

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 9

OCTOBER 15, 1963

NUMBER 20

*ANY form of segregation based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the church of Christ. Whenever and wherever any of us Christians deny this by action or inaction, we betray Christ and the fellowship which bears his name.*

*—from a statement of the World Council of Churches, 1954*

## The Retiring Editor

. . . . . *by Mildred Binns Young*

## Spontaneity in Meeting

. . . . . *by Robert O. Blood, Jr.*

## The Laborers in the Vineyard

. . . . . *by Philip H. Miller*

## Spiritual Staleness

. . . . . *by Bliss Forbush*

THIRTY CENTS  
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*Quaker Witness on Capitol Hill*

## 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.

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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.

## Quaker Witness on Capitol Hill

IN ITS almost twenty years of activity, the Friends Committee on National Legislation has earned a confidence among Congressmen which recently was demonstrated in a statement from Representative Edith Green of Oregon. Commenting about the FCNL *Washington Newsletter*, Representative Green said: "I know that the material presented is fair and accurate."

According to E. Raymond Wilson, the very active "retired" secretary of the FCNL, Friends are given opportunity to present witnesses on Quaker concerns as many as 20 times a year before Congressional Committees. These are some recent FCNL witnesses:

Herbert C. Bergstrom, executive secretary of North Branch YMCA of Philadelphia, appearing before a House Subcommittee on General Education on behalf of the proposed Youth Conservation Corps;

Charles J. Darlington of Woodstown, N. J., former clerk of Philadelphia Yearly Meeting, appearing before the Senate Committee on Armed Services in opposition to extension of the draft;

Ben Seaver of San Francisco, appearing before the Senate Foreign Relations Committee in support of a permanent authorization for the Arms Control and Disarmament Agency;

Lawrence S. Apsey of New York City, appearing before the Defense Subcommittee of the House Appropriations Committee, challenging the 1964 Military Budget;

William D. Lotspeich of Rochester, N. Y., appearing before the House Foreign Affairs Committee to support foreign economic aid and technical assistance. (Each witness specified that he was speaking only for FCNL and that no single spokesman can speak officially for the Religious Society of Friends.)

The Lotspeich witness came as a climax to prolonged effort on the part of the FCNL toward persuading key Congressmen that economic and technical aid should be supported and distributed more and more through international institutions.

Coupled with this expression of Quaker opinion has been the further suggestion that military aid to foreign countries eventually should be eliminated.

William Lotspeich's testimony before the House Foreign Affairs Committee took place on June 7, 1963. William Lotspeich is a physician and teacher, chairman of the Department of Physiology of the University of Rochester School of Medicine and Dentistry, and a member of the Rochester Meeting. He centered his testimony on the need for more U.S. technical assistance to help developing peoples acquire the education and skills to use their own resources. He commented on the needs and abilities of countries such as Nigeria, where he recently spent four months as visiting professor of physiology. He spoke of the thrill he felt at helping teach the entering class at the second Medical School to be established in the nation of 40,000,000 people. He described the way in which his teaching was part of an ongoing informal arrangement under which the University of Rochester is helping the University of Lagos staff its new medical school.

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 15, 1963

VOL. 9 — No. 20

## Editorial Comments

### *Quaker at Liturgical Week*

IN those areas of religious opinion or practice where prejudice obviously exists, it is especially edifying to have first-hand experience. When, therefore, an invitation came from the Liturgical Conference of the Catholic Church in North America to attend any or all of the sessions of National Liturgical Week, it was eagerly accepted. This opening of the sessions to non-Catholics was one of the results of the Second Vatican Council.

Friends will understand at once if it is described as a Cape May Conference held at Convention Hall in Philadelphia. But with differences. Imagine first an audience of nine thousand dressed principally in black. There are no children except a few teen-agers doing various kinds of duty as attendants, and a mere sprinkling of laity. Even the visiting Protestant clergy are wearing their collars in reverse. Especially fascinating to the Quaker is the variety of habits of the religious, for since the theme of the Week is how to keep the Miracle of the Mass central in all education, the women of the many teaching Orders are abundantly represented. There is white on black, black on maroon, maroon on white, black on grey, all white; there are even what look for all the world like Quaker bonnets.

We move without pause from the confused noise of assemblage to the organized sounds of music and of formal prayer. The Quaker yearns for his moment of silence. The first speaker is introduced. He talks brilliantly, eloquently, about the Miracle of the Mass, of the inevitability of sin and the universality of Grace, through the instrumentality of the Mass. This is God's miracle and is beyond human understanding. The first speaker is followed by a second, who traces the foreshadowings of the Mass in Judaism, the sacredness of blood because it is the vehicle of life, the flowing of the blood of sacrificial animals upon the Temple altar, the splashing of blood upon lintels at the Passover. He asserts that God planned the Mass from the beginning of time and that Jewish history is a narrative of its coming.

