

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 9

OCTOBER 1, 1963

NUMBER 19

*M*UCH of what is done will one day prove to have been of little avail. That is no excuse for the failure to act in accordance with our best understanding, in recognition of its limits, but with faith in the ultimate result of the creative evolution in which it is our privilege to cooperate.

—DAG HAMMARSKJOLD

A Quaker View of Retreats

. *by Francis B. Hall*

Shaw's Kinship to Quakers

. *by Warren Sylvester Smith*

Thoughts After Meeting

. *by Thomas E. Ferington*

Langford of Antigua

. *A Letter from the Past*

Pacific Yearly Meeting

THIRTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 19102, Pennsylvania (LO 3-7669) by Friends Publishing Corporation.

WILLIAM HUBBEN
Editor

ETHAN A. NEVIN
Assistant Editor
MYRTLE M. WALLEN
Advertisements

BUSH CLINTON
Business Manager
F. B. WALKER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Anni Halle, Berlin
India.....To be appointed
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Southern Rhodesia.....Maurice Webb, Bulawayo
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
West Coast.....Madge T. Seaver

BOARD OF MANAGERS

1960-1964: Mary Roberts Calhoun, Eleanor Stabler Clarke, James Frorer, Francis Hortenstine, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells. 1961-1965: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Emerson Lamb, Daniel D. Test, Jr., Anne Wood, Mildred Binns Young. 1963-1966: Howard H. Brinton, Sarah P. Brock, Ada Rose Brown, Benjamin R. Burdsall, Walter Kahoe, Alfred Lowry, Jr., Philip Stoughton, Gordon D. Whitcraft, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$5.50 a year. Single copies: thirty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.

YFCNA Peace Caravan, Summer 1963

THE PEACE AND SOCIAL ORDER COMMITTEE of the Young Friends Committee of North America, concerned that many Friends have lost the meaning of the peace testimony, organized a peace caravan this summer. The seven Young Friends who joined in this Peace Caravan traveled in the Middle West asking Friends: "What does the Peace Testimony mean? Is it relevant to our personal lives and our national policies? If so, what is required of us?"

As we traveled, deeper questions arose: "What does our commitment to Christ mean in today's world?" "Is the Christian church vital?" "Do we love comfort and the status quo rather than God?" "Do we really ask ourselves how we relate Christ's teachings to our every day lives?" We must be open to God's leadings and then seek to follow them.

This summer's experience has been one of deep spiritual renewal for each of us. We want to share some observations from the trip. Although impressed by individual Friends of all ages, we felt that the majority of Friends are not being challenged to relate Christian love and forgiveness to their lives and their society. Neither are young people challenged with the responsibilities facing a Christian in this world. When asked what it means to be a Quaker or a Christian, many Young Friends answered with tired, ready-made phrases. Under further questioning, they were at a loss to say specifically how Christianity relates to their lives. The few Friends deeply concerned about any one issue often expressed frustration over the failure of the Meeting to accept an active Christian role in society. For example, peace committees are often weak or inactive, and the alternative of conscientious objection is not fully presented to young people.

In many areas Friends stated that it is "our Christian duty to support the military in defense of our freedom, our Christianity, and our way of life." "If this country is good enough to live in and benefit from, then it is good enough to fight for." Friends questioned the practicality of true Christianity, some even saying, "We in America are Christian, but we are dealing with an anti-Christian enemy; and it is impractical and useless to employ Christianity in confronting them. The only thing they understand is military and political might."

Queries

1. What relationship does Christian love have to our world in which two out of every three people are hungry? 2. Do we consider Christ's teachings to love our enemies and do good to those who persecute us when we make decisions about our attitude toward military training and taxation for war? 3. Do we present and discuss the conscientious-objector position in our Meeting? 4. Do we give our highest loyalty to the state or to God? How do we respond to conflicts between our religious faith and the actions and intentions of our nation, in which weapons of mass destruction are ready for use? 5. Have we given prayerful consideration to the implications of a foreign policy which asks us to contemplate annihilation of whole populations to promote the interests of our own nation?

(Continued on Page 421)

Contents

	Page
YFCNA Peace Caravan, Summer 1963.....	410
Editorial Comments	411
A Quaker View of Retreats—Francis B. Hall.....	412
Thoughts After Meeting—Thomas E. Ferington.....	413
Meaning in Life—Eliza A. Foulke	414
Do Not Touch!—Sarah E. Fussell	415
Shaw's Kinship to Quakers—Warren Sylvester Smith..	416
Langford of Antigua—Letter from the Past	417
Central Committee, World Council of Churches— Dean Freiday	418
Detroit Friends School	419
Pacific Yearly Meeting—Madge T. Seaver	420
Books	421
Book Survey	422
Friends and Their Friends	423
Letters to the Editor	425

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 1, 1963

VOL. 9—No. 19

Editorial Comments

Rethinking Christianity

THE EYES of the world are at this moment directed at Rome, where the Second Vatican Council is now continuing its self-examining sessions. Protestantism is similarly occupied with the attempt to adapt to contemporary conditions without yielding on its religious principles. The Central Committee of the World Council of Churches at its recent meeting in Rochester, N. Y., heard stirring appeals to stretch out "a loving hand" to the unloved and rejected. Jean Kotto, the general secretary of the Evangelical Church in the Cameroun, Africa, demanded of the Church that it give up its traditional form of thinking and its obsolete message in order to meet present conditions in Africa. Mr. Kotto considered it, for example, a serious error not to admit polygamists as church members.

"The big copper-magnate who exploits 40,000 underpaid, badly housed laborers is a good church member. But the polygamist who remains faithful to his wives, all working peacefully together for the good of the family, is not allowed to join the Church," the churchman asserted. "His wives are also excluded, and even his children; the Church refuses to baptize them at all, even later in their lifetime, unless the man sends all his wives away except one.

"What is to happen to these wives who are sent away, and to their children separated from the affection of the family, in these rapidly changing societies? They can only become prostitutes and outcasts who are hostile to the Church."

Klaus Bismarck, director of West Germany Broadcasting, a concerned layman, demanded that the Church should give loving care to criminals, "fallen" girls, illegitimate children, orphans, and the mentally impaired. Alone they cannot find their place in the world. The Church maintains large organizations to help in cases of catastrophes or relief needs. But this care needs to be extended to cases of individual needs occurring on the margins of respectable society.

Spiritual Counseling by Phone

In May of this year the Swiss newspaper *Journal de Genève* published a detailed report about a counseling agency called the "Helping Hand" that has been function-

ing in Geneva for more than three years. At all hours of the day and night anyone in great distress can ring up 33-81-33 and a friendly voice will always answer the call and attempt assistance in solving a problem. Similar services exist in England, France, Sweden, Holland, Germany, and in several African as well as Asian countries. A brief note about a specialized service in New York City is appended to this summary.

The Geneva service is in contact with other social agencies; its foremost task is to rebuild the personality of a person in distress. Reconciled to life through friendship, the caller may take hold of himself, rise above his emergency, and assume responsibility for his situation. The telephone conversation permits at once a degree of intimacy without embarrassment, because of the anonymity of both parties. The conversation may be terminated at any moment, and, in general, loss of time is at a minimum in emergency situations, as, for example, in threatened suicide.

Such an uninterrupted service requires many helpers. In Geneva the team consists of four helpers; in London there are seven permanent and 300 occasional helpers. In most countries an encouraging degree of interdenominational cooperation exists. The quality and experience of the helpers is, of course, of paramount importance.

The Range of Problems

The SOS service at Geneva reports that the most frequent calls are concerned with matrimonial quarrels and loneliness. But illness, alcoholism, love, illegitimacy, professional disappointments, or business conflicts also prompt many of the calls. Ever present is the temptation to commit suicide. The helper may find himself in the tantalizing situation of hearing only sobs and cries, without ever learning the identity of the caller, who—as once happened—may be asking for immediate assistance after having swallowed poison. The concentration of a mass population in our cities goes hand in hand with uncounted cases of personal loneliness. Those having left prison or a mental institution; the many foreigners to whom the ways of a new country are as strange as is the language; or, in general, shy people—all these are in need of such assistance. The calls come in at about the same rate from men as from women. All layers of society as well

as all ages and degrees of education are represented.

The practical joker is quickly recognized. True distress is hard to imitate. The joker usually gets confused by questions put to him, and the counselor often hears the snickers of his companions for whom the joker is putting on a performance.

The popular "distress columns" in our women's magazines require at least some writing, and the counsel given by journalists has to rely on a single letter text reaching the editor's desk. The SOS phone call eliminates such limitations; also it does not create the fear that a letter will be judged by its spelling or handwriting.

The absolute respect for anonymity and secrecy are a great asset. The respect for individuality and liberty agrees with our modern, urban mentality.

Suicide

On Monday, August 26, 1963, a suicide-prevention service went into effect at the Kings County Psychiatric Hospital, New York. Suicide has become the fifth leading cause of death among persons between the ages of 15 and 50, and the total number of suicides in the United States is 25,000 per year. Persons in need of this emergency service may call Ingersoll 2-3322 at any time of the day or night. Dr. Ray Trussell of the hospital explained that the new service is to alleviate the patient's immediate, pressing problems and to arrange for further ambulatory treatment. Hospitalization may be arranged for. Other New York hospitals have similar services, including the hospital centers of Bellevue, Metropolitan, Municipal, and the City Hospital at Elmhurst, Queens.

A Quaker View of Retreats

By FRANCIS B. HALL

A RETREAT, by any other name, is a time of spiritual seeking, discovery, and renewal. It is a time of withdrawal from our normal activities in order that we might turn intently toward God. It is an extension of our quiet time or our meeting for worship into a one-or-two-day period of returning to the Center.

Retreat is a withdrawal made for the sake of a return. It is an intensive centering-down made that our lives might then be lived from the Center, not from the circumference. It is a time of spiritual concentration taken that there might then be a spirit of radiation. It is an important part of the great rhythm of inturning and outflowing which is characteristic of the whole of the spiritual life.

Many Friends so dislike the word "retreat" that they are in danger of missing the possibility of a profound and meaningful experience. The dislike is by no means confined to Friends. It is felt by many in all churches except the Roman Catholic and Anglican. One of the reasons for this aversion is the very fear that, since retreat has for a long time been an honored practice among Catholics, it is bringing Catholicism in by the back door. An even more widespread cause of aversion is simply the word itself—to retreat is to run away from the fight. It is negative, supine, cowardly. The need of our day is to advance, to press on, to work, to build a world of peace and brotherhood. Why not then, the feeling goes, find a new word if the experience is really worth while?

It is possible to think of substitutes, and for the past twenty or more years in which the retreat movement has

been growing, attempts have been made. "Advance" is the most common suggestion. But it is a word that has long been used by some church groups in their campaigns of evangelization and revival. Also the feel of the word is one of outward activity not of inward prayer; and so it has not come into use. "A season of spiritual refreshment" has also been suggested, but this is more a definition than a name and so is not practical. In order to accent the positive purpose, the experience might be called a "renewal." One can go on suggesting possibilities. The fact is, however, that over these twenty years no suggestion has caught hold, and group after group has come to feel that the name is of little importance and that we do better to give new meaning to the word through a vital new experience.

Whether or not the name has been used, the reality of retreat has existed throughout the whole history of religion. It transcends the practice of, or the form given it by, any particular group. The life of Jesus is filled with retreats. His forty days in the wilderness, his nights spent in prayer, his worship on the Mount of Transfiguration, his hours in the Garden of Gethsemane—all were times of retreat, and all had to do with the great decisions and crises of his life. In him we have an example.

