Norman Vincent Peale. Crest Book. Fawcett Publications, Greenwich, Conn. 224 pages; 60 cents.

To say that this book manages to combine bad taste with some few grains of truth is nothing new after the years of controversy it has started. Only the unthinking and naive will like it.

A Short History of Biblical Interpretation. By Robert M. Grant. The Macmillan Company, New York, 1963. 224 pages; \$1.45 (paperback).

This little book contains a wealth of information and takes the reader from early Christianity to modern times. Highly recommended.

Sociology Looks at Religion. By J. Milton Yinger. The Macmillan Company, New York, 1963. 192 pages; \$1.45 (paperback).

The influence of environment, social change in government, and the varying emphases of sects are here skillfully drawn. We recommend the book.

Friends and Their Friends

The autumn term at Pendle Hill will open Friday, September 27, with tea at 4 p.m. in Main House. Approximately thirty students are expected from many parts of the globe, including France, Ireland, Kenya, Japan, Southern Rhodesia, Korea, and India.

The Monday night lecture series, given by Howard H. Brinton (at 8 p.m., and open to all), is entitled "The Mystical Elements in Religion." The regular courses offered during the term are: (1) The First Three Gospels, by Mary C. Morrison; (2) Case Studies of Nonviolence in Interpersonal and Inter-group Conflict, by A. Paul Hare; (3) The Search for Meaning, by Dan Wilson; and (4) Quaker Lives, by Mildred Binns Young.

Some vacancies in the enrollment still exist; those interested are urged to write immediately to Dan Wilson, Pendle Hill, Wallingford, Pa.

In an article, "The Exegetical Conscience," in the July issue of the *British Friends' Quarterly* dealing with the difficulties of maintaining standards of Biblical study on a par with those of other academic disciplines, Henry J. Cadbury (Hollis Professor Emeritus of Divinity at Harvard University) mentions "an earlier professor of the Old Testament at Harvard who is quoted as having started his course one autumn by saying, 'It may take five hundred years to establish the truth about these writings, but we shall begin this morning.'"

An adult-school course, "Nonviolence, Theory and Practice," will be given this fall in the Bernardsville, N. J., High School under the sponsorship of Somerset Hills Meeting's Peace and Service Committee. Five Wednesday evening sessions will cover the techniques, history, and philosophical basis of nonviolence as applied to world, community, and home. Leaders will include Albert Bigelow, former naval officer whose commitment to nonviolence has led him to make the voyage of the *Golden Rule* as a protest against nuclear testing, to participate in Freedom Rides, and to join the recent India-China Peace Walk, and Lawrence Apsey, New York Quaker lawyer who is a member of the World Peace Brigade and the author of *Transforming Power for Peace*. Other leaders will be announced as plans develop. During the sessions a group will act out demonstrations of nonviolence. Further information about the course may be obtained from Winifred Hearn, Basking Ridge, N. J., or from Betty Stone, Bernardsville, N. J.

Register Christian Opinion, a guide to political action including a congressional directory, is now available for the first session of the 88th Congress.

Published by the Methodist Board of Christian Social Concerns, this 20th annual edition contains an expanded discussion on how to assume responsibility in national and world affairs, specific suggestions for communicating with members of Congress, and a list of additional resources.

The directory itself lists the names of members of the Senate and House of Representatives (and includes their religious affiliations), arranged by states and congressional districts, and

also the members of all committees in both House and Senate.

Register Christian Opinion is available from the Service Department, 100 Maryland Ave., N.E., Washington 2, D.C., at 15 cents each, 12 for \$1.50, 100 for \$10.00 and 1,000 for \$80.00.

Hallowe'en, Thanksgiving, and Christmas are featured in attractive packets recently issued by the Children's Program of the American Friends Service Committee. These packets were prepared for teachers, group leaders, and parents of children six to twelve years old.

Printed in two colors and illustrated with photographs and line drawings, the kits contain stories, songs, games, recipes, service project ideas, party suggestions, ceremonies, and creative handwork related to fall and winter holidays.

Days of Discovery, October-November, highlights Hallowe'en. *Friendly Things to Do*, December-January, concentrates on Hanukah, Christmas, and New Year's. Christmas is central in *Trim a Treasure Tree*.

Each of the packets may be purchased at 25 cents apiece. Write to the Children's Program, American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa.