There is a short question period. Questions must be written upon cards which ushers will provide and may be addressed to either speaker. From nine thousand listeners, a scant half-dozen are gathered. One questioner

asks, if the Church has had the Truth from its foundation, why all this emphasis upon renewal and reform? One facet of the answer is the strong movement within the Church to make the Mass more meaningful to laity through a vernacular liturgy. But the efforts of individual priests are often met with resistance because some worshipers feel a Mass said in English will not bring them as much Grace as one sung in Latin. It is not Truth that has changed but its presentation.

After lunch there is a visit to the exhibits on the floor below. It parallels the Book Store exhibit at Cape May, but the room is so huge and the exhibits so various that the room is almost like a bazaar. There are clergy being measured for new clericals, manufacturers of images and crucifixes, organ makers, church architects and builders, makers of chalices and other altar furniture, even a nurseryman who would teach religion through symbolic planting. The bookmen are the most numerous, for this is a national conference, at which probably every important publisher of texts for parochial schools is represented.

### *In the Afternoon*

The afternoon session is a two-hour exegesis of the Mass. We are told that we do not come to it on Sunday of our own volition, but have been gathered by the Divine Will. There is a visual demonstration of how in spite of personal differences each can make his special gift contribute to the act of worship. For participation in worship we are promised both blessings now and Grace in the life to come. A young man has come forward whose assumed naïveté permits the speaker to repeat and emphasize his points.

It is prejudice to assume that a differing theology, or color of skin, or political affiliation can have nothing good about it. The degree of commitment implied in the vows of poverty, chastity, and obedience, for instance, leaves one humble with admiration. And these spiritual accomplishments are only a few among many. Nevertheless, it is not prejudice to have a preference.

Outside, the weather is warm, but inside the temperature has been regulated. To the Quaker, this air-conditioning seems symbolic of all. He longs for the fresh air, even for the collapsed tent, of Cape May. C. F. W.

## The Retiring Editor

By MILDRED BINNS YOUNG

TO chronicle the life of our just-retired Editor would call for more JOURNAL columns than he would countenance our using. Fortunately, he made a start himself in his whimsical and moving autobiographical sketch, *Exiled Pilgrim* (Macmillan, 1943). There we may follow him through his Rhinelander childhood learning to know the Bible by reading it upside down at his grandmother's knee; through his youth as a student and as a soldier in the Kaiser's army; and through his post-war search for the meaning of his life. We see him becoming a pacifist and discovering the small group of German Friends by way of the child-feeding program of English and American Friends.

At one of the first meetings for worship that he attended, he heard Alfred Lowry speak briefly of the necessity to believe in God. William Hubben writes that "... as if by an invisible hand, the hundred parts of life's puzzle were moved together into a significant whole." Joining the Society of Friends, he soon became the editor of the monthly publication *Der Quäker*.

While clouds were gathering over the German Republic in the early 30's, Wilhelm Hubben was principal of a large public school in Magdeburg, and came increasingly under suspicion. He was now married and had two sons. After the elections of January, 1933, the teachers on his staff quietly moved over from their democratic position to the side of the Nazis. They explained to him how necessary it was for them to give the Hitler salute. "Why don't you?" they asked him. But he writes: "I never did." It is the most ringing sentence in the book, a three-word declaration of spiritual independence.

At Easter, he was dropped from the school system. "I had been made a man of leisure at too early an age," he says. "One cannot retire at thirty-seven and become an idle onlooker. Yet every avenue to active life was closed."

He made a visit to English Friends, attended London Yearly Meeting, and returned home in safety. But dur-

ing the summer, he quietly made arrangements to leave Germany, and early in September he arrived in America with his family.

One episode that is not mentioned in *Exiled Pilgrim* is Wilhelm Hubben's first visit to America. This sojourn had covered the first half of 1931. He came alone then and taught German at Westtown School. He showed us snapshots of his young wife and two blond, curly-headed boys, and when we saw him off at North Philadelphia Station, we could but wonder what lay ahead for him and them, though we little realized in June, 1931, what Nazism was to mean to Germany, and to the world. It was good to welcome him back two years later, still full of buoyancy and humor; and the snapshots, now come to life, were holding him by the hands.

They spent that academic year at Pendle Hill, and in autumn 1934 they moved to George School where they were to remain for more than twenty years. For the first year, Wilhelm Hubben was a teacher of German, and after that he was the Director of Religious Interests.

His second connection with a Quaker periodical (this time in the English language) began in September, 1943. On the retirement of

Sue C. Yerkes, he became Editor of the *Friends Intelligencer*, though he continued to work part-time at George School. His assistant in this editorship was at first Frances Williams Browin, who had been expected to follow him immediately as Editor of the JOURNAL. When, in 1955, the *Intelligencer* and the *Friend* merged in the FRIENDS JOURNAL, William Hubben became the JOURNAL's first Editor and Manager. A year later, he resigned from the George School faculty to give full time—and more—to the JOURNAL.