In our own Quaker history we find the practice also. It can well be said that the four-year period spent by George Fox after he left home and wandered over the face of England in a desperate search for the reality of God, until that experience came to him in a lonely forest, was a retreat. His ministry was not many weeks old when he found what soon became the spiritual center of early Quakerism—Swarthmoor Hall. Among its many functions it certainly served as a retreat center for seek-

Francis B. Hall and his wife, Pearl Hall, are co-directors of Powell House, a Quaker retreat center in Old Chatham, N. Y. They are members of New York Preparative Meeting.

ers who came there to find the life of the Light Within and for those publishers of truth who returned when they needed to renew their lives.

A retreat is a time of intense turning to God. Our meeting for worship has the same purpose: to provide a place of quiet, apart from our normal activities. In it we find much of the inner peace, the refreshment, the challenge, and the inspiration that we need for the coming week, but it is not uncommon for us to find that week after week we lose ground. The incessant round of family, work, committees and, cause activities bring us more and more out of the center into the circumference. Affairs get out of proportion—the minor matters claim first place and first things get lost. Life itself brings its failures and discouragements, or its challenges that seem too great, or its moments of vital decision. We find ourselves wanting God or knowing that we ought to want Him, and we know that one hour on a First-day morning is not going to lead us through from the circumference into the deep center.

The time has come to withdraw from our routine life and to turn all of our attention to God. (It is strange that we never question withdrawing for the purpose of a vacation or for going to a conference. Why should we be suspicious of a withdrawal—a retreat—for an encounter with God?) Our withdrawal can be private and even can be made in the anonymity of a hotel room, but it is likely to be much more worth-while if it is made as a part of a praying group and in a setting of peace and beauty, surrounded by an atmosphere of spiritual seeking and finding. Whatever the immediate motives, whatever the actual circumstances, it is a retreat if its purpose is to come to God—through worship, prayer, consideration, meditation, contemplation. It can be rich in fruitfulness—in bringing values back into their right proportions, in clarifying problems, in calling us into action, in filling us with a love for men and a strength for the tasks ahead.

It is no more possible to define a Quaker retreat and to give it a specific form than it is to define Quakerism itself and to say it has a definite form. Even as there is freedom in the Spirit, so there is, and always will be, freedom in the form by which we seek and express the Spirit. It is possible to say, however, that there are at least three essentials in a Quaker retreat. First, it is corporate. In this it is not different from most Protestant retreats. Rather, it stands with them in affirming that the love of God is bound up with the love of man so that our highest worship and deepest prayer are carried out as part of a body. In the Quaker retreat, however, worship will be based on silence and all will be free to share with the others what God is moving in their hearts. Second, it has only one leader and authority—the living Spirit, the Inner Light. It will have, of course, a person who will

give it form and direction, who will share out of his experience and understanding, and who will hope to stimulate and inspire; but his role is not that of the priest, nor the guru, nor even the pastor. His chief role is to point to the true leader and authority—the Spirit working in the heart of each retreatant and of the group as a whole. Third, there will be freedom in the Spirit. This will show itself first when the form of the retreat is conceived, and so there will be many variations. It will also exist in the retreat itself, with the possibility of altering the scheduling, the content, and even the form.

A number of elements are to be found in retreats—worship, silence, instruction, discussion, study, work, fellowship—and a retreat establishes its form by the manner in which it selects and combines these elements. The first two—worship and silence—are essential characteristics of a retreat and unless they have a prominent and primary place the gathering might better be called a conference or seminar. Some retreats are completely silent, in the sense that they eliminate all conversation and so free the participants to concentrate on their relationship to God. Such silent retreats can bring a depth of experience that is difficult to find in any other form. It is possible, however, to bring discussion, sharing, and fellowship into balance with silence in a way that emphasizes the corporate nature of the retreat and gives the possibility of a loving and joyous relationship.

These variations are to be found in the current practice of retreat. An individual who feels a need for spiritual renewal or spiritual growth may know clearly which form will best meet his condition, but if he does not know he would be wise to share in different experiences, learning the values of each.

Whatever the form may be, the goal is the same—that we may come to know the Christ within, to be filled with the fruits of his Spirit, and to become instruments of his peace and love in a world that faces the threat of death for lack of that love.

Thoughts After Meeting

By THOMAS E. FERINGTON

ALL human beings have depths, though often they are unrealized and unrecognized. They are there, however, and are of us and for us. The more we realize and enter our own depths, the more whole we become. The more whole we are, the more satisfying and useful our lives are, to ourselves and to others. One can go a long way in presenting an impressive picture to the world without ever touching the depths within. This, of course, involves emphasizing and developing one aspect of one's being at the expense of the rest. This two-dimensional development we carry out by ourselves. Although it appears sufficient for some people, more often this shallow

life is found less and less satisfying as we gain more experience in living. A more solid life is needed. But penetrating to and using the depths requires a guide. The 23rd Psalm describes such a Guide, when it says, "The Lord is my shepherd."

Although the Guide can lead into pleasant places, He may also lead through valleys of shadow and into the presence of evil for the "restoration" of our souls. Job was led through the deepest worldly depths on his way to knowing the God Who is within and without ourselves. He was forced to this knowledge by being stripped of all that he took for granted as his real self. He lost material wealth, family, health, and peace of mind. After his shattering experience he was restored to the same material position as before, but he was not the same person. He could not be. Now he knew his own depths and he knew God—within and without. Or as Jesus phrased it, he had been born again.

Many others have been restored and led to wholeness by first being stripped in some way. It does not always involve material deprivation, but more frequently is wholly spiritual. There is not necessarily much outward sign of the process. Examples of many such journeys are found in the journals of early Friends, where we read that they were "brought low in spirit" before the experience of God was opened to them. And this experience, of course, is not restricted to Quakers alone. Sometimes the process has the appearance of being a very quick one, as was the case with Paul. In an instant the realization of what was wrong with his life flooded over him. Realizing what was needed to give his life depth and meaning, he was stripped of the old life of Saul to make room for the new one of Paul.

More often the process is a slow one, as it was with George Fox. During a long search he gradually gained insight into what was wrong in the religion that he saw professed in England in his time. Through understanding what was lacking, he came to know what was needed in a meaningful religious experience, and was thus prepared for his final insight about the true source of his religion.

In a completely different region of time and space, the Buddha, although not stripped of his material possessions, was led by his questioning to believe that he must strip himself, and so, as was the case with Job, was symbolically stripped of all his worldly connections so that he could find his nonmaterial answers. Unlike Job, he was not then restored to his previous material conditions. For he no longer needed riches.

We cannot tell what path the Guide will choose for us in order to lead us toward a fuller knowledge of our-

Thomas E. Ferington, a research chemist, is a member of Sandy Spring (Md.) Meeting, in which he serves on the Peace and Social Concerns and the Religious Education Committees and is chairman of the Library Committee.

selves. It may have little resemblance to the path Job had to follow. However, if we keep open toward Him, we can progress toward being whole persons who will show the masterwork that has been placed in us.

Meaning in Life

By ELIZA A. FOULKE

WHAT is it that keeps us from being on fire and from kindling others? Do we fail to understand or know the meaning of life?

I am sure that all of us at some time in our lives have cried out in our distress, "O God, what is the meaning in my life?" We have felt as though we were hitting our heads against a stone wall that would not yield. We have pulled ourselves together and carried on—how and why? What made us want to go on and what gave us courage to pick up and start anew?

We find meaning in life as we develop relationship with our Creator. Note the two words: develop—relationship. *Developing relationship* with our Creator is quite a different matter from *understanding* Him. I wonder whether to understand God would not make Him too small. I want Him to be far beyond my human comprehension, a mystery, a divine spirit, the Creator of the universe, stern and unswerving in His divine purpose. I am learning from experience that I do live and move and have my being in Him, and thus I am loved, guided, and cared for by Him. It is the development, the growth, of our relationship to our Creator that gives meaning in life, an experience from which come faith and courage.

It is a relationship that develops. It is never a gift, handed to us for the asking. We acquire it as we go along through our days, doing the best we know—with patience and with hope. We do not learn to walk by sitting and watching those who can walk. An example helps, but we can do only by doing, by getting up and continuing, though we may fall. We do not learn to know God by reading about Him, nor by listening to others tell of their experiences. As in walking, an example is an aid. Other persons' experiences are crutches and a help, but to know God we must experience Him directly, and this, we profess, is possible in the quiet, as we wait upon Him. Frequently we make it difficult because we search frantically for the presence that is in reality all around us. We need to accept that which is here and not seek afar for a dim and distant God. As we learn to accept guidance, more light is forthcoming,

Eliza A. Foulke, a member of Gwynedd (Pa.) Meeting, is at present at the Tokyo Friends Center in Japan for a sojourn of seven or eight months. This article is part of a talk given at the Adult First-day School of Gwynedd.

and we become conscious of direction and power that are divine.

Never let us fool ourselves into thinking that because we have attained a little in our spiritual development, we have arrived. We may have wrestled with selfish desires and attitudes and put up a fairly good fight; but then a new test may come, and we will discover that we are far from having arrived. Let us remember that a test—to be a test—must be difficult. That is as true in the spiritual world as in the physical. A real test calls for all we have. Would we like it otherwise? Who would want to stop growing? A most pathetic sight is a person who has stopped developing spiritually; he is immature, floundering, and without a vision of his part in God's world; he has no will to meet his tests.

Life is a joyous adventure into the unknown. We advance bit by bit in our comprehension of its meaning as we grow in our relationship with the Creator. The meaning of life is found in the process of development. It is the process itself that brings satisfaction and joy.

Let us not underestimate the value of people's influence upon one another. Our thoughts, words, and actions may be blocks or helps to somebody's attempt to meet his tests. This we all know, for we can look back and see how we have been helped or hindered. If we are honest with ourselves, we can evaluate our attitudes toward others. This caring for one another was an important part of the life of the early Christians and was carried on by the first Quakers and through later years. We believe that part of our development and growth toward maturity depends upon our ability to love others and to care for them. However, we are mindful that each individual comes to his Creator alone. Today there is much emphasis on "togetherness" and the group. We are in danger because of the individual's lack of acceptance of responsibility. But I have personal responsibility to say my piece, to do my part, to carry my share, as I find I am guided.

"I am only one, but I am one" is a well-known quotation. Those Quakers who have carried a torch must have said it to themselves! John Woolman must have felt lonely at times! One seldom hears of a Monthly Meeting or a committee giving birth to a concern. The concern is born in the heart of an individual, and the Monthly Meeting may or may not assist with the development. This consideration of the individual's concern brings us close to Jesus. We ponder on his life, his teaching, his suffering, his sacrifice, and his triumph.

No growth comes without struggle; yet we seem to pray for easy lives. A favorite quotation of mine from my teens has been "Shun not the struggle—face it. 'Tis God's gift." Only recently have I realized the full significance of the words. We cannot turn away from struggle

if we would develop. We can accept it as a gift from our Creator, a gift enabling us to find meaning in life, with faith and joy.

Do Not Touch!

By SARAH E. FUSSELL

THERE was nothing that disturbed me more as a child (and in this category, as in others, I am still a child) than to go into lovely, exciting stores with shelves full of adventures and see a sign: "DO NOT TOUCH!"

Now how can I know the softness of a teddy bear without nestling it on my cheek?

Or know if the doll with the blond curls and blue party dress has panties with lace?

Or see the snow on the church spires and pine trees without turning the imported glass ball over?

Or hear the music coming out of that little wooden box?

Or know if the skates have real ball bearings and are "speed kings," as the words say?

Or, as an adult, know how fragile are the china demitasse cup from Denmark, or the Irish Belleekware pitcher?