Friends from Philadelphia Yearly Meeting have joined Gwynedd Friends in planning retirement living at "Foulkeways at Gwynedd," the Beaumont property under the care of Gwynedd (Pa.) Meeting. A three-stage development is anticipated: individual retirement homes, a boarding home, and a nursing home. The enterprise will be managed by Friends, and it is hoped that other Meetings will become interested in the project. Information may be obtained from the temporary secretary, Helen G. Stees, Harleysville, Pa.

The Interim Committee of the Friends World Committee for Consultation held a three-day meeting in Birmingham, England, July 29 to 31. Presiding over the sessions was James F. Walker, Chairman of FWCC. Other participating American Friends were A. Ward Applegate and Herbert M. Hadley, chairman and secretary, respectively, of the FWCC American Section, and Blanche W. Shaffer, FWCC General Secretary. Among the items dealt with by the Committee were

—Plans for the Friends World Committee Meeting in Waterford, Eire, July 21-28, 1964;

—Initiating arrangements for the Fourth World Conference of Friends to be held in North Carolina in the summer of 1967;

—Progress made by East Africa Yearly Meeting in the production of Friends literature in the Luragoli and Swahili languages, for which FWCC has provided special funds; and

—A proposal for expert study of the application of the Friends peace testimony to the search for peace in the modern world.

Other participants in the meeting were Howard Diamond, Lewis Waddilove (Britain), and Margaret S. Gibbins (also of Britain, substituting for Sigrid H. Lund of Norway); Elsa

Cedergren (Sweden), and Joseph P. Haughton (Ireland). Invited especially to participate in this meeting were Isaac Lidonde (Clerk of Nairobi Monthly Meeting in Kenya) and David Hodgkin (Clerk of Australia General Meeting).

United Nations International Cooperation Year

In 1965 the United Nations will be twenty years old. Ambassador B. N. Chakravarty of India has proposed that 1965 be designated as International Cooperation Year. Twenty-one nations sponsored his resolution, which had unanimous support. The Assembly asked a twelve-member Committee to make appropriate plans. Prime Minister Nehru first advanced the proposal in a speech to the General Assembly in 1961 in which he called attention to the vast amount of cooperation that is going on between nations in this world of conflicts, and how little we hear of it. He pointed out that the modern world depends upon cooperation.

Ambassador Chakravarty's resolution calls upon Member States and the Specialized Agencies to organize activities during this Cooperation Year and also asks the nongovernmental organizations to render assistance. This is an opportunity for "we, the peoples" to come into this cooperative effort.

Ambassador Tremblay of Canada pointed out that it was appropriate for the ICY to take place at the half-way mark in the Decade of Development (the 1960's). This important program represents in both kind and scope the farthest-reaching organized effort by the international community of nations to overcome poverty, hunger, and disease.

More information about how organizations and individual citizens can play a role in this Cooperation Year will be forthcoming.

On July 15 Foreign Minister Andrei A. Gromyko wrote to Secretary-General Thant suggesting that in the International Cooperation Year the chiefs of state should lead their delegations to the 20th General Assembly session and should exert a maximum effort for improvement in the international situation.

Before the close of the recent Special Sessions of the General Assembly, the basic question of UN finances was given comprehensive study. The future of the United Nations' peace-keeping operations was at stake. Seven resolutions were adopted, one of which contained the proposal that the possibility of establishing a Peace Fund be studied. If this becomes official it will give citizens an opportunity to contribute directly to the United Nations budget and could bring the World Organization into closer relationship with the citizens of member governments.

ESTHER HOLMES JONES

American Indian Councils Anniversary

The Grand Council of North American Indians at Wyalusing Rocks, 45 miles northwest of Scranton, Pa., was the first since 1755. There were about five hundred representatives from Chile, Mexico, the United States (including Alaska), and Canada. They came together in a "Tent City" on the hill above the "Rocks" on June 21, and stayed through the 23rd, holding councils among themselves for strengthening their bonds and promoting peace toward their white "captors."

This date coincided with the two hundredth anniversary

of John Woolman's visit to the Indians living at Wyalusing, when the Susquehannocks, and probably the Lenni Lenape, worshipped at the Rocks high above the bend in the beautiful Susquehanna River. But the Indians who had enjoyed Burlington County, N. J., in John Woolman's country, have been pushed on long ago.