For several years before that, the Hubbens' home had been in Newtown, Pennsylvania. Both sons were now grown, educated, and settled in homes of their own. At Thanksgiving in 1957, Maria Hubben died suddenly. The Newtown home was then given up. After William Hubben's marriage to Trudy Baum, they lived first in the city to be near their jobs, and later moved to their present house and garden in Germantown. Here they



Mildred Binns Young, who, with her husband, Wilmer Young, is in residence at Pendle Hill, Wallingford, Pa., is a member of the FRIENDS JOURNAL's Board of Managers. Photo by Margery Smith.



have room to enjoy visits from the six Hubben grandchildren.

To us on the JOURNAL Board, it is no surprise that William Hubben is retiring from the editorship. He has been warning us for years. He says he was born in 1895; and we see that it is only right that he should now have time for his own writing and whatever else he chooses to do. It seems he chooses to teach part of the time. "I enjoy teaching," he says, and has agreed with William Penn Charter School to give two courses during the present school year. He has also agreed to be a Contributing Editor to the JOURNAL.

All along he has found time for some writing outside his editorial work. Besides *Exiled Pilgrim*, he has published *Four Prophets of Our Destiny* (Macmillan, 1952), which comprises perspicacious studies of Kierkegaard, Dostoevski, Nietzsche, and Franz Kafka. Before coming to America, he had published a historical work, *Der Quäker in der Deutschen Vergangenheit* (Quäker-Verlag, Leipzig, 1929). He has also written several pieces of Quaker literature for the use of Friends General Conference, including the popular and useful pamphlet, *Who Are the Friends?* He has lectured widely and has led many classes and round tables for Meetings and for the General Conference.

As befits an editor, he has pursued many collateral interests: philosophy, history, modern literature in several languages, theology, and the ecumenical movement. Last year he succeeded the late Richard K. Ullmann at the Vatican Council as delegated observer for the Friends World Committee for Consultation.

We know no better way to characterize William Hubben's editorship of the *Intelligencer* and the JOURNAL, and his life as a Friend, a teacher, and a journalist, than to quote a paragraph of his own from the JOURNAL's first number:

A religious publication must be the last to surrender to the pessimism that the spoken and written word is losing power in the face of an insistently indifferent or even hostile reality. It must articulate the living faith of its leaders and supporters, as it may also have to register some shortcomings in Christian society. The ministry of the word must remain conscious of the supreme fact that essential Christianity exists first and foremost in the lives of men; that it must restore the "present tense" to the indwelling glory and fulness of our faith; and that Christian brotherhood must be practiced in fields considerably more daring than our traditional ventures have been. Our growing ecumenical orientation and the tightening of the fabric of Christian life evident, for example, in the Laymen's Movement, may well signal a greater

readiness for such broader tasks. The written and spoken word must remain a servant to this spirit, nourishing, encouraging, and perhaps also guarding it. But a Christian life must be our first concern. "You are my friends if you do what I command you."

## Spontaneity in Meeting

By ROBERT O. BLOOD, JR.

IN the July 1 issue of the JOURNAL, Errol Elliott, pastor of the Indianapolis Friends Church, discussed "Silent or Programmed Meetings?" and came to what seems to be the popular viewpoint of pastoral Friends that "there is no ultimate to be found in forms, but there can be growth as we turn from undue interest in form and pattern to find the spiritual reality . . ."

I quite agree that there is a "necessity of diversities in the context of history, geography, and outward circumstances," and that the Society of Friends is likely to go on indefinitely composed of a bewildering array of forms of worship. Nor do I have any objection to ecumenical fellowship among adherents of these various forms. But it is one thing to accept the fact of diversity and quite another to imply that the method of worship does not matter. Without attempting to pass judgment on programmed Quakerism, I still must say for myself that the genius of Quakerism lies in the unprogrammed meeting for worship. To me, the open meeting in which responsibility for ministry is laid equally upon all is a logical and inevitable consequence of the belief in "that of God in every man." In other words, if we hold central the principle of the Inner Light (which I take to mean the ability of God to communicate directly with every man), then it follows that we must leave wide open the channels of communication, so that God may speak to the group through any and all of the human instruments at his disposal on a Sunday morning. The spontaneous meeting for worship is not only an intrinsic feature of Quakerism, but also a unique feature, and was one of the crucial attractions for me in leaving the Congregational Church to join the Society of Friends. If my choice had been between Congregationalism and programmed Quakerism, I might as well have stayed at home!

If we take seriously the notion that a Friends' meeting should be genuinely spontaneous and completely open to the leading of the Holy Spirit, then questions arise about Henry Beerits' suggestions "On Speaking in Meetings" (June 15). Granted that many "good" meetings for worship may fall into the mathematical pattern he describes (fifteen minutes of silence followed by seven three-minute messages interspersed with three-minute

Robert O. Blood, Jr., associate professor of sociology at the University of Michigan, is a member of Ann Arbor Meeting.

silences plus a five-minute concluding silence), there is great danger that his suggestions will be taken as a rule to be followed. If they were, our meetings would still be unprogrammed in content but not in form. Then we would be just as ritualized in form as any carefully timed liturgical service.