Or hear the clear resonant note from a "ping" by my finger on Steuben glass or Chinese brass?

Or know the softness of an African violet?

Or feel the smoothness of that velvet gown (although touching velvet makes my backbone tickle)?

Or: "Do Not Touch—that was *Grandmother's!*"

We all know those "Do Not Touch" signs and admonitions.

Yes, perhaps something would have been broken or torn or dirtied.

But as we grow older we have taken "Do Not Touch" to include *us*.

Do not touch me with the problem of race relations.

Do not touch me with talk of pacifism or the other side of the sign: war, politics.

Even within our homes: Do Not Touch me with the plans and problems of the children, my wife or husband, my neighbor. I have enough, and besides, I have a headache!

If we continue to print these signs (Oh, Magic Markers are wonderful and they come in all colors!) how are we to be free to allow that love to work within us?

We need the Little Leaguers to break the glass windows that surround us—to be litter bugs and tear up in a thousand pieces all the "Do Not Touch" signs of our own making.

Sarah E. Fussell, a member of New York Monthly Meeting, now lives in Wayne, Pa., where she is active in Valley Meeting. Since 1935, when she graduated from George School, she has been a radio and television performer, specializing in children's roles. She lists as her major enthusiasms Meeting affairs and work with children.

We need to wash all the Magic Marker ink marks off our minds and attitudes. (They *are* washable.)

We need, instead, to write "Yes, Please Touch."

Then with fresh signs, new attitudes of unselfish awareness and love, we might be ready to acknowledge that Divine Light when it touches us—as it will.

Shaw's Kinship to Quakers

By WARREN SYLVESTER SMITH

TO WHAT extent was Bernard Shaw a Quaker? At times he called himself one, and more frequently pointed out how closely he was allied to the Society of Friends in his thinking. (For a more detailed exposition, see the writer's article, "Bernard Shaw and the Quakers" in the *Bulletin of Friends Historical Association* for Autumn, 1956.)

It remains one of the great ironies that Shaw's unique gift of detachment, which allowed him to see so clearly into the foibles of man, and which made him one of the most universally entertaining of writers, should have prevented his audiences from taking him seriously. As late as three years ago the *New York Times Magazine*, to mark the tenth anniversary of his death, spread out a page of Shavian quips quoted out of context. So the puppet, "GBS," which Shaw himself created, pursues him even posthumously!

However, there are signs, in a growing amount of scholarship and a continuance of publication, that his real message is being considered. Serious study of Shaw has become "respectable" academically. Whether that will result in the immolation of his spirit—such as occurred in the case of Ibsen, whose image was unnaturally tamed in the decades after his death—remains to be seen. But since most of Shaw's references to Friends are serious references, it may be a proper moment for the Society to see how seriously *it* can take *Shaw*.

Shaw was a heretic and a mystic. This would not prevent his being also a Quaker. It is more troublesome that he consistently denied being a Christian. Though he had a real affection for Jesus and subscribed to many of his precepts, he felt that the Nazarene had proved, on the whole, a failure. And organized Christianity (which Shaw preferred to call "Crosstianity") repelled him, both for its record of property-worship, religious wars, and inquisitions, and for its creedal endorsement of laying our sins on another person ("We must pay our own debts"). Nor could he accept as realistic the gospel of love. He was perfectly in accord with doing good to those who spitefully use you ("I have been doing it all my life, and there is no greater fun") but to love everyone in his heart was, he felt, impossible and unnecessary.

Warren Sylvester Smith, a member of State College (Pa.) Meeting, is professor of theatre arts at Pennsylvania State University. He is the editor of a soon-to-be-published collection of Shaw's talks on religion, *The Unfinished God of Bernard Shaw*.

Furthermore Shaw was too much of an individualist to be part of any congregation. For all his talk of admiring Friends, there is no record that he ever attended a Friends Meeting—though he kept telling his Quaker neighbor at Ayot St. Lawrence, Stephen Winsten, that he would do so. It is unlikely that he thought about Friends at all until his sympathies were engaged by the plight of the conscientious objectors in 1914. Shaw was not himself a thorough pacifist, but he thought the War was silly and avoidable, and for a time made himself the most hated man in Britain by saying so (in *Common Sense about the War*). He defended the "conshies" for their sincerity and spirit. This led him to the *Journal* of George Fox—a man cut to Shaw's own cloth, certainly—and thereafter he made frequent reference to Fox in his writings. He was sufficiently attracted to want to write a play about the founder of Quakerism, but at his wife's urging he wrote about another heretic instead—Saint Joan—and in the years of the playwright's ebbing vitality Fox had to be satisfied with a lesser role in the play, *In Good King Charles's Golden Days*, which gives an amusingly accurate sketch, though definitely not a satisfying or detailed portrait, of the great Seeker.

As an economist and a Fabian Socialist Shaw also knew of the part Quaker manufacturers played in softening the hardships of the industrial revolution in the nineteenth century. Of his own later contemporaries within the Society of Friends he seems to have known almost nothing at all.

Why then should he bother to claim kinship with Friends? Because he believed in an inner light. Because he believed that the Life Force, which he sometimes called the Holy Ghost or Divine Providence, works through men and women. Because he rejected a priesthood, set prayers, a set time or place for worship. Because he rejected the doctrine of man's depravity and insisted on man's perfectability—provided he attained good sense fast enough.

Not all Friends can accept Shaw's special blend of Socialism and Creative Evolution, but they would do well to review it in three Prefaces: those to *Man and Superman*, *Androcles and the Lion*, and *Back to Methuselah*. Neither the essentially Marxian concept of society nor the notion of an evolving God may prove satisfactory to them. For Shaw makes no compromise with an absolutely equal distribution of wealth and leisure; and he cannot

conceive of a divinity that is omnipotent. God is "unfinished," just as our social system is. Both God and Society need our hands and our brains for consummation.

Modern Friends are not likely, I think, to spurn Bernard Shaw as "unchristian" even though they may find themselves in wide areas of disagreement. There remains too much to commend him to them. Shaw's reverence for life was much like Gandhi's. He ate no meat. He eschewed all stimulants—alcohol, tea, coffee. He deplored blood sports, vivisection, all punishments—not from sentiment toward the receiver so much as from concern for the moral health of the doer. He considered imprisonment (like poverty) a crime and would reluctantly have consented to executions for incorrigibles rather than taking the criminal's life "minute by minute in long-drawn-out torture." He lived long enough to declare Hiroshima and Nagasaki bombings "vivisectional amorality applied to ourselves more ruthlessly than to the dogs." As World War II approached, he was ready to say, "We must all become conscientious objectors."

He was extremely fastidious about his body. He kept physically active and mentally alert until the fall in his garden at the age of ninety-four which precipitated his final illness. Though he disapproved of charity as a substitute for social reform, he contributed money and time in prodigious amounts throughout his life to persons and causes without number, enjoying all the while the publicity pose of the money-grubbing miser.

"In the light of the high idealism which shines through essay and drama," ran an article in the *Methodist Review* back in 1917, "remembering his personal morals and character . . . I feel that we had better go slow in shouting, 'This man blasphemeth.'" In 1909 G. K. Chesterton had already seen beyond the GBS mask to discern that "in a sweeter and more solid civilization he could have been a great saint." In 1922 Colin Hurry concluded a sonnet to him:

The eyes betray the passion and the pain
Of Jesus come again in cap and bells.

Like many Friends, Shaw's favorite Christians were the early "primitive" ones. In his note at the end of *Androcles and the Lion* he describes them in a Quakerly phrase as "people who are shown by their inner light the possibility of a better world based on the demand of the spirit for a nobler and more abundant life, not for themselves at the expense of others, but for everybody."

The finer essence of George Fox's queer teaching, common to the excited revivalists who were his first disciples and to the "quiet" Friends of later times, was surely this—that Christian qualities matter much more than Christian dogma.

—GEORGE MACAULEY TREVELYAN

Langford of Antigua

Letter from the Past—203

SUGGESTIONS for these letters have been received frequently of late and ought to be acknowledged at least collectively. One, a clipping from the *London Times*, appeared in Letter 202. They cannot always be used, as will be seen when I mention some of them. 1. George Fox's seal, "G.F. and the flaming sword," one of three mentioned in his will, but not the one preserved. 2. The Quaker who invented a bathing machine; but the proposer has forgotten his name. 3. "The heroic Quaker, Christian Post, who hazarded his life to overcome" the alienation of Delaware and Shawanese Indians mentioned in a note in Charles Thompson's book on the subject, but who was in fact a Moravian. 4. Quakers in St. Helena, for which there appears to be an early law that none should remain on the island, and another entry, "William Saddler is discovered to be a Quaker, for which and other bad behavior he is ordered to leave the island."

I shall adopt here a suggestion about another British island sent me by a Friend who wondered if it would interest me or the readers. For myself I can say that it certainly does. A visitor recently to Antigua in the West Indies copied and sent the inscription on a plaque in the Cathedral there at St. John's:

Jonas Langford, Esq., merchant of Popeshead and Cassada Gardens, Plantation, the first Quaker settler here, who died at an advanced age in 1712.

I suppose I first heard of Antigua when I was a boy collecting stamps. My next acquaintance was in the limerick:

There once was a man from Antigua
Whose wife said, "My dear, what a pig you are!"
Said he, "O my queen,
Is it eating you mean?
Or do you refer to my figure?"

Much later I learned that the current pronunciation of the (Spanish) name is more like "Anteega," and that there had been a Quaker settlement there in the seventeenth century. Later I spent a few days on the island looking for records or graves of the members there or evidence of their meeting house and other property. I suppose I never regarded the Cathedral as a place where one is likely to find Friends noticed. In other times and places Friends would have scorned the building as "an old mass house."

Jonas Langford is indeed a well-known name in local

The author of the "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar, who uses the pseudonym "Now and Then."

records. He is the first and last mentioned in the classical record of "Sufferings" of Friends in Antigua up to 1695 (published in 1706) and is, I think, its author. In the three-volume history of the island written by Vere Langford Oliver (I suppose a descendant) the index indicated a hundred references to him or to later namesakes. He came to the island in 1660 and prospered. He entertained traveling ministers who visited Antigua. Thomas Story was one of these and wrote Jonas's will, by which he made a bequest to a granddaughter living in New York.

During his half-century on the island Jonas experienced various vicissitudes. Some of the governors were strongly anti-Quaker; others were friendly; and one, Samuel Winthrop, of the family of the New England governors, was himself a Friend. One difficult occasion was in 1664 when the French fleet captured the island and required an oath that the inhabitants would not fight against the king of France. The non-Friends took the oath, but the four chief Friends, including Langford and Winthrop, would take no oath. They were finally allowed to promise the substance of it without oath. That was easy for them as pacifists, for it was a promise not to fight. But they insisted that they be understood in their promise: "We can freely promise not to fight against the King of France nor for him, nor indeed against the King of England nor for him, for we can act no more for one than the other in the matter of war; only, as the King of England is our natural Prince, we must own allegiance unto him." The new French governor recognized their honesty and sensibly accepted their promise.

In 1705, upon threat of another French invasion, the little group of Friends had a further testing of conscience and in characteristic Quaker fashion could not all draw the line at the same place. The tolerant British authorities were willing that Friends be exempted from direct service in the militia, but required alternative service, like building roads and digging ponds. The official attitude of the Meeting was favorable to this allowance, and they wrote to London to this effect, where the Meeting for Sufferings also approved, referring to "our ancient and worthy Friend Jonas Langford," who had signed the letter as clerk. But a group of the younger Friends of the island disagreed and sent out a separate Epistle to London objecting to the civilian work assigned them "as doing a lawful thing upon an unlawful account and bottom" and only "to balance those things which for conscience' sake we cannot do." This is not the first time nor the last that faithful older Friends of one generation have found the next generation taking a more radical stand on one of our testimonies.