Less than a dozen Friends came, whereas twenty-five years ago over a hundred people assembled at the town of Wyalusing, where two meetings were held, at one of which Wilbur K. Thomas was the speaker and two members of the Woolman Memorial Association were also in attendance.

At the recent conclave, Indian Chiefs gave talks, dances, prayers, and other appropriate interpretations of their cultures. Chief Lightfoot Talking Eagle, who had learned of Woolman's visit, asked that some Friends speak about that incident. Robert L. Haines and Samuel Cooper represented the John Woolman Memorial Association and were called upon to interpret Woolman's message of love for those he visited and for those of this day and generation—a recognition of the same Great Spirit.

Theodore B. Hetzel, just returned from a visit to Alaska, told of the plight of the Indians there as the white man invades their inherited lands, driving them from their homes and regulating their hunting and fishing to "seasons" until the Indians, who are dependent upon nature for food, are being deprived by restrictions which they cannot understand.

The visitors who came to see "live Indians" came and went, and peak attendance was probably 3,000. There were displays of Indian art and some imitations, foreign-made, in the booth of an opportunist capitalist! When the Indians said: "The Great Spirit is directing this Spiritual Council," we could believe that they knew, perhaps better than some who profess to be Christians, of Whom they spoke and to Whom they prayed.

They announced that another Grand Council would be held next year. May Friends be more concerned to show themselves the Friend of the American Indian, as did John Woolman!

SAMUEL COOPER

Iowa Yearly Meeting

Iowa Yearly Meeting of Friends (Conservative) was held near Paullina, August 13 to 18, 1963. Most business sessions were held in the mornings, with afternoons reserved for committees and for special concerns. Bible collections were held in the evening, followed by special speakers. Young Friends had an active program of special speakers, discussions, and recreation. About 65 children participated in the Junior Yearly Meeting. They made a study of Friends' pacifism and heard personal reports from conscientious objectors who had taken various positions from World War I to the present. They also assembled health kits for Algerian children.

Much attention was centered on varied aspects of Friendly communication. One is guidance, and there was a strong sense of our need in this respect. Our speakers mentioned doors, which both open and close, and bridges, contrasted with walls; and some reported conferences and other experiences which had enlarged their own lives and developed opportunities for friendship and service. The messages of Paul Goulding, repre-

senting Friends General Conference, and of Friends from other Yearly Meetings, helped our awareness of Friends' outreach and the value of intervisitation.

Social concerns also occupied much of our time and attention. Charles Harker reported the work of the Friends Committee on National Legislation. A member of the Iowa Board of Parole presented information about the state's parole and penal systems, and there was discussion of what Friends could do to help improve these. Robert and Betty Maxwell told of their experience in Kenya. Wilmer Tjossem, just returned from Friends Centers in Europe and North Africa, gave a report of AFSC activities there. We heard reports from the recent Conference of Friends on Race Relations and learned much about the difficulties faced by our Negro neighbors. Levinus Painter, chairman of the Associated Executive Committee of Friends on Indian Affairs, discussed Friends' work in Indian communities.

These days of fellowship, seeking, and inspiration closed with a meeting for worship on First-day morning.

DOROTHY P. AULD

Southeastern Yearly Meeting

Southeastern Yearly Meeting of Friends held its annual session at Lake Byrd Lodge, near Avon Park, Florida, on Friday, Saturday, and Sunday, April 12 to 14, choosing officers and agreeing on a budget for the year. During 1962 the Yearly Meeting admitted Clearwater Monthly Meeting to membership, and at the session just held it admitted Daytona Beach Monthly Meeting.

The Friends Meetings in Georgia and Florida had been united in an informal manner for more than ten years, but this, the first reunion as a Yearly Meeting, was also the first gathering in a rural setting particularly suitable for family groups. Opportunities for worship, for getting acquainted, and for outdoor recreation were numerous. Of the 165 persons registered, 57 were under 21 years of age. The Friends present were so pleased with the new arrangement that they decided to hold next year's session at the same place, again at Easter time, March 27 to 29.

Among the special guests and speakers were Lawrence McK. Miller, General Secretary of Friends General Conference, Glenn Reece, General Secretary of Five Years Meeting, Sydney and Doris Kirby of London Yearly Meeting, Fred Reeve of Friends Africa Mission, and Sidney and Doris Chun of China and Florida.