If I were to try to design a "method of group meditation," I suppose it might take such a mathematical form. However, the unprogrammed meeting is not an exercise in seeing what we can contrive to manufacture groupily. Rather it is a laying open of our hearts to the spirit of God. Who are we then to say how that spirit shall be "cabined and confined"? George Fox's long-winded (and deeply moving) sermons would have been terribly out of place by Beerits' standards.

If we were truly sensitive to the Spirit, would our meetings not be even *more* varied than they are now? Would we not more often find the early moments of meeting broken by someone who comes to meeting brimming over? Surely Friends (of all people!) believe that

God is not to be found only in the meeting house, so that one must search there for fifteen minutes to find Him!

Shouldn't we also expect a tremendous range of variation in the length of particular messages and also in the length of particular meetings? Somewhere in Quaker history a certain branch of the Society introduced ticking clocks on the wall—I can easily imagine G.F. throwing a brick at one of them! Today it is remarkable how many meetings adjourn promptly at 12:00 and how restive people become if one accidentally strays beyond the customary time.

Away with customs! We need a customary time to begin our meetings, to be sure. But let us take seriously the notion that everything that happens once we assemble is genuinely spontaneous, really free, truly open to the movings of the spirit on the face of the waters. Who knows where it will lead us? God forbid that we should attempt to lay out His course in advance! To do so is both an affront to Him and a betrayal of the genius of the meeting for worship.

## *The Laborers in the Vineyard*

By PHILIP H. MILLER

**T**HIS PARABLE, as told in the twentieth chapter of Matthew, is difficult to understand. Yet we can be sure that Jesus did not teach nonsense, so an effort must be made to reach a satisfactory interpretation.

Perhaps the first problem lies in the conclusion. "Many are called, but few chosen" is an accurate analysis of many everyday situations. Has your son applied to a college, met all the requirements, and still been denied entrance? Have you had twenty applicants for one job opening? This principle may be valid even in the realm of religion, although Friends will beware of interpreting it as referring to an elite who are closer to God than the rest of us are. But whatever meaning the famous conclusion may have, it does not belong to this parable. Our householder calls many, and chooses all who answer, and needs still more. His demand far exceeds the supply, so that the situation in the parable is quite unlike the situation in which the conclusion would apply.

Next we come to the main problem, as seen by the laborers themselves. The master is being manifestly unfair, and one of the workers speaks up. "Why should these late-comers receive a wage that is twelve times the

rate you are paying us?" The householder answers, "You signed a contract for a dollar a day. If I feel like paying someone else a dollar an hour, that's none of your business."

As always, the characters in Jesus' stories are drawn true to life, and it is not hard for us to visualize the kind of person who would answer like that. What is hard is to see God acting like that. The laborers mumbled against the unfairness of the householder, but that was as nothing compared to the outcry that would be raised against such action on God's part. It is not that we demand justice of Him—don't we all hope that He will treat us with mercy? But we insist that His mercy should be extended to all, fairly. We could not worship a whimsical God who plays favorites.

Thus it seems to me that we must discard the answer given in the story. Doing so is dangerous, of course; but ultimately I have greater faith in God's fairness than in Matthew's accuracy. Then what have we left? A story in which some laborers work long hours, some short, but all are paid equally. What can this mean?

### *The Interpretation*

Perhaps we could understand the story better if we knew why some of the men were not in the market place bright and early in the morning. The master assumed that they were lazy and idle, but this may not have been the case. I have heard successful people voice the opinion

Philip H. Miller teaches Latin at Friends Academy, North Dartmouth, Mass., a country day school founded by, but no longer under the care of, Friends. A graduate of Oberlin College, he attended Scattergood and Westtown Schools, and is a member of Ministry and Counsel of New England Yearly Meeting and pastor of Allen's Neck Meeting, South Dartmouth, Mass.

that "everyone on relief is a shirker"; but the situation is more complicated than that.

The laborers answered the householder's charge by saying simply, "We are here because no one has hired us." Instead of ascribing sloth to all of them, can we imagine their individual circumstances? Perhaps some were not in the market place at the first hour because they were out tramping the streets looking for work. Perhaps some lived far out in the countryside, and it required a long walk to get to town. Perhaps some had to finish up chores at home before setting out to seek other employment. Perhaps some were detained by illness in the family, with all its extra cares. Perhaps some had gone to a different market place first in their quest for a job. Perhaps some had gone directly to the vineyard, but had been scared away by an unapproachable overseer. Perhaps some had feared to go to town in their unsightly rags, but as the day wore on had been driven by their children's hunger to swallow their pride and go look for work. Perhaps some had heard that the householder was a hard man, and only after considerable indecision were able to approach him. Perhaps some would not leave their homes until after an hour of prayer and scripture study.

#### *Modern Applications*

None of these details is given in the parable. Yet if we have talked with today's unemployed, or if we know anything of human nature, we must realize that no two men are ever in quite the same circumstances. The laborers surely had varied reasons for arriving late in the market place.