NOW AND THEN

Central Committee World Council of Churches

Rochester, N. Y., August 26-September 2, 1963

By DEAN FREIDAY

THIS meeting celebrated the 25th anniversary of the founding of the World Council of Churches with three and a half secretaries at Geneva, part-time secretaries at New York and London, and an initial budget of \$30,000. The League of Nations collapsed soon afterward, and this was followed by World War, but the work continued although many international organizations floundered or became dormant.

Dr. Visser 't Hooft will soon be retiring, but the WCC will continue his vision of manifesting the spiritual unity of Christians "through common witness and common service to the world." Far from an empire builder, the WCC does not seek unity through unification, but is already reversing the process in the area of world service. It is seeking to have much of this work done through existing denominational and other agencies. Hopefully, an initial contract by DICARWS (the Division of Interchurch Aid, Refugees, and World Service) with the service arm of the Lutheran World Federation will be followed by similar arrangements with other service committees like those of the Brethren, Mennonites, and Friends.

DICARWS is one of the two church agencies whose scope is like that of the AFSC. The "interchurch aid" included in its function is given to new or needy churches which cannot undertake the work by themselves. A specific example of one type of this help is that given the Coptic church in re-establishing contact with rural villages in Lower Egypt which have long been without ministry, but which still consider themselves Christians. In three years, 22 deacons have entered that work in 556 villages and are now in touch with 19,563 persons.

The largest part of the DICARWS budget is for refugee work. Over \$500,000 of its own money (the total self-raised budget is \$1.2 million) is used to aid in resettling almost 14,000 migrants a year. Additional government and other funds swell the amount available to nearly \$3 million. Last year the emigrant countries which supplied over 1000 refugees apiece were: Greece 4,711; Netherlands 2,753; Hong Kong and Yugoslavia. Only two countries received more than 1,000—Australia 7,307 and the U.S. 4,906.

The World Service aspect of DICARWS is as complex as that of the AFSC. Primarily it attempts to move fast in crisis and marshal available relief agencies. In Algeria the AFSC was one of the first on the spot and an AFSC man headed the local program. Many Friends probably participated, as Shrewsbury (N. J.) Meeting did, in the local Council of Churches' programs to supply blankets to people who were homeless and inadequately clothed there. As one step in the rebuilding of the economy of this Mohammedan country, DICARWS will plant 21,000,000 trees.

Elsewhere, a model village will be built in Esmatabad, Iran, as a demonstration project to replace a community destroyed

Dean Freiday, who represented Friends General Conference at the World Council of Churches gathering, is a member of Shrewsbury (N.J.) Meeting.

by earthquake. Food and clothing are distributed wherever need arises. There are scholarships, work camps, and other projects in the youth area. Migrant workers constitute another aspect of the program. These are no longer merely a US phenomenon, but are found in Europe and elsewhere. A new mimeographed journal, *Migrants Today*, is being issued. (First issue free; write 17 route de Malagnou, Geneva, Switzerland. Advice and comments will be welcomed by the editor from those most concerned with this work.)

The total gifts administered by DICARWS from all sources are over \$16 million cash; plus over \$40 million in commodities.

CCIA (the Commission of the Churches on International Affairs) is the other agency in the area of AFSC concerns. It is a semi-autonomous body which none the less reports to the Central Committee and works closely with the WCC. It is similar in many respects to the Quaker Program for the United Nations, and has similar Non-Governmental Organization Consultative Status.

At Rochester, CCIA presented a document on the significance of the Nuclear Test Ban Treaty and on the next steps needed to break the "dual dictatorship" (US-USSR) in world affairs. One of the most constructive goals is to have the US and USSR join hands in their efforts to reach the moon. This would not only eliminate the *billions* of dollars wasted each year in duplicate research, but it would also eliminate the strategic threat implied in being the first to arrive.

Both CCIA and Dr. Robert S. Bilheimer of the WCC staff had produced statements which viewed racial and ethnic tensions. These became the basis of a combined statement which was thoroughly analyzed and carefully drafted with six hours of discussion in specific committee and plenary sessions. (The text in full is in the Sunday, September 1, *New York Times*.)

The discouragingly increasing entrenchment of an apartheid police state in the other USA (Union of South Africa) was very much in the minds of all present. Alan Paton is held virtually incommunicado and the racial groups have been deprived of their own leaders.

Maurice Webb was expected to attend the Rochester meeting, but was hospitalized en route in London. American Friends were also represented in the category "Representatives of World Bodies" (Friends World Committee) by Edwin B. Bronner of Haverford. It was as much of a pleasure to get to know him as it was to become acquainted at Montreal with Maurice Creasey of Woodbrooke, with whom I had such blessed fellowship at the Faith and Order Conference.

My own classification was "Representative of a Church Not Otherwise Represented." There are a number of other special categories to insure an ear and a voice to those not represented among the one hundred voting members of the Central Committee itself.

It was also good to renew Friendships in the Rochester Meeting and to have three non-Friends from the Central Committee experience meeting for worship in such a fine setting. This was truly ecumenical, since the large centrally located meeting house and conference center was made possible by the generosity of St. Paul's Episcopal Church, which offered it to Rochester Friends at a price they could afford.

Detroit Friends School

THE idea of having a Friends School in Detroit began to take root over three years ago. It would provide a much needed opportunity for Friends and others to bring the cutting edge of their faith and practice to the heart of the problem of equal opportunity through education, building a community of understanding in place of anonymous conflict.

The school will be located in the Cultural Center area which already combines museums, libraries, and adult and higher educational institutions. This area contains a wide diversity of depressed and redeveloped housing, and significant new housing projects will be achieved in the next few years. It is centrally located for people living on the frontier of changing neighborhoods as well as those in areas still segregated or already resegregated. A significant scholarship and active recruitment program combined with truly excellent academic achievement will insure a student body as diverse as the metropolitan area. We anticipate the school will grow from a few elementary grades in the first years to a complete primary and secondary school.

We are seeking a headmaster who has demonstrated his ability to make the belief and experience of Quakerism the vital center of a school's life. Considerable attention already has developed the framework of an educational program, but much will depend on the abilities and the enthusiasm of the headmaster and faculty appointed by the Board of Trustees.

The possibility of establishing the school has from the outset depended on the willingness of non-Friends to provide financial support. We have been encouraged over the last three years by the interest many persons in Detroit have shown. Their steadfast conviction that a Friends' independent school will make a unique contribution to the needs of the city has made us confident that sufficient financial support will be provided.

The Board of Trustees of the Friends School in Detroit and the school itself are directly dependent on the care and discernment of Green Pastures Quarterly Meeting, which alone elects the nine-member board, a majority of whom must be members of the Society of Friends. The first board was elected in May and now assumes responsibility to establish the school.

The diversity of background and the focus of concern among the initial members of the Board of Trustees explain a great deal about the nature of the Friends School in Detroit. John Bartholomew, a member of Upper Evesham Monthly Meeting, is the former clerk of Detroit Friends Meeting, and was a member of the Board of Education in Highland Park. Richard Cross, attorney and business man, is an outstanding leader in Detroit's civic life. Patricia Murphy Frank, president of the Patricia Murphy Company, has been active in newspaper, civic, and advertising work in California, Washington, and New York. Clarence Hilberry, president of Wayne State University, has been responsible for the University's dramatic growth and for its contribution to the intellectual life of Detroit. Lee Kleiss, a member of Ann Arbor Meeting, has had experience in schools in India, Africa, and South America. She is a professor at Wayne State University. Wade McCree's appointment as United States District Judge for the Eastern

District of Michigan is recognition for his ability as jurist. Conner Ligon Mills, a birthright Friend and a member of Ann Arbor Monthly Meeting, graduated from Westtown and Bryn Mawr, and two of her five children have attended Westtown School. Herbert Nichols is a graduate of Friends Seminary and Wilmington College. His experience in, and study of, higher educational administration is a great resource to the Board of the Friends School. Max Pincus is executive vice-president of Hughes, Hatcher and Suffrin clothing stores and has agreed to ex-officio service on the Board of Trustees as chairman of the Development Council. Franklin Wallin, a member of Detroit Friends Meeting and a graduate of George School, has a deep concern for the relation of education to community relations. He is a professor of history at Wayne State University.

Board of Trustees, Detroit Friends School

Pacific Yearly Meeting

By MADGE T. SEAVER

WHEN a 17-year-old Yearly Meeting includes 37 Monthly and 4 Quarterly and Half-Yearly Meetings from Mexico, Canada, and the West Coast of the United States, it must search for ways of unity in a temporal as well as an eternal dimension. When it registers 614 persons, only about half of whom are adults, attending some or all of its sessions, it is challenged in other ways. Pacific Yearly Meeting, which met August 14-18 on the campus of Linfield College, McMinnville, Oregon, felt itself almost continuously searched and challenged by its unique constituency.

The Secretary, Mildred Burck (Corvallis) reported a total adult membership of 1409, a net increase of 144 over last year. Three new Monthly Meetings have been added: Santa Cruz and Reno, in the College Park Quarter of Northern California, and Mar Loma (San Pedro), in Southern California Half-Yearly Meeting.

In order to foster fellowship among Friends coming from such widely separated Meetings as Mexico City, Honolulu, and Argentina in British Columbia, small worship-fellowship groups opened each morning with an hour and a half of silent worship and discussion.

During the afternoons there were workshops arranged by the Religious Education, Ministry and Oversight, and Social Order Committees. The Religious Education Committee workshop meeting on three afternoons was attended by so many that it was divided into three groups. Joseph Vlaskamp of Friends General Conference stimulated a deeper consideration of the not-identical relationship of religious education to the home, the meeting for worship, and the First-day School. The Ministry and Oversight Workshop considered the topic, "What is the Source of Our Power?"

Rosemary Goodenough (Palo Alto) and Mara Moser (Orange Grove), at one of the afternoon groups on "Services to Offenders," arranged by the Social Order Committee, described

Madge T. Seaver, a member of San Francisco Meeting, is the JOURNAL's correspondent for the West Coast area.

the motivations and methods of the jail auxiliary programs they had been instrumental in organizing in their areas.

A reform in organization approved this year by the Yearly Meeting may be instrumental in overcoming some of the unwieldiness of the Interim Committee, which met in the Spring and just preceding Yearly Meeting. In 1964, a Representative Committee, made up of officers, chairmen of committees, clerks of Regional Meetings, and one representative from each Monthly Meeting, will meet just before Yearly Meeting to prepare details of the Yearly Meeting Schedule. An Executive Committee will meet in the spring to act on business which cannot wait until Yearly Meeting time.

This year as never before we were vividly aware of our international character. Esther Richards (Multnomah), returning with Howard Richards from a year's service with the AFSC in Mexico, brought greetings from members of Pacific Yearly Meeting in Mexico City.

Lois Bailey (San Fernando), who with Harry Bailey has just completed two years' service with the VISA program of the AFSC supervising the work of 18 volunteers in Tanganyika, quoted a Tanganyikan government commissioner who described the work of one volunteer as "a new approach in human relationship. He first impressed us because he worked hard with us, showing us many new things."

Dong Suk Cho, one of two Friends in the Seoul, Korea, group, gave a comprehensive history of the Friends group in Seoul and expressed his satisfaction to be attending Pacific Yearly Meeting with Reginald Price (Sacramento), whom he considered to be the father of Quakerism in Seoul on account of Reginald Price's help and encouragement while he was working in Korea with the A.I.D. program.