ALFRED A. D. HARTWIG

Traverse City Race Relations Discussion Group

Ongoing events of local and national scope harbinger great changes in intergroup and interracial relationships within this country. The time has come when members and Meetings of the Religious Society of Friends must reevaluate their positions and attitudes if they are successfully to cope with these changes and if they are to help in bringing these changes into fruition in a peaceable manner.

Historically, Friends have been concerned with social justice and brotherhood based upon a fundamental precept of the Society that there is *that of God in every man*. It is also equally

fundamental that arbitrarily to deny any man any fundamental right is to deny God.

To this end a three-part query is posed for consideration by Friends and Friends' Meetings:

1. What are you doing individually and corporately to act as agencies of reconciliation when tension results in your communities from these impending changes?

2. What are you doing to effect legislation, locally and nationally, that will help assure equal rights to all men?

3. What are you doing to formulate positive public thinking in these areas of change, bearing in mind the fundamental concept of the Society, that there is that of God in every man?

In answering the three parts of this query it should be remembered that good intentions are basic, but that *lack of public witness and/or action is the equivalent of no intention at all*.

FRIENDS GENERAL CONFERENCE,
TRAVERSE CITY, MICHIGAN

Friends In New Zealand

The General Meeting of Friends in New Zealand was held in Auckland, May 17 to 20. It was decided that New Zealand Friends will form a new Yearly Meeting on January 1, 1964. They have been acting as a Yearly Meeting in practice, while being a Quarterly Meeting of London Yearly Meeting in theory. Their number has nearly doubled in the past twenty years to a present membership of six hundred. Young Friends attending the General Meetings expressed the hope that the change in name will be more than just that, and are willing to help bring about a spiritual reawakening and a new sense of responsibility.

Friends from Australia, England, and Kenya were present and helped make New Zealand Friends aware that they are part of a world body of Friends. They heard at first hand of the work of the Friends Service Council (London) and the American Friends Service Committee (U.S.A.) in the fields of reconciliation and relief. A concern was expressed that Friends in New Zealand must be especially aware of the problems of Asian and African neighbors.

WILLIAM OLSEN

Geneva Monthly Meeting, Switzerland

The Friends Meeting at Geneva devoted three Saturday afternoons in March to public lectures on the philosophical synthesis of the Jesuit scientist Pierre Teilhard de Chardin. To the relative amazement of Friends, attendance at the three talks increased from about 100 at the inception to about 175 on the third afternoon. Obviously it is the fashionable thing to comprehend Teilhard in contemporary cultivated circles in Europe. But the matter does not stop there. The Jesuit's notion of the eternal Christ standing at Omega, drawing all creation toward him, has instinctive appeal especially as the three main ways postulated to that point are through Christian revelation, Oriental self-abnegation, and agnostic rationalism. It appears Teilhard was relatively unacquainted with Protestant thinking or with Quakerism. Notwithstanding Robert Barclay's Cartesian dualism, the *Apology for the True Christian Divinity* is worth matching with Teilhard de Chardin.

Even such an unclassifiable writer (philosophically speaking) as Rufus Jones grows in stature when his notion of the eternal life is brought into juxtaposition with that of the Jesuit who outlived Rufus by but seven years.

In any case Lake Leman Quarterly Meeting devoted its afternoon session the last Saturday in March to examining the impact of the talks (given, incidentally, by Professor Maurice Gex of the University of Lausanne). It was a most lively session, introduced by four Friends, one of whom, your correspondent, struggled valiantly with Teilhard's cosmology in the French language. It was agreed in retrospect by the elders of Geneva Meeting that Anglo-Saxon formulations of Quakerism are too pragmatic or utilitarian for the Latin mind, though we know instinctively that the "truth" is never fully captured by verbal formulation, however competent. It would seem that Quakerism could really make its way on the continent once its cosmology is presented in as penetratingly logical completeness as that which Barclay found for his age and which Teilhard de Chardin has presented in ours. It is the opinion of those Friends who coped with the *Synthesis de Teilhard de Chardin* that the spiritual exercises involved would benefit our Anglo-Saxon co-religionists.

ROBERT J. LEACH

International Folk College

"One of the little-known educational 'side-effects' of the relief and rehabilitation activities of the American Friends Service Committee in Finland after the war," according to an article in *School and Society* by Carl Levine of Pueblo (Colo.) College, "was the establishment by the Finns of a unique school—the Viittakivi International Folk College. The philosophy of the Quakers, with its quiet stress on reconciliation and international understanding, not only made a deep impression on the Finns, disturbed over the hatreds and political dissensions which the war had left as its aftermath, but seemed to offer hope for the re-education of their people. . . .