We must also try to read this story without pitying those who labored for the full twelve hours. Especially in this industrial age, we may need to be reminded that honest creative labor is wholesome, and not an unfortunate curse.

One question remains. Why did the master pay all equally? Could it be because he was a man of great insight? Did he realize that the laborers, for all their varied backgrounds, were united in their need? Did he think to himself, "This man worked twelve hours for me; he deserves a living wage. This man cared for his sick parents half the morning, and then worked nine hours for me; he needs a living wage. This man tramped the streets for six hours, knowing the anguish of going home empty-handed, and then worked six hours for me; he needs a living wage. This man feared to show himself in the market place, yet upon being hired he worked willingly and well; he needs a living wage."

Is this the real meaning of the parable? We cannot know. But we do know that God looks at us with our widely differing personalities and contributions and gives each of us all that is necessary.

## Spiritual Staleness

By BLISS FORBUSH

THE dread of every athletic coach is to have his team suddenly go stale. For no apparent reason a well drilled, aggressive, on-its-toes group of players becomes slow, sluggish, inept, without any spark. However, staleness is not confined to lacrosse or football fields. All of us have experienced a startling change of mood when the world becomes drab and gray, when we move slowly and think slowly, when we are out of sorts, tired, and irritable. We have gone stale.

We do not always recognize what has happened to us. We drag on, unhappy ourselves, making those around us unhappy. We fail to recognize that when we are harassed by details ordinarily taken in stride, when the radiance has left the morning sky and we fail to see the beauty of the earth, when we have lost our sense of proportion and see only our disappointed hopes, we probably have gone stale. No doubt many a person in Capernaum did not go to hear a young carpenter because of a touch of rheumatism, a floor to sweep, a rug to weave, or a baby to tend, and felt unhappy and frustrated.

When team members are listless and half-hearted in practice most coaches call a halt to further exercise. The athletes are advised to take a break—to stop the routine and seek some new form of diversion.

We may well follow the same course when we become spiritually stale. Some fortunate few can take a flying trip to Europe, Bermuda, or Florida; but such a complete change is not possible for most people. I knew a professional man who now and then would drop his work, go to New York for three shows, and come back refreshed. A teacher had the habit every so often of loading a carton of books into the back of her car and driving into the country for an all-day reading treat, or spending a weekend at a motel to sleep, read, and rest. A lecturer once in a while would hole up in his bedroom and read books entirely outside his own field, refusing to answer either the telephone or the doorbell.

It may seem strange to suggest to individuals who already feel overworked that they take on a new task or responsibility, but perhaps that is what they need. A new interest, in which one can lose oneself, gives a person something new to talk about, something new to think about, and often takes one into a new circle of friends. Lord Ashley, an early English reformer, ex-

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Bliss Forbush, clerk of Baltimore Yearly Meeting, Stony Run, and headmaster emeritus of Baltimore Friends School, retired recently as a member of FRIENDS JOURNAL's Board of Managers. He is the author of *Elias Hicks, Quaker Liberal* and of numerous articles for this and other Friends publications.



hausted by his efforts to support a lodging house, a refuge for thieves, and a school for beggars, threw himself into the fight to pass a vagrancy bill through the Houses of Parliament. Perhaps Rufus Jones found real relaxation from his heavy load of teaching, writing, and lecturing by attending committee meetings of the American Friends Service Committee. There was a merchant prince in Portland, Maine, who interested himself in loaning money to young men desirous of a college education, writing to them concerning their progress and sharing their difficulties and hopes. St. Paul carried a terrific program, but the 16th chapter of Romans, in which he speaks of his "fellow workers," "beloved Epaenetus," "Junius, my kinsman," "Andronicus, my fellow prisoner," "the beloved Persis," "Rufus, eminent in the Lord," and "all the saints," may hold the secret of why the Apostle never went stale.

West-bound trains reaching the slopes of the Allegheny Mountains pause long enough to hitch on an extra engine. This gives them the necessary power to go up the steep incline and over the top. Perhaps there are many ways to find the extra power to lead us out of the doldrums—there is none more effective than a new vision of the Eternal.

## Friends and Funerals

By WILLARD HEISS

**F**RRIENDS' attitude on funerals has been tied directly to their testimony on plainness and simplicity. London Yearly Meeting was informed in 1717 "that friends in some places have gone into the vain custom of erecting monuments over the dead bodies of friends, by stones, inscriptions, &c. it is therefore the advice of this meeting, that all such monuments should be removed, as may be with discretion and conveniency, and that none be any where made or set up, near, or over, the dead bodies of friends or others, in friends' burying places for time to come."

Thomas Clarkson, writing in 1806, says: "The Quakers, in the infancy of their institution, were buried in their gardens, or orchards, or in the fields and premises of one another. They had at that time no grave-yards of their own; and they refused to be buried in those of the church, lest they should thus acknowledge the validity of an human appointment of the priesthood, the propriety of payment for gospel-labour, and the peculiar holiness of consecrated ground. This refusal to be buried within the precincts of the church, was considered as the bearing of their testimony for truth. In the process of time they raised their own meeting-houses, and had their respective burying places. . . .