The Yearly Meeting heard a letter from the Seoul Friends, who prayed that Friends around the Pacific should be united and their sea a Sea of Peace. They have sent a similar letter to Japan Yearly Meeting. Pacific Yearly Meeting appointed a Committee to respond to this letter, to keep in touch with Friends in Seoul, and to find ways to help them until such time as they can find appropriate Yearly Meeting association. Their letter assured us that they were not in a hurry.

Catherine Bruner, "Friend in the Orient" this past year with David Bruner, gave a graphic account of some of her experiences in Hiroshima, in one of the houses built by Floyd Schmoie (University), and in her travels. Catherine said that she and David had been received lovingly and were spoken to freely and honestly by the Japanese people, in whom, whether Buddhist or nonbeliever, she saw God. However, Catherine recommended that our concern for the Orient should be directed to Seoul or to Mainland China in the future. The Yearly Meeting later in its session approved of financial support in 1964-65 of Russell and Ann MacArthur of Calgary Meeting. During 1964-65 the MacArthurs will be in Singapore, under a Colombo Plan project appointment and on leave from the University of Alberta. For travel among Friends during their year in Singapore, and for a year in Mainland China in 1964-65, the treasurer was authorized to receive contributions. In her account of her travels, Catherine Bruner left us a haunting phrase used by Seoul Friends, "We often feel rather lost."

Saturday morning, after a report of the Race Relations

Conference in Poughkeepsie, New York, Caroline Estes (San Francisco) testified to a profound uneasiness that Friends were not aware of the revolutionary nature of race relations in the United States.

Since the pressure of business made it impossible for Friends to consider Caroline's concern at the morning session, an adjourned meeting was called for the afternoon. The Yearly Meeting Epistle included some of the exercise of that session: "We can rejoice in the revolution [in race relations] and in the leadership it is producing, yet we are deeply troubled about the nature of our involvement. Do Friends become so partisan that they can no longer find love for those who hate? Shall we be able to help those who will lose the struggle?"

At the final reading of the Epistle, precedent was again broken. Urgent attention was called to the absence of any reference to Friends' worship during our four days together. The Epistle was revised to read in part "We have joined in worship and found God in our midst. We have been aware of Him among us no less in our business, in the joy of our fellowship, and in the play of small children about us. In all we do and share, God is among us asking no outward acknowledgment, yet moving us to an inward recognition of His divine Presence."

YFCNA Peace Caravan

(Continued from Page 410)

6. Do we live our lives in such a way as to take away the occasion of war? 7. Have we considered the commandment to love our neighbor in the context of problems which members of minority groups such as American Indians, Negroes, or migrant workers encounter in our community? Do we keep ourselves informed about reactions and results when minority group members seek jobs, homes, education for their children, restaurant service, or to join their neighbors in worship? 8. Do we examine honestly the un-Christian and often inconsistent behavior within our country which calls itself a Christian nation? 9. Do we take Christianity beyond the church and into our lives, communities, country, and world?

At the end of our trip we spent a week in Washington, D. C., presenting these same concerns we had discussed with Friends during the summer to various legislators, government officials, and staff members at the Soviet Embassy.

Friends might want to consider some of the following activities:

1. Use Oregon Yearly Meeting's *You and the Draft* as a study guide for Young Friends.
2. Start "Beliefs into Action" discussion groups, seeking to relate our Christianity to social problems, such as war, poverty, and racial injustice.
3. Show movies available from the AFSC to stimulate thought on the role of Christianity in our world.
4. Seek unbiased sources of information about world living conditions and current events. The Friends Committee on National Legislation *Washington Newsletter* reports legislative progress on key issues. Share your concerns with others through letters to newspaper editors, which are likely to be printed if concise and informative.
5. Encourage young Friends to attend work camps, world affairs

camps, UN and Washington seminars. 6. Take action to promote racial understanding in your community:

- a. Study local problems of racial discrimination and possible community solutions.
- b. Let Negroes and other minority groups know that they are welcome in your neighborhood and meeting for worship.
- c. Plan for exchanges in church activities between your Meeting and a local Negro church.

Further suggestions are available by writing to YFCNA, Box 447, Earlham College, Richmond, Indiana.

DAVID HARTSOUGH

Chairman of Peace and Social
Order Committee, YFCNA

Books

THE IMPACT OF AMERICAN RELIGIOUS LIBERALISM.

By KENNETH CAUTHEN. Harper and Row, New York, 1962. 290 pages. \$6.00

This is a fascinating book for those interested in theology—especially the Quaker liberal who wonders why some consider him "out of date." Dr. Cauthen's thesis is that religious liberalism began in the United States in 1850 and came to flower between 1900 and 1935. Liberalism attempted to harmonize the older Gospel with the life and thought of modern culture.

The varieties of religious liberalism are set forth in chapters devoted to the writings of William Adams Brown, Harry Emerson Fosdick, Walter Rauschenbush, A. C. Knudson, Eugene W. Lyman, Shailer Mathews, Douglas C. Macintosh, and Henry Nelson Wieman. Although Rufus M. Jones is classified as a mystical liberal, the Quaker philosopher is only indirectly mentioned, because his mystical type of religion is "not widespread."

The author writes that liberalism is monistic, finding a continuity between the world and God, and between nature and man. God is thought of as an immanent spirit at work in both nature and history. The liberal believes that the divine image is planted within man, who is thus capable of working with God in creating a better world. Jesus is the supreme revelation of God in man; through Him men come to know what God is like. The indwelling spirit stimulates the human conscience, enables man to apprehend moral values, and gives men strength, power, joy, and peace.

According to Dr. Cauthen, the religious liberal believes that Christianity is fundamentally reasonable, that man has a right to question ancient dogma which seems either unreasonable or offensive to the moral sense. A long religious evolutionary development is shown in the Bible.

To the religious liberal, the divinity of Jesus is found in His perfect humanity. His teachings define the standards of the kingdom. The church exists to further the ideas of Jesus and to permeate the world with His spirit.

Sin represents the animal impulses built into man through the ages; salvation is the gradual triumph of the spirit over nature. Religious liberalism is marked by great ethical passion.

Neo-orthodoxy, according to the author, denies the chief claims of religious liberalism. The thought of man's inherent goodness and perfectability (long held by Friends) is rejected,

and the doctrine of original sin, a mysterious bias toward evil, is reaffirmed. Neo-orthodoxy rejects the idea of the immanence of God and stresses His hiddenness or otherness. Faith in the results of religious experience and historical research are replaced by "revelation appropriated through response to the divine initiative." To the neo-orthodox, the transcendent God entered the world and was personally present in the man Jesus.

The book closes with a chapter on "The Relation of Liberalism to Post-Liberal Trends," an admission that "neo-orthodoxy is a continuation of liberalism in that in both method and content it is dependent upon liberal insights."

BLISS FORBUSH

PREJUDICE AND YOUR CHILD, 2nd edition, enlarged.

By KENNETH B. CLARK. Beacon Press, Boston, 1963 (original edition, 1955). \$1.75 (paperback).

The recent statement on race relations adopted by the Young Friends Committee of North America (May 15 FRIENDS JOURNAL) is reinforced and strengthened by this important and disturbing book. It brings into focus evidence that the church does not play an effective part in developing "positive racial and religious attitudes in children. This may be because the churches tend to reflect the prevailing racial attitudes of the larger community. For the most part the churches, like the schools, do not take the initiative in attempting to develop a systematic program for the improvement of racial attitudes in children. It is clear that such a program would be extremely difficult as long as racially segregated churches exist."

The book is divided into three parts. Part I deals with the problem of prejudice and its effect on both the minority and the majority segments of the country. Part II is concerned with programs of action for use by schools, social agencies, churches, and families. Part III (the major change in the 1955 edition) consists of the legal background of school segregation cases, the text of the 1954 Supreme Court opinions, and other information pertinent to the effects and consequences of segregation and desegregation.

JOSEPH VLASKAMP

PROFILE OF KENYA. By LEONARD S. KENWORTHY. Doubleday and Company, Garden City, New York, 1963. 128 pages. \$2.95

Principally designed for young readers up to 14 years of age, *Profile of Kenya*, by Leonard Kenworthy of New York Yearly Meeting, is suitable for adults as well. Any Friend who attended the Friends World Committee meeting in Kenya in 1961, as did the author, will find this little book an excellent source of information—accurate, readable, and with sensibly organized chapters. There is an index for quick reference.

My twelve-year old son had Kenya as a school project last year. In addition to my slides and brochures on that country, the *National Geographic* magazines and some history books were consulted. Leonard Kenworthy's *Profile of Kenya* had been published just in time to become the principal resource. It is well illustrated and relates Kenya to the experiences of other peoples.

Every Friend with an interest in Kenya and in East Africa Yearly Meeting should have a copy.

LAWRENCE MCK. MILLER, JR.

DAILY LIFE PRAYERS FOR YOUTH. By WALTER L. COOK. Association Press, New York, 1963. 95 pages. \$1.95

These prayers are arranged in the following major divisions: 1. "Before you face a time of testing." 2. "After you have made mistakes." 3. "If you want to be a stronger person." 4. "When you need God's help."

This book does not offer a "dial a prayer" program, nor is it a first-aid kit. Although it is designed for group use, some young Friends may find it helpful as a focus for meditation during meeting for worship. Not all of the prayers are of equal worth, but many of them throw a searchlight of wisdom on the perplexing problems faced by youth.

A few titles will give an idea of the scope covered: "Before you tell somebody off, Before you go on a date, After you've been a liar, If you are impatient to achieve, If you expect too much of your friends, If God seems far away, If you dislike a teacher, If your parents seem unreasonable, When you long to be independent, When you don't like what you see in the mirror, When you feel tempted to cheat, and When you've failed your friends."

Whether used by the individual, as part of an assembly program, or in discussion groups, these prayers are thought-provoking gems which can do much in the forming of attitudes.

ELWOOD CRONK

MEMOIRS OF CHILDHOOD AND YOUTH. By ALBERT SCHWEITZER (Translated by C. T. CAMPION, M. A., Oriel College, Oxford.) Macmillan Paperbacks, New York, 1963. 124 pages. 95 cents

The autobiography of the early years of Albert Schweitzer is written with the honesty and sensitivity one would expect from this great man. The period covered is from his birth on January 14, 1875, to his graduation from the Gymnasium in Mülhausen in 1893.

The beginnings of his various enthusiasms are revealed, as are his childhood sufferings. Difficult as it is to believe, the young Albert withstood corporal punishment from his preacher father and name-calling from a shopwoman in order to wear the same style of clothing as the village boys. What a boon this information will be to all parents who worry about their conforming offspring!

The fifth and final chapter, "Retrospect and Reflections," contains a wealth of thought-provoking material. This is a delightful book for all ages.

WINONA C. ERICKSON

Book Survey

Communism and the Theologians. By Charles C. West. The Macmillan Company, New York, 1963. 399 pages; \$1.95 (paperback).

The British author confronts the teachings of theologians like Tillich, Niebuhr, Berdyaev, Barth, and Hromadka with the challenge of communism. The Christian emphasis on man's individual worth conflicts with the teaching of Marxism, but problems of eschatology and sociological change enter these considerations. A valuable and broad study. (Incidentally, Hromadka is Czech and not Hungarian, as stated on the back of the book.)

General Philosophy. By David Elton Trueblood. Harper and Row, New York, 1963. 370 pages; \$6.00.

This introduction to philosophy attempts an appraisal of the broad range of thinkers from Socrates to our time. The biographical notes on philosophers and philosophical systems are brief characterizations of the thinkers and their systems.