"Acknowledging a spiritual debt to the American Quakers, the Viittakivi International Folk College was established in 1951 under the sponsorship of the Finnish Christian Social Settlement Federation, with the financial assistance of local business concerns and with gifts from abroad. This fund enabled the school to purchase a 32-acre lakeside property that once had been a vacation resort, 90 miles north of Helsinki. . . .

"The social ideals of Viittakivi's founders are reflected in the college's educational objectives, which include a special concern for the needs of industrial social workers and youth leaders. . . . About fifteen percent of its students have come from Europe and America, as well as Asia."

"Political Assassination"

"The political assassination of prominent officials who speak out for peace has become one of the most dangerous and insidious tactics lately adopted by the powerful pro-war group in Washington," says a recent issue of *Between the Lines*. "Spokesmen for the 'military-industrial complex' (with \$50 billion a year to spend) have knifed several of our most useful and distinguished citizens who have urged international

understanding and cooperation, patient negotiation, and even intelligent compromise where feasible, rather than rushing headlong into nuclear war.

"Among the numerous victims have been Republican Paul Hoffman, former State Department figures George Kennan and Chester Bowles, and now Adlai Stevenson, who is accused of urging caution and continued negotiation while the extremists demand an invasion of Cuba. Hans Bethe, Nobel Prize-winning physicist and one of the creators of the atomic age, has testified to the operation of this hidden military dictatorship in the making. Bethe reports that if a scientist favors even a moderate increase in weapons he is hailed, feted, and heroized in Washington; if he speaks for caution and restraint he meets prompt and savage opposition.

"William Frye, the *Christian Science Monitor's* UN reporter, puts it thus, 'If you are for war, you are tough, you are a hero. If you are for negotiations, you are soft on communism. To be intemperate, imprudent, and dangerously rash is to be a national idol.'"

European Friends Conference

About 240 persons took part in a Conference of European Friends held July 22 to 29 at Selly Oak, Birmingham, England. The Conference Theme "God and Man—A Quaker Approach" was the subject of two major addresses, of small group discussions, and of plenary sessions when questions were addressed to panels of "experts." Principal speakers were Kathleen Slack on the main theme, and William E. Barton on "Reaching Out to Our Fellow Men"; both are members of London Yearly Meeting, William Barton being the General Secretary of the Friends Service Council.

The participating European Friends were British (104), Austrian (2), Danish (11), Dutch (13), Finnish (2), French (8), German (20 West, 4 East), Greek (1), Irish (16), Italian (1), Norwegian (12), Polish (2), Spanish (1), Swedish (12). Representing non-European countries were two Friends from Australia and one each from Jordan, Lebanon, Kenya, and Madagascar. American participants included A. Ward Applegate, Herbert M. Hadley, and James F. Walker, officers of the Friends World Committee for Consultation. The Conference was arranged by the FWCC's European Section.

Letters to the Editor

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

The late J. Barnard Walton and his brother George made a study of the inherited diaries of their great-aunt, Margaretta Walton, 1829-1904, who lived with the family during the author's boyhood. They recently published an account of her life, a limited edition, as gifts for the family and for libraries.

The diaries are to be placed in the Friends Historical Library at Swarthmore College.

As Barnard's personal concern, the publication included enough copies for a small surplus. In his travels, he made gifts to Friends whose faith in spiritual growth impressed him and felt that among members of Worship and Ministry and Ministry and Counsel, some would find it useful.

The book contains numerous quotations and much his-

torical data on the Quaker way of life in Western Quarter of Philadelphia Yearly Meeting, Hicbsite, in the last half of the nineteenth century. Through it all, however, one sees the growth of a handsome but rebellious young widow into a plainly dressed, widely known, much beloved traveling minister and clerk of Women's Yearly Meeting.

The surplus is now in the hands of Barnard's brother George. He will send gift copies to those who ask for them, sharing Barnard's concern for the fullness of spiritual life.