"The Quakers also reject the fashions of the world in

the use of tomb-stones and monumental inscriptions. These are generally supposed to be erected out of respect to the memory or character of the deceased. The Quakers, however, are of the opinion that this is not the proper manner of honouring the dead. If you wish to honour a good man, who has departed this life, let all his good actions live in your memory; let them live in your grateful love and esteem; so cherish them in your heart, that they may constantly awaken you to imitation. . . ." But there is also another reason, "where pillars of marble, abounding with panegyric, and decorated in a splendid manner, are erected to the ashes of dead men, there is a danger, lest, by making too much of these, a superstitious veneration should attach to them. The early Christians, by making too much of the relics of their saints or pious men, fell into such errors."

Miami (Ohio) Monthly Meeting decided in 1845 to "remove all monuments established in our graveyard." The Discipline of the time admonished that "Friends are enjoined to maintain our testimony against affixing monuments of any description to graves." So much difference of opinion existed over this subject that in 1869 the Discipline was revised to read, "They are not to erect grave stones higher than ten inches above the level of the ground, nor more than fourteen inches wide, nor three inches thick, entirely plain, with only the necessary name and date thereon."

In our Discipline of 1834, Friends were enjoined against "all extravagant expenses on account of the interment of the dead." Our current Discipline reads: "In all things pertaining to funerals, Friends should keep to true moderation and avoid ostentatious display, or extravagant expenditure, as well as the custom of wearing mourning; for the latter practice is often a vain display of grief detracting from the emphasis upon the faith in immortality that is our Christian profession. In the conduct of funerals we commend the simplicity of our usual form of worship."

In Moore's *Western Lady's Book*, Cincinnati (November, 1855), there appears an article signed A.H.B. The author seems to have had some Quaker connection and writes that "to wander among the homes of the dead, is an instructive and beneficial recreation. . . . But what have we to say of the Quaker church-yard, what respect have they, most of them, shown to their dead? What

This is an abridgment of two articles on this topic in the *Newsletter* of Indiana Yearly Meeting (Friends General Conference), of which Willard Heiss is editor. He is currently editing a series of publications for the Indiana Historical Society, *Abstracts of the Records of the Society of Friends in Indiana*. "I make a living," he writes, "as the Director of Records and Microfilming Department of the City of Indianapolis. That is to say, you can starve financially by being interested in Friends, but it is a rich reward in other ways!"



satisfaction is there to be found in viewing their resting places—we find grassy heaps partly trodden down, and in some places, by parting the grass and weeds, we may find a small lettered stone. . . .”

It may be of interest to some to know of some of the ancient practices and customs among Friends. In 1719, Philadelphia Yearly Meeting issued the following advice: “Whereas, at some burials . . . there may be occasion for refreshment. . . . Friends are desired to have great care herein, and use all endeavors everywhere more and more to break from and avoid that offensive and unsuitable custom of large provisions of strong drink, cakes, &c, and the formal and repeated serving and offers thereof. This indecent and indiscreet custom and practice has run to such excess, that, invitations being made to greater numbers than their own or neighbors’ houses can contain, the very streets and open places are made use of for the handing about burnt wine and other strong liquors.”

Again in 1729, the Yearly Meeting recommended that Friends “observe decency and moderation in their interments, that the becoming solemnity may not appear as a noisy festival. And, when wine or other strong liquors are served (which many sober-minded among us think needless), that it be but once.”

A few years ago Yellow Springs (Ohio) Meeting had a committee studying simplicity, economy, and other problems related to funerals. Ernest Morgan, chairman of the Burial Committee, has published a comprehensive *Manual for Simple Burial* (Celo Press, Burnsville, N. C., \$1 postpaid). Different sections of the book discuss the significance of simple burial, the need for advance planning, the social and psychological needs of families at time of death and how to meet them, ways of conducting memorial meetings, relations with funeral directors, and how to function without a funeral director, together with such data as a directory of medical schools, with information for bequeathing one’s body to education, and a directory of eyebanks, with information for donation of eyes after death.

Another recent publication is a three-page brochure prepared by Hartford Monthly Meeting of Friends called *The Conduct of Funerals for Friends*. It is available from them at 144 South Quaker Lane, West Hartford, Connecticut, at ten cents per copy.

For those who feel the need of fitting selections to read at funerals, there is the Philadelphia Yearly Meeting publication, *The Higher Life*. This has been somewhat superseded by a 1959 publication entitled, *Shadow and Light in Bereavement*. The former is fifty cents and the latter is one dollar. Both are available from 1515 Cherry Street, Philadelphia, 19102.

## The Smallest Ones Slip Through

By WINIFRED RAWLINS

Across our world the mountains flow  
In snow-capped waves from pole to pole,  
While through the depths the oceans run  
Under the changeless sun.