Twentieth Century Christianity. Edited by Bishop Stephen Neill. A Dolphin Book; Doubleday and Company, Garden City, N. Y., 1963. 432 pages; \$1.45

This study offers a rich panorama of Protestantism, Orthodoxy, and Catholicism in our time. Denominational as well as theological problems are discussed in a popular and instructive manner. Special attention is given to the ecumenical movement.

Friends and Their Friends

We regret to report that on September 16 Frances Williams Browin broke her hip and next day had to undergo an operation at Jefferson Hospital, Philadelphia. She will not be able to assume her duties as Editor of the FRIENDS JOURNAL for some time to come. William Hubben has consented to continue with the editorship for the time being.

A Friends-Fellowship Forum, "Understanding Our Neighbors," will be held at the meeting house of Reading, Pa., Friends on four Sunday evenings, October 6 to 28, at 8 p.m., under joint sponsorship of the Reading Meeting and Fellowship House of Reading. The October 6 meeting, at which the Rev. George A. Singleton, editor of the *A.M.E. Church Review* will be the speaker, will have as its theme "The African's Contribution to American History." On October 13 the Rev. Glenn E. Smiley, director of field work of the Fellowship of Reconciliation, will lead a discussion on the theme "The Meaning of the Negro Demonstrations." "How Can the Negro Break the Housing Barrier?" will be the topic of the October 20 meeting, with the Rev. B. J. Anderson of Princeton, N. J. as speaker, and the series will close on October 27 with Milo A. Manly, deputy director of the Pennsylvania Human Relations Commission dealing with the topic "Automation and Your Child."

A discussion period will follow each session and refreshments will be served. An offering will be received at the close of each meeting.

A Friends Center is being established this fall at Rutgers State University in New Brunswick, N. J., under the care of a committee of representatives from all five New Jersey Quarterly Meetings. David B. Arnold, formerly a Foreign Service Information Officer in Viet Nam, has been appointed director of the Center. A graduate of Harvard University, where he also received his Ph.D., David Arnold has recently been on the staff of Woodrow Wilson National Fellowship Foundation. He will work closely with the New Brunswick Meeting in developing a program for Quaker students and other interested members of the University community. Among the activities planned for the Center are participation in American Friends Service

Committee Institutional Service Units, a work camp program, and service to international students.

The New Jersey Committee for a Friends Center at Rutgers was organized last March, with Jane E. Karkalits of Plainfield as chairman. Other officers are Eleanor Von Erffa of New Brunswick, secretary, and Henry Perrine of Cranbury, treasurer. A local advisory group includes Eleanor Von Erffa, John and Miriam Brush of New Brunswick, and Esther Todd of Princeton.

On October 18 Friends in Philadelphia will celebrate the twentieth anniversary of the founding of the Friends Committee on National Legislation and will honor the FCNL's secretary emeritus, E. Raymond Wilson, who has devoted much of his life to the work and development of the FCNL. This will be one of a series of meetings throughout the country during this anniversary year. A dinner will be held at the Sheraton Hotel in Philadelphia, under sponsorship of a local committee. Principal speaker will be Paul G. Hoffman, managing director of the United Nations Special Fund and former administrator of the Marshall Plan. Further information may be obtained from the FCNL Twentieth Anniversary Committee at 1520 Race Street, Philadelphia 2, Pa.

Arthur Evans, Denver physician and member of the Society of Friends, went to jail on August 12 for three months because he has refused to pay part of his federal income taxes and because he would not produce his financial records.

For at least twenty years the doctor has paid to Internal Revenue Service only the proportion of his income tax which corresponds to the percentage of the national budget devoted to non-military purposes. The part he has not paid to IRS he has devoted to charitable purposes and to agencies working for world peace.

Not until this year, when he declined to file an income tax return, has he been personally pursued by IRS, which heretofore had subtracted from his bank account amounts he was refusing to pay.

The Philadelphia Yearly Meeting Committee on Family Relations, organized in 1935, will review its work and "make its own education a primary concern" at an institute for Friends in Philadelphia and vicinity to be held at Pendle Hill, Wallingford, Pa., November 16 and 17. Invited to lead discussion of the theme "Ministry, Oversight, and Counseling—Where Do They Meet?" have been Dr. Charles Swift, clinical director of the Mercer County (N. J.) Child Guidance Center; Dr. Ross Roby, psychiatric consultant to Friends Counseling Service; David G. Paul, clerk of Philadelphia Yearly Meeting; and George E. Haynes, clerk of the Yearly Meeting Continuing Committee on Worship and Ministry.

Reservations for the institute, which will assemble before lunch on Saturday the 16th and conclude Sunday noon, should be made before November 5. The cost will be approximately \$12. Further information may be obtained from Rebecca Nicholson, 231 Winona Street, Philadelphia 44, Pa.

Moses Bailey, eminent Quaker educator and professor of Old Testament History, will give a series of four lectures on "The Far Mountains of Qaf" at the New York City Meeting House at 221 East 15th Street on four Sunday mornings in October and November at 10 a.m.: October 20, "Mt. Sinai"; October 27, "Mt. Zion"; November 3, "The Mount of the Sermon"; and November 10, "The Mountains of Patmos." Friends and their friends are cordially invited to attend any or all of the lectures.

A conference for Junior and Senior High School teachers will be held at 1515 Cherry Street, Philadelphia, on Saturday, October 26, from 9:45 a.m. to 3:30 p.m. Using the theme "Two-way Communication—Sending and Receiving," Elwood Cronk, secretary of the Young Friends Committee, will demonstrate with the help of a group of young Friends effective teaching at this age level.

Convinced that future growth of the Society of Friends will be furthered by sharing the burdens and pooling the resources of Friends and Friends Meetings in the building of new meeting houses, the University Friends Meeting of Seattle, Wash., has sent to all Meetings in the United States a brochure describing plans for its new building and suggesting that gifts and loans might be made for this purpose. The brochure and other details are available from Margaret E. Terrell, chairman, Building Needs Committee, 6017 Ann Arbor Avenue, N.E., Seattle 15, Wash.

Three Friends organizations supported the nuclear test ban treaty in testimony before the Senate Foreign Relations Committee on August 27. S. Arthur Watson, president of William Penn College, Oskaloosa, Iowa, who has just completed a term as presiding clerk of the Five Years Meeting, urged "enthusiastic and overwhelming" Senate approval. Speaking on behalf of the Friends Committee on National Legislation, the Peace and Social Order Committee of Friends General Conference, and the Board on Christian Social Concerns of the Five Years Meeting, he said: "This treaty indicates beyond a doubt that the will to peace is growing. . . . The test ban treaty is only a little step, but it is an extremely important one. . . . At once it creates an atmosphere and light as of morning in which succeeding steps will more readily be seen. Let us hope that progress may be sure, safe, and swift."

Statements by the Philadelphia Yearly Meeting Peace Committee, the Five Years Meeting, and nine Yearly Meetings supporting the test ban Treaty were inserted in the hearing record.

Many Friends across the country have taken an active part in urging Senate approval of the Treaty, by writing their Senators or visiting them personally.

On Sunday, September 22, dignitaries of the United Nations and the churches joined in dedicating the new Church Center for the United Nations in New York City. The impressive modern building on the UN Plaza will house many of the international affairs offices of the National Council of Churches, its member communions, and related agencies.

A modern \$2,000,000 science building for the chemistry, mathematics, and physics departments of Haverford College will be dedicated on November 16. Already in use, the two-and-four-story "L" shaped building contains 66,900 square feet of floor space. In addition to laboratories, classrooms, and offices, it houses a lecture hall seating 250 and a library for 25,000 volumes.

The autumn, 1963, issue of *Religion in Life*, a quarterly, published by the Abingdon Press, Nashville, Tennessee, contains two articles by Friends. Douglas V. Steere writes on "A Chapter in Protestant-Catholic Encounter, 1918-62," and William Hubben writes on "Soloviev and the Vision of Unity."

Books written to build friendship among children of different cultures, nationalities, and races are listed in the newly published bibliography "Books for Friendship," prepared by the American Friends Service Committee in cooperation with the Anti-Defamation League of B'nai Brith. The publication lists nearly five hundred books for young people six through fifteen years of age. Copies may be purchased at fifty cents apiece, or forty cents each for ten or more copies, from the Children's Program, AFSC, 160 North 15th Street, Philadelphia 2, Pa.

Flushing (N. Y.) Meeting plans extensive improvements to its meeting house to aid in preservation of this historic building and also to make it more serviceable and more in keeping with Friends' traditional simplicity. Designs have been prepared by Moyer Wood, a member of Manhasset Meeting who is on the staff of a firm specializing in work on ecclesiastical structures. The alterations, to be carried forward under the guidance of the Building Committee, will also provide a reception room, conference room, and library, as well as improving entrances, hallways, and stairways.

Robert McCoy, a graduate of Earlham College, has been named director of admissions for Wilmington (O.) College. A native of New Vienna, O., Robert McCoy attended New Vienna High School and Westtown School, Swarthmore and Earlham Colleges. He also has studied at Wilmington College and Iowa State University. He was in Civilian Public Service until 1946, at which time he became a member of an American Friends Service Committee relief team, serving as Chief of Mission in Vienna, Austria.

Mercer Street Friends Center

Mercer Street Friends Center of Trenton, New Jersey, has been designated by the New Jersey Commissioner of Labor and Industry and the Trenton Superintendent of Schools as the metropolitan focus for Youth Employment Service, which it has been operating within its own neighborhood for some months. This activity is geared closely to counseling against school drop-outs. In September the Center began operating a day-care program for emotionally disturbed children, under the sponsorship of the Mercer County Child Guidance Center and financed with State funds. The Center has been granted

capital funds by the Trenton Day Nursery (which is no longer active in its own name) to build an addition to its historic building, in which a full-scale nursery school will be operated, we hope, early in 1964. This will be an enlargement of limited play-school programs carried on during the past year.

With funds granted by the State of New Jersey and the Zonta Club of Trenton, a Homemakers' Service is about to be established. This will provide trained women for homes that are disrupted or overburdened by illness. Mercer Street Friends Center has been asked to provide housing for a volunteer tutoring service conducted by Princeton and Rutgers students.

All of these activities, carried on under the expert Directorship of Mrs. Barbara Weintraub, in addition to the usual program of arts and crafts, music, swimming, teen-age clubs, educational trips, and the only shaded playground area within many city blocks, have given the Center the reputation of being one of the outstanding social agents in the area. Significant financial support for general operations has come from the Chace Committee of the Yearly Meeting, from the constituent Meetings of Burlington Quarter, and from many individuals. The Delaware Valley United Fund provides between a third and a half of the general operating budget, aside from the specially subsidized activities described above.

HAROLD H. PERRY

Peace Booth at Altamont Fair

A Peace Exhibit was held at the Tri-County Fair at Altamont, N. Y., August 12 through 17. Schenectady Friends Meeting and individuals in the Albany Meeting cooperated in this, the first sizable project of the Capital District Peace Council.

The Altamont Fair was open 10 a.m. to 10 p.m. for six days; at no time during the week were there less than two or three volunteers manning the booth—usually there were as many as six. Jack Sloan and Bert Fowler, who practically lived at the booth, were able to remain there all week coordinating activity, running errands, talking to reporters, making phone calls, and establishing diplomatic relations with the Fair management and the people in the surrounding booths. Their efforts were truly indispensable.