311 Second Street Pike,
Southampton, Pa.

GEORGE A. WALTON

It is regrettable that the Board of Managers of the Whittier Association authorized their building to be used as a "fall-out shelter." The General Board of Christian Social Concerns of the Methodist Church has refused to permit the Methodist Building in Washington to be so designated. The Quakers have had a peace testimony for 300 years. But the Methodist Church acts.

Basking Ridge, N. J.

WINIFRED J. HEARN

BIRTHS

HAINES—On August 19, a son, LOWELL KENNETH HAINES, to Benjamin Shaw Haines, a member of West Grove (Pa.) Meeting, and Mary Ellen Shanaman Haines of Rising Sun, Md., a member of Willistown (Pa.) Meeting. The grandparents are Alfred Z. and Rebecca S. Haines, members of West Grove Meeting, and Logan and Mary Shanaman, members of Willistown Meeting.

ROE—On August 15, a daughter, LOIS JANE ROE, to George W. and Barbara Roe, members of Manasquan (N. J.) Meeting.

MARRIAGES

ANDREWS-BLAIR—On August 8, at Medford, N. J., ELIZABETH Y. BLAIR, daughter of B. Franklin and Ann W. Blair, all members of Haverford (Pa.) Meeting, and A. THOMAS ANDREWS, 3RD, son of Albert T. and Lydia E. Andrews, all members of Medford Meeting.

DAVIS-BROWN—On August 10, at Waverly, N. Y., CATHERINE BROWN of Waverly, N. Y., and CHARLES HOWARD DAVIS, son of Agnes Davis Sherwood and the late Charles Davis, all members of Woodstown (N. J.) Meeting.

POOLE-COOPER—On August 9, at the Elmer (N. J.) Baptist Church, OLGA COOPER of Elmer, N. J., and HARRY POOLE, a member of Woodstown (N. J.) Meeting.

DEATH

HORNER—On August 27, after a long illness, LOIS E. HORNER, in the Underwood Hospital, Woodbury, N. J. She was the wife of J. Kirk Horner and was a member of Woodstown (N. J.) Meeting.

Coming Events

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

SEPTEMBER

15—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, 3 miles west of Newtown Square, Pa. Worship and Ministry led by Carl F. Wise (theme: "Which Way Quakers?") at 10 a.m. Meeting for worship (families invited; baby-sitter for those under 7) at 11 a.m. Luncheon on donation basis at 12 noon. Business meeting

at 1 p.m., followed by talk on "A Quaker View of the Population Problem" by Dr. H. Curtis Wood. Reservations for luncheon should be made with Ruth H. McClure, Warren Avenue and Boot Road, Malvern, R. D., Pa.

15—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel at 9:45 a.m. Meeting for worship at 11 a.m. Lunch, served by host Meeting, followed by meeting for business and conference session.

19—Meeting at Center Meeting, near Centerville, Del., at 8 p.m. Richmond P. Miller will speak on "Friends' Responsibility to the Community."

20-22—Meeting Workers Institute at Pendle Hill. Leader: Larry Miller. For information write Pendle Hill, Wallingford, Pa.

21-22—Haddonfield Meeting Fellowship Weekend at Camp Dark Waters, Medford, N. J. For further information, write to Fred E. Clever, Sherry Way, Haddonfield, N. J.

22—Annual meeting of the John Woolman Memorial Association in the Mt. Holly (N. J.) Meeting House, 3 p.m. The speaker will be Mildred Binns Young on "John Woolman and William Blake." Tea will be served at the Memorial.

24—Philadelphia Quarterly Meeting at Fourth and Arch Streets, 5 p.m.

27-29—Green Pastures Quarterly Meeting at Mill Lake Camp, Chelsea, Mich. Clerk: Peter R. Wenck, Box 456, Newaygo 49337, Mich.

28—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan (N. J.) Meeting. Ministry and Counsel at 10:30 a.m. Business meeting at 2:30 p.m. Dean Freiday, speaker.

29—Bristol Meeting's 250th anniversary, at Wood and Market Streets, Bristol, Pa. Meeting for worship at 11 a.m. Welcoming address by Dudley Bell, clerk. Buffet luncheon. Helen Young, assistant clerk, will present a history of the Meeting. Guest speaker will be Edwin B. Bronner, curator of the Quaker Collection and professor of history at Haverford College. Tree-planting ceremony will follow.

30-October 3—Quaker Pastors' Retreat at Powell House. Wilmer Cooper, dean of the Earlham School of Religion, will be the leader. Cost: \$19, including \$3 registration fee. Scholarship help available. Apply to Francis and Pearl Hall, directors, Powell House, Old Chatham, N. Y.