Our world is one. Yet as a child  
Draws in the sand to mark his play,  
Man writes on the forbearing earth  
The shibboleths of birth;

He draws his lines around the world,  
A spider’s web with threads of steel;  
And night and day the sentries move  
With flags waving above.

These lines are seen by men alone,  
From either side they gaze in awe;  
The creatures, baffled, whine and mew;  
The smallest ones slip through.

And there are insubstantial lines  
Yet still formidable to pass,  
Engendering wounds that bleed and smart,  
Drawn round the human heart;

The binding creed, the party cry,  
Such boundaries need no border guard;  
Those who desire to cross are few;  
The simplest hearts slip through.

## Mega Medley

By WARREN GRIFFITHS

The world talks much of megaton.  
What else to do  
When faith is gone?

The world is nearly megablind,  
Computer wise,  
But where is mind?

The world is prey to megahate,  
The pathologic  
Concentrate.

The world is close to megadeath  
With curse and threat  
As close as breath.

The world is caught in megasin.  
Let’s free our hearts  
And let love in.

## The Clock at Hockessin

By KATHERINE HUNN KARSNER

*This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.*

**D**ID you know that the clock on the wall at Hockessin Meeting has an amazing flow of words? It doesn't just say, "Tick-tock, tick-tock." Listen carefully if you are ever there, and you may hear it talking about many different things. It probably knows the people who attend meeting regularly and tries to give a personal message to each one. The other day when I was there, it knew perfectly well I was a stranger, for when I first went in it kept repeating, "Be still, be still!" If you had been there you might have heard it saying words which I did not hear.

I'm sure there was someone in the meeting who had been thinking about something he wanted very much to do but knew he shouldn't. The clock felt mischievous and said, "Why not? Why not?" But then it changed and said, "Think first, think first." Later I thought I heard it saying, "Don't tell, don't tell!" so I suppose it was talking to someone who had a secret she was bursting to share, but had promised not to. Later still I heard it say quite clearly, "Cheer up! cheer up! Don't cry, don't cry!" Do you suppose it was talking to someone who was very sad?

There may be many words you will hear, depending on how you feel at the moment. Try listening to what your own clock says at different times of the day. It may seem almost alive. After all, clocks do have faces, and hands that move, and their ticking is like the beating of a heart.

Some have deep-throated voices like grandfather's. Their gongs mark the hours and the half and quarter hours like the Town Library clock or the clock in the State House steeple. Other clocks have silver-bell voices to sing the hours away. The clocks made in Germany delight most boys and girls, because at the top of the clock a little door flies open, a little bird sticks out its head and says, "Cuckoo, cuckoo," the right number of times for every hour. Wouldn't it be jolly if our meeting house clocks did that too? But I guess it would never do, for everyone would be sure to laugh, and it most certainly would disturb our worship.

Of course there are wrist watches with no strike at all. They have soft little voices like shy little girls, but they can give some very timely advice. They are apt to say things like, "Hurry, hurry!" when you are late for school, or, "Go slow! Take it easy!" when you are in too much haste.

Toward the end of meeting at Hockessin the clock's words changed again. I think it was saying, "Thank God, thank God!" as if it were preaching its own little sermon in the silence to everyone who would hear—reminding each that for the whole week to come we should be grateful for all our blessings.

## West Africa: Two Observations

By PAUL B. JOHNSON

*The following observations are part of a much more detailed AFSC report by Paul B. Johnson, published late in 1962.*

**I**HAVE been impressed with a good many individuals in high government posts in French-speaking Africa: Joachim Bony, Minister of Education in Ivory Coast; Dr. Emil Zinsou, M.D., Minister of Foreign Affairs in Dahomey; Jean-Marie Ecoh, Minister of Education in Gabon; the President of the National Assembly of Niger, to name only a few. These would be wise and able men in any context. To offset their personal quality and competence, however, is the sad lack of able supporting staff, the absence of a framework or tradition of vigor and competence in public service, the lack of a common tongue—even within single countries—which forces all public officials in this modern, swift-paced world to think and to work in a second language. One often has the feeling that these able men are lost in a sea of inefficiency and lassitude. Their staff seem entirely unrelated to events as they are. One doesn't, after a while, ask too much. An American ambassador told me he counted it a heartening result of the current U.S. Leadership Grant Program that one African public official came back from his four months in the U.S. and answered his countrymen's question: "No! There is no siesta hour in the U.S.! I have seen men who work. And we must learn to work, too, if we are to progress."

But Americans at home haven't always been helpful. I recently visited a special friend in French-speaking Africa, a member of his country's Supreme Court. He has visited the U.S., but says he likes us anyway. Here is the story he told me as we looked over his treasured scrapbooks of the trip:

He said that it wasn't so bad in Washington, D. C. He was the guest of the French Ambassador, who took him out to supper and put him aboard the Greyhound Bus for Richmond. "I took the seat of my choice," he recalled, "and talked for a time to the friendly white man beside me. But at the border of Virginia the driver stopped and ordered me to the back with the other Blacks. They knew where to sit. But I did too. I said 'O.K.' and went back."