The booth itself featured beautiful photographs of children by Joe Alper and posters made available by SANE, UNICEF, and other organizations. The walls bore the question "Do Children Have a Future?" and the message "Resolve International Disputes Without Resorting Either to War or to Surrender." Literature for free distribution had been provided by various organizations. Approximately 20,000 pieces were distributed to some 5,000 people. Children were given miniature banners pinned to their lapels reading "I Want a Future—Peace." The children loved wearing these.

A special—and most timely—feature was a petition to our Senators, urging Senate ratification of the test ban treaty. The petition was signed by 1,345 visitors to the booth.

Publicity was good; newspapers were cooperative; and there was no report of heckling.

Some 150 persons signed cards at the booth requesting that their names be put on our mailing list. We are already starting to plan our exhibit at next year's Fair.

RUTH BISHOP

Letters to the Editor

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

In your issue of August 15 Richard Wood mentions Russia's refusal to pay its United Nations commitments because it disapproves of the United Nations Congo activities; and he draws a comparison with the refusal of some United States citizens to pay their Federal Income Taxes because they disapprove of some of the things the United States does with their money. In the same issue a letter from Wilmer Young deals with a conference of those who are uneasy about the latter problem. It seems to me that Richard Wood's point is well taken, and the comparison valid. Those who refuse to pay United States taxes are by implication denying the usefulness of our support of the United Nations, of paying our Congressmen, Senators, Federal judiciary, and administrative employees, maintaining our diplomatic and consular services, supporting the postal system, aid to roads, education, social security and a host of other services which benefit them as well as other citizens. Even those who try to compute and refuse to pay the proportion of Federal taxes devoted to military expenses are overlooking many and considerable civilian services of the military establishments such as the work of the Corps of Engineers and much of the research that aids civilians, including medical and health benefits. Some refuse to pay Federal taxes but pay equivalent amounts to social agencies of their own choosing. This may be laudable theoretically, but if widely practised or permitted would lead to endless confusion, imbalance, and injustice.

Let us stand up for our principles, but work through established democratic machinery to correct practices of which we disapprove and encourage new practices which we advocate in accordance with our testimonies.

Yardley, Pa.

HAROLD H. PERRY

I am flattered that Bertha Beck puts her champion, Paul, up against me, and cites I Corinthians 13, certainly a sublime and sublimated statement of love.

The point that the ascetic may possibly overlook is that the highest love he or she experiences is not unrelated to all the love experience that has been known. Paul himself speaks proudly of his spiritual maturity, such as it was, when he says that "when I became a man, I put away childish things," which means he turned from a diseased, hate-obsessed neurotic youth. I do not doubt that his conversion was remarkable. However, a slight knowledge of psychology, or a least open-eyed appraisal of the experience of men, seems to indicate that most men do see as through a glass darkly, and that love is often inadequate or confused because they "know in part."

Paul's rhetoric about love is superb and should be better known, but, like much rhetoric of noble proportions, runs to extremes. Knowledge and faith, I think, move in the wake of love, and are not to be had otherwise. People may grow in perfection, but that growth is often painful, and each person has to learn, in his own way, how to suffer for love's sake, how to

be involved in life for the sake of others. Can we bear all things? Not without acquiring inner strength. Can we believe all things? I hope not ignorantly. Can we hope all things? The basis of our hope is in our understanding of the good human nature God created. Can we endure all things? Our endurance is most tested by violent eruptions of spirit and experience, and Cain, our brother, has more than enough atomic power in his hands to annihilate everybody.

I have little idea of how much psychosomatic understanding Paul had, but I wonder if he may not have had some, as I let my eyes wander across the page to I Corinthians 12, verse 17 through 26 especially.

Incidentally, I ask no man to accept Paul uncritically. Paul is the man who, according to Alfred North Whitehead, "did more than anybody else to distort and subvert Christ's teachings." Whitehead is not alone in that opinion.

Honeybrook, Pa.

SAM BRADLEY

Stanley Shaw's letter (September 1) regarding Henry Beerits' "Speaking in Meeting," and the article itself, left me somewhat disturbed. Surely in an unprogrammed meeting we must expect to find the too-soon-spoken message of the enthusiast; the muddled, nearly incoherent speech of the beginner; the rambling, too-long lecture of the growing-old Friend. Although only a very few meetings stand out in my memory as being entirely God-centered and unified, to me they are worth a lifetime of contrived utterances, no matter how timely and tailored. When we enter an unprogrammed meeting for worship, are we not committed to a sincere effort to "center down," to find and participate in the life of the Spirit? Are not our efforts better spent building in the world of the Spirit than building a well-rounded pleasing meeting? Surely the latter approach allows too much room for false pride in speaking ability; too much opportunity for needless criticisms and hurt feelings. Surely many shy, earnest seekers would feel out of place in such a regulated meeting for worship. The well-regulated meeting should be the *outgrowth* of a true centering down, and if the smooth, outwardly pleasing aspect is never attained, we must not be too disturbed, but rejoice in our efforts to find a common spiritual growth.

Tucson, Arizona

BARBARA FRITTS

BIRTHS

BLAKE—On September 6, in Boston, Mass., a daughter, REBECCA SHAW BLAKE, to Michael Harlan and Susan Livingston Blake. The father, the grandparents, Weston H. and Anne P. Blake, and the great-grandmother, Anne Hillborn Philips, are all members of Wilmington (Del.) Meeting.

HURD—On September 8, in Hillsdale, N. J., a daughter, MARY LEEDS HURD, to Alfred B. and Eleanor Houghton Hurd. The mother and her parents, Willard F. and Sara N. H. Houghton, are members of Media (Pa.) Meeting.

MENDELSON—On August 27, JOANNA MOORE, third child of Everett and Mary Leeds Mendelson, granddaughter of Hadassah Moore Leeds Parrot. Mary Mendelson is a member of Cambridge (Mass.) Meeting.

MARRIAGES

HUTCHINS-JANSSEN—On July 6, under the care of Ann Arbor (Mich.) Meeting, MARY LOUISE JANSSEN, daughter of Herman and

May Janssen of Saginaw, Mich., and RICHARD GILBERT HUTCHINS, son of Mrs. Fred Clare Hutchins and the late Mr. Fred Clare Hutchins of Flint, Mich. The bride is a member of Ann Arbor Meeting.

LAMBORN-LEIGHTON—On July 6, in the Episcopal Church of the Trinity, Coatesville, Pa., ELIZABETH JACKSON LEIGHTON, daughter of William H. Leighton, and H. TAYLOR LAMBORN, son of Herbert S. and Edith T. P. Lamborn, all members of Little Britain Preparative Meeting, Penn Hill, Pa.

WILLIAMS-JACKSON—On September 7, in Washington (D.C.) Meeting House, KAREN AVERILL JACKSON, daughter of Elmore and Elizabeth Jackson of Washington, D. C., and DAVID LOUIS WILLIAMS of Lewiston, Maine. The bride and her parents are members of Washington (Florida Avenue) Meeting.

DEATHS

ATKINSON—On June 15, in Trenton, N. J., MARION H. ATKINSON, a member of Trenton Preparative Meeting. She was the daughter of the late Samuel and Elmira Aaronson Atkinson and the sister of Mrs. Maybury H. Ballinger of Burlington, N. J., Mrs. Benjamin Satterthwaite of Trenton, N. J., and Mrs. Harry B. Taylor of Allentown, N. J.

MILLS—On August 28, in Decatur, Ill., MARTHA ROBERTS MILLS, aged 85, wife of the late Albert Taylor Mills. She was a member of Illinois Yearly Meeting.

MOON—On May 11, at Mercer Hospital, Trenton, N. J., RIDGWAY F. MOON of Yardley, Pa., a member of Trenton Preparative Meeting. He is survived by a son, Ridgway Moon, of Red Bank, N. J., a daughter, Jane Moon Goodwin, of Yardley, Pa., and four grandchildren.

MOORE—On August 30, in Philadelphia, Pa., MARTHA W. MOORE, in her 84th year.

RAWSON—On April 6, in Frederick, Md., ARTHUR JOY RAWSON, aged 66, son of the late Edward Briggs and Marianna Smith Rawson. He is survived by his wife, Margaret Byrd Rawson; a brother, Philip N. Rawson of Fort Worth, Tex.; two sons, Edward Byrd Rawson of South Lincoln, Mass., and Kenneth Sidney Rawson of Swarthmore, Pa.; and four grandsons and a granddaughter. He was a member of Swarthmore Meeting.

WILLIS—On September 8, in Old Westbury, N. Y., PHEBE P. WILLIS, in her 95th year, aunt of Ethel A. Post and the late A. Raymond Albertson, great-aunt of Richard Post, A. Willis Post, John A. Albertson, and Robert F. Albertson. She was a lifelong member of Westbury Meeting.

Coming Events

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

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., 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.

5—World Friendship Fair at Gwynedd Meeting, Route 202 and Sumneytown Pike, Gwynedd, Pa., 12 noon to 5 p.m. Seymour Melman and Thomas Colgan, speakers. Round table discussions, entertainment for adults and children, displays, food.

5—Annual Autumn Fair, Buckingham Meeting, Route 202, Lahaska, 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.

12—Baltimore Yearly Meetings' annual picnic at Camp Catocin, near Thurmont, Md.

12—Open Meeting of Prison Committee of New York Yearly Meeting at Ridgewood Meeting House, 224 Highwood Avenue, Ridgewood, N. J., 2:30 p.m. Ruth Roe will lead discussion on Quaker Dialogues and group conversations among inmates of county jails as a means of rehabilitation. All concerned Friends are invited.

16—Area workshop for First-day School teachers of pre-school through sixth grade at Reading (Pa.) Meeting, 9:30 a.m. to 2:15 p.m., sponsored by the Religious Education Committee of Philadelphia Yearly Meeting. Baby sitting will be provided.

18—Twentieth anniversary dinner, Friends Committee on National Legislation, Sheraton Hotel, Philadelphia. (See newsnote.)

19—Area workshop for First-day School teachers of pre-school through sixth grade at West Chester (Pa.) Meeting, 9:30 a.m. to

2:15 p.m., sponsored by the Religious Education Committee of Philadelphia Yearly Meeting. Baby sitting will be provided.

19—Western Quarterly Meeting at West Grove (Pa.) Meeting. Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business meeting, 11 a.m. Lunch, 12:30 p.m. Report on the Peace Corps, under auspices of Hockessin Peace Committee, 1:30 p.m. Baby sitting and child care provided.

20—Centre Quarterly Meeting at West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m. Meeting for worship, 11 a.m. Lunch, served by host Meeting, will be followed by business and conference session. For information about hospitality, write to Mrs. Olive Doughman, Box 23, Grampian, Pa.

20—Southern Half-Yearly Meeting at Camden Meeting House, west of Route 13, Camden, Del., 11 a.m.

26—Conference for junior and senior high school teachers, 1515 Cherry Street, Philadelphia, 9:45 a.m. to 3:30 p.m. (See newsnote.)

26—Chester Quarterly Meeting at Media (Pa.) Meeting House, 3 p.m.

MEETING ADVERTISEMENTS

Arizona

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

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

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

California

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

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.; First-day school at 11:00 a.m. 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.

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

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

Delaware

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: 585-8069.

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

Georgia

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

Hawaii

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

Illinois

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday at 7:30 p.m. BU 8-3066 or 324-1775.

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

Indiana

EVANSVILLE—Meeting, Sundays, YMCA, 11

a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

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

Iowa

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

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Neighborhood House, 25th Street at Duncan Street. Phone TW 5-7110.

Louisiana

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

Maine

CAMDEN—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

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: MERCURY 6-2044.

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

Michigan

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

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

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

Minnesota

MINNEAPOLIS — 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, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek Meeting with school, 10:15 a.m. Fifth-day.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, 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.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day schools, monthly meetings, suppers, etc.