OCTOBER

2—Area workshop for First-day School teachers of pre-school through sixth grade at Haddonfield, N. J., 9:30 a.m. to 2:15 p.m. Similar workshops will be held at Reading, Pa., on October 16, and at West Chester, Pa., on October 19, sponsored by the Religious Education Committee of Philadelphia Yearly Meeting. Baby-sitting will be provided.

3-5—Meeting workers' conference at Powell House. Leader, Wilmer Cooper. Cost, \$14 including \$3 registration fee. Scholarship help available. Powell House, Old Chatham, N. Y.

4-14—German Quaker Seminar at Quaker House, Bad Pyrmont. For further information write to A. Mary Friedrich, Bad Pyrmont, Germany, Bismarckstrasse 37.

5—Annual Autumn Fair, Buckingham Meeting, Route 202, La-haska, Pa., 10:30 a.m. to 3:30 p.m. Luncheon served in the Buckingham Friends School gymnasium. Handmade articles, food, antiques, etc., will be on sale. Display booths and pony rides for children.

5-6—Mission Board Conference, "New Directions in Friends' Missions," Powell House. Barbara Priestman, secretary of Jamaica Yearly Meeting, will tell of new developments in Jamaica. David Hadley, who served as a doctor in Kaimosi Hospital, Kenya, will describe the work there. Saturday, 9:30 a.m. to Sunday luncheon. Cost, \$7.00. For further information, write to Powell House, Old Chatham, N. Y.

7-13—Kansas Yearly Meeting, University and Glenn, Wichita, Kans. Direct correspondence to Warren E. Stanfield, Haviland, Kans.

MEETING ADVERTISEMENTS

Arizona

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day

School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

California

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

CLAREMONT—Meeting for worship and Sunday School will be held at 9:30 a.m., 727 Harrison Ave., Claremont, California.

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

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call AX 5-0262.

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 11 a.m.; children's and adults' classes 10 a.m.; 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

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

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., 1st and 3rd Sundays, 202-2nd Avenue.

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

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

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

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

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

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

Georgia

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

Illinois

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

Indiana

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

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

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.

Maine

CAMDEN—Friends of Camden, Maine, welcome you to attend meeting for worship, First Day, at 9:30 a.m. Meeting will be held in the following home: Sept.—John and Marcia Sims, 101 Chestnut St. For directions call: 236-3239 (Sims) or 236-3064 (Cook).

Massachusetts

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, Frank J. Lepreau, Jr. Phone: MERICURY 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 Wlnona. 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.

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

Missouri

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

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

Nebraska

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

Nevada

RENO—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, except 9:30 a.m., on 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 TX 2-8645.

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

DUTCHESS COUNTY, Bull's Head Meeting, 11 a.m. Turn east from Taconic Parkway, at Bull's Head road, 1/4 mile on left.

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.

POPLAR RIDGE—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

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

SCARSDALE—Worship, Sundays, 10:30 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. Horatio Wood, Clerk, 751-6486.

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

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

SALEM—Sixth Street Monthly meeting of Friends, unprogrammed. First day school, 9:30 a.m., meeting 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship

at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Waln 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 32-74615.

Texas

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. 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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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8800 between 8 and 10 p.m.

With Karoline Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-9752 between 8 and 10 p.m.

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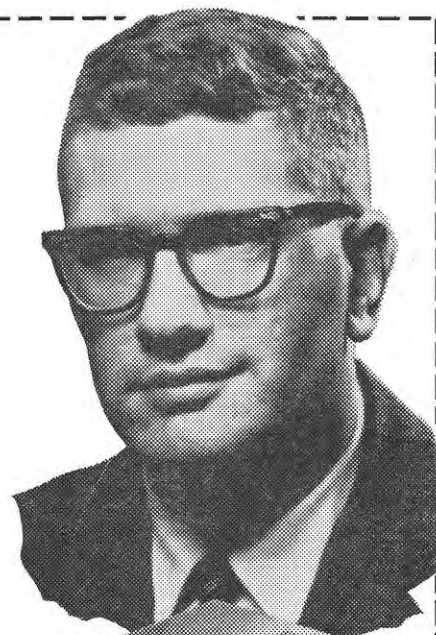
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