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

SCARSDALE—Worship, Sundays, 10:30 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, Claude Shetts, Y.M.C.A., Phone: 942-3755.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vall 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.

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

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

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

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

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

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

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.

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

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

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

Texas

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, 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; J Jackson 8-6413.

Virginia

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

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-7006.

West Virginia

CHARLESTON—Sunday worship, Y.W.C.A., 10 a.m., discussion 11 a.m. Clerk, Ervin Kampe, St. Albans, phone 727-0253.

FOR RENT

ROOM AND SHARED KITCHEN for business woman. Helen Stratton Pettengill, 207 South Avenue, Media, Pa.

FOR WINTER, country cottage near Tampa, Florida, furnished for two persons. Write Box L-287, Friends Journal.

WANTED

HELPER TO LIVE IN MINISTER'S HOME near Stamford, Connecticut. Wife needs day care. Write Box K-286, Friends Journal.

LOS ANGELES FRIENDS seek concerned Friend (or couple) to share Meeting home in return for care of house and help with Meeting activities. Write Meeting, 4167 South Normandie Ave., Los Angeles 37.

STENOGRAPHER, SECRETARY, FOR PHILADELPHIA YEARLY MEETING OFFICE, including mimeographing and general office work. Available November 1st. Apply William Eves, 3rd, 1515 Cherry Street, Philadelphia 2, Pa., LO 8-4111.

BY A WIDOWER, AN ELDERLY COUPLE to act as housekeeper and cook, yard man and driver, etc. Must be able and willing to live in the south during the winter and north (Illinois) in the summer. In reply please give complete information for husband and wife relative age, education, nationality, past occupation, religion, desired salary and give three references. Write Box G-288, Friends Journal.

AVAILABLE

RE-UPHOLSTERY, SLIPCOVERS, 40 years experience, reasonable. Serving Philadelphia and suburbs within 25 miles. SEREMBA—LUDlow 6-7592. Member Swarthmore Meeting.

INVEST IN GROWING MEETINGS

You can invest in the building of meeting houses by purchasing mortgage pool notes of FRIENDS MEETING HOUSE FUND, INC. Interest: 4% payable semiannually. For prospectus and specimen note, write: FRIENDS GENERAL CONFERENCE, 1520 Race Street, Philadelphia, Pa., 19102

Counseling Service

of the

Family Relations Committee

— For appointments —

With Lovett Dewees, M.D., 307 N. Princeton Ave., Swarthmore, Pa., call KI 4-3877.

With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

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

If no answer call TU 6-3561 after 5 p.m.

Abington Friends School

FOUNDED 1697

Jenkintown, Pennsylvania

Offering—

Preparation for college with a concern for the fullest development of the individual—emphasis on academic excellence, personal integrity, and the social values that characterize the Religious Society of Friends—

A DAY SCHOOL FOR
BOYS THROUGH FIRST GRADE
FOR GIRLS FROM NURSERY
THROUGH HIGH SCHOOL

HOWARD W. BARTRAM, Headmaster

**BUYING A HOUSE
ON LONG ISLAND, N. Y.?***Many Quality Listings*

(See our Photo Files)

WILBUR L. LEW*Licensed Real Estate Broker*

516 IV 3-4423

1082 GRAND AVE., NO. BALDWIN, N. Y.

PLEASE NOTIFY US THREE WEEKS IN
ADVANCE OF ANY CHANGE OF ADDRESS

**FYFE & BOYD
FUNERAL HOME**

* James E. Fyfe • Irvin B. Boyd

Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

* Member Germantown Meeting

**FRIENDS JOURNAL
ADVERTISING RATES**

DISPLAY ADVERTISING—\$2.80 per column inch or 20¢ per agate line (1 inch minimum) with the following frequency discounts: 10% for 6-11 insertions within one year; 15% for 12-24 insertions within one year. For prices on larger size advertisements write FRIENDS JOURNAL for an advertising rate card.

CLASSIFIED ADVERTISING—10¢ per word with the following discounts: 10% for 6-11 insertions; 15% for 12-24 insertions within one year. Minimum 12 words. A box number can be supplied and counts as three words. No agency commission or cash discounts.

MEETING NOTICES—26¢ per line with no discount for repeated insertions.

DEADLINE—The 1st and 15th of each month preceding date of issue.

ANTIQUES

I am always interested in buying (or selling) 18th century furniture and furnishings

HERBERT M. LOWRY

768 Germantown Pike

Lafayette Hill, Pa.

Member of Central Phila. Monthly Meeting

**WILL YOUR CHILD
READ THE BIBLE
OR LEARN TO PRAY?**

If he does, chances are it will have to be at home or church. The Supreme Court has ruled out required Bible reading and the recitation of the Lord's Prayer in the public schools.

Through daily devotions, parents of America can teach their children to read the Bible and to pray. Bible reading and prayer are basic to a Christian culture and provide the corner-stone of our American way of life.

The Upper Room offers a ready aid to devotions in the home. For each day of the year it provides a Scripture verse and selected Scripture reading, a short meditation, a brief prayer and a thought for the day.

The November-December number of The Upper Room includes devotions written especially for the holiday season. Orders should be placed now.

10 or more copies to one address, 7¢ per copy. Individual yearly subscriptions, \$1.00; three years, \$2.00. Order from

The Upper Room

The world's most widely used devotional guide
41 Editions—35 Languages
1908 Grand Ave. Nashville, Tenn. 37203

A Complete, Modern Plant for the Production of

Fine Printing

THE LEGAL INTELLIGENCER
10 SOUTH 37th STREET, PHILADELPHIA 4, PA.

Telephone EVergreen 6-1535

**New insight
into spiritual
growth**

Dimensions of Prayer

**By DOUGLAS V.
STEERE**

This refreshing devotional handbook creates a stillness of the spirit—a moment in time of deep absorption with God and with the only true means of drawing near to Him.

With perceptive focus on the everyday concerns of modern man, Dr. Steere considers four major aspects of communication with God: the physical act of praying, the effects of prayer on ourselves, what we can achieve through prayer, and what happens when we pray for something specific.

DIMENSIONS OF PRAYER includes notes on supplementary devotional materials and a list of related literature for nurture of the spiritual life.

• \$2.50 at your bookseller •



HARPER & ROW
Publishers • New York

Elnwood Convalescent Home
Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.
Telephone KINGSwood 3-2072

Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

**ASK OUR OPINION
OF YOUR SECURITIES**

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.
LOcust 4-3500

CHARLES J. ERICKSON
Registered Representative

FRIENDS CALENDAR

FIRST MONTH 1964						
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

ANNUAL CALENDAR

TRACT ASSOCIATION OF FRIENDS
1515 CHERRY ST., PHILADELPHIA 2, PA.

A Friendly Calendar

Simple and Inspirational

35¢ each

25¢ each in lots of 25 or more

(Plus shipping costs and handling)

PENDLE HILL

Three reasons why Friends come to Pendle Hill:

1. Spiritual renewal and finding new direction.
2. Serious study and discussion of Quakerism.
3. Preparation for participation in Friends meeting or service.

**Perhaps you may have another reason
for coming to Pendle Hill.**

Fall, Winter and Spring Terms

Some room for shorter visits

Write now to:

DAN WILSON, PENDLE HILL, WALLINGFORD, PA.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends,
our school continues to emphasize
integrity, freedom, simplicity in education
through concern for the individual student.

MERRILL E. BUSH, Headmaster

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

JOHN H. COLBAUGH, Headmaster

3825 WISCONSIN AVENUE, N.W.
WASHINGTON 16, D. C.

FRIENDS JOURNAL is on sale at the John Wanamaker store
and at Friends Book Store, 304 Arch Street, Philadelphia, Pa.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

ALEXANDER TUNSTALL MACNUTT
Headmaster

Box B, Locust Valley, Long Island, N. Y.

HORIZON'S EDGE

COUNTRY-HOME SCHOOL

A family school for boys and girls, grades 1-8. Young children need wholesome family life. Horizon's Edge, a home-centered school, helps each child find and become himself, develop basic values and responsibility. Sound academic foundation moves at individual's speed.

HORIZON'S EDGE SCHOOL • WILLIAM AND MILDRED MEEH
CANTERBURY, N. H.

Oakwood School, "where everybody is somebody," is a coeducational intercultural, college preparatory school. Enrollment of 210 and a staff of dedicated teachers work together to develop the fullest potential of every student. All students housed in new fireproof dormitories. Applications now being received for the year '64-'65.

OAKWOOD

Quaker Boarding

GRADES 9 TO 12 INCLUSIVE



SCHOOL

Coeducational

POUGHKEEPSIE, NEW YORK

For further information write THOMAS E. PURDY, Headmaster

Miracles that Surround Us

by

ELIZABETH W. ELLIS

and

RUTH S. FLACCUS

Fifth and Sixth Grades

\$1.00

In this course, we attempt to bring the scientific world into its place of direct contact with the life of the spirit. Building on the knowledge that children have of science, the teacher can bring them to the realization that "the force and power and love that is God fills our whole beings." Ample information is available for those without scientific background.

Order from:

Religious
Education
Committee



Friends
General
Conference

1520 Race Street, Phila. 2, Pa.

Please send me _____ copies of MIRACLES
THAT SURROUND US @ \$1.00 per copy.

Name _____

Address _____

City _____ State _____

N. TALBOT
BAYVILLE AVE. & MONROE
ST.
BAYVILLE, L.I., N.Y.

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

The Wilderness Community of Lake Nineveh

The Wilderness Corporation announces acquisition of nearly the whole remaining shore-line of Lake Nineveh in Mt. Holly, Vt. The lake is over a half-mile across. Good sailing, fine canoeing and boating.

This land, except for approximately 30 one-acre plots back of a 200-foot strip of "common land," not to be built on, will remain forever wild, so that eventually from the lake no building will be seen and NO MOTOR BOATS!

Half of these one-acre plots, non-divisible, have been sold to Friends and like-minded people, parents of campers at the Farm and Wilderness Camps. The remaining 15 for immediate sale. Several lake-view cottages, built previous to these purchases, for rent or possible sale with privileges of the Wilderness Community. We invite correspondence and/or a visit this fall.

KENNETH B. WEBB
for the Wilderness Corporation
PLYMOUTH UNION, VERMONT

The Penington

215 EAST 15TH ST.
NEW YORK 3, N. Y.

A Quaker Residence in the heart of the City providing rooms and meals in a homelike atmosphere. Friends and friends of Friends are welcomed as permanent Guests and we have limited transient accommodations.

Write MISS SENTA DeWANGER, Manager, or phone ORegon 3-7080

SWARTHMORE COUNSELORS

405 Haverford Place—Swarthmore, Pennsylvania

Educational Counseling

Career Guidance—Job Campaigns

KI 4-4343

EUGENE BURROUGHS, Director

—Formerly with Tomlinson Counselors—

ARE YOU A SUBSCRIBER OR ONLY A READER?



Phone
MA 6-2900

Each Account Federally Insured
Legal for Trust and Pension Funds
Convenient for Mail Deposits

LANSDOWNE FEDERAL
★ SAVINGS AND LOAN ASSOCIATION

FRED A. WERNER, President

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$10,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138



Marple Store Antique Shop

STUART AND MABEL BREMILLER

816 WEST SPRINGFIELD ROAD

SPRINGFIELD, DELAWARE COUNTY, PA.

Area Code 215

Kingswood 3-3809

Opposite
Springfield
Friends
Meeting

Open daily
10:30 to 5:30
except First Day

We BUY as
well as SELL:

- FURNITURE
- CHINA
- GLASS
- PRINTS, etc.