This was the beginning of a series of adventures for him: Richmond, Atlanta, Birmingham, New Orleans, Houston, Los Angeles. I said to my friend, the Judge, "But what about the Mississippi River? The Grand Canyon? The Painted Desert? The Golden Gate?" He was a bit vague

Paul B. Johnson is with the American Friends Service Committee's Conferences and Seminars for Diplomats Program in Geneva. At the time this article was written he was director of the AFSC's Conferences for Diplomats in Africa Program.

about these. Other events seem to have been more vivid. In Richmond, in the middle of the night, he felt cold and followed other passengers from the front of the bus to get a cup of coffee. "A Negro lady pulled at my sleeve as I got up," he said, "and whispered: 'You're crazy! You can't do that!' She was right. I couldn't." People in the back of the bus tended to carry their own warming fluids; whisky appeared from several inside pockets, and he was offered some. Humanity from any source is warming.

In New Orleans he got into a taxi, driven by a white man, and asked to be taken to Tulane University. "Tulane?" said the driver; "You must mean Dillard." But he insisted, and, after an argument, was driven there and deposited opposite the gate. "As I went in to deliver my lecture, I saw the driver sitting there, watching to see what would happen to me."

Approaching Los Angeles, he sat in the rear of the bus and played peek-a-boo through his laced fingers with a little blonde girl up the aisle, bored by the ride, whose mother refused to let her come back to see him. In the early morning, adventuring back while her mother slept, she climbed into his lap and was discovered after some time by a chastened parent, happily asleep. "But she was a nice lady," the Judge said. "At the Los Angeles depot she said, 'I can't talk to you now, but won't you come to my house for tea? Here is the address.'"

As the Judge showed me his memory book I saw page after page of brief, signed notes from friends met all over the world: Tulane, a Quaker Seminar in Denmark, sociologists at many great American universities, and one of the daughters of Chief Justice Warren. I could feel how he treasures these contacts. He analyzes the Black-White problem objectively. "This will be solved in the U.S.," he says, "by influences from the outside. Chief among these is the shame Americans are beginning to feel as they get acquainted with the world and with ideas different from their own." Meanwhile, in one world this man sits in the lonely eminence of the Supreme Bench, deciding the major criminal and civil cases of a nation. In another world he sits in the back of a bus.

#### *The Contribution of Women*

Women are making a major contribution in our diplomatic missions in Africa. Many a diplomat's wife, beside her family and domestic duties, enlarged by all sorts of tropical problems, labors to arouse interest in the sorts of community activities so common in the U.S. and so tragically lacking here. I have a mental image of the gracious wife of one of our ambassadors, hobbling about her garden with her foot in a cast, welcoming local women and children to a movie showing. In that predominantly Muslim country this may have been the only window open on the world for these women, though they were the wives of Ministers and other high officials. We have a woman administrative officer at one of our posts, in charge of such fascinating items as transport, shipment of goods, leases on staff houses, etc. Her chief said she was doing a fine job. We have a woman economics officer at another post. I met her first some years ago at an embassy in Eastern Europe, where her eager interest in the economics and the art of that difficult

area was outstanding. Now she is a volunteer in Africa, zest undiminished, interest keen. "Give me a developing area," she said. "For me, the real hardship posts would be Paris, London, Geneva. . . ." And every embassy has one or more secretaries from home: a lonesome life for many, and unsung, but without whom not much would get done.

There is a lot happening in French Africa that should be of vital interest to Americans. Let's at least give it the benefit of the doubt, as we are already giving it generous technical and financial aid, and, increasingly, human aid in the form of the Peace Corps. These countries are tackling some monumental problems.

## Haverford Acquires Rare Penn Brochure

By EDWIN B. BRONNER

HAVERFORD COLLEGE has recently acquired an exceedingly rare copy of William Penn's *A Brief Account of the Province of Pennsylvania . . .*, printed by Benjamin Clark in London in 1682. It is now on exhibition in the Treasure Room of the College Library.

When Penn received the grant of Pennsylvania in March, 1681, he began an extensive promotional campaign to persuade Quakers and others to leave the Old World and migrate to his new colony. He promised to establish in the New World a "Holy Experiment" where people of all religious persuasions would be welcome. He promised to grant the colonists a substantial share in the government, and he guaranteed just laws. He made land available at very reasonable rates, although he did not sell it with a clear title, but held his right to collect quitrents.

All of these conditions were made known to prospective settlers in a series of promotional pamphlets which were written in Dutch, German, and French, in addition to English. The first of these was a ten-page pamphlet entitled *Some Account of the Province of Pennsylvania . . .*, and this is the one which is most frequently quoted. Later that same year two different brochures were published under the title *A Brief Account of the Province of Pennsylvania . . .*, one a folio sheet printed on both sides, and the other an eight-page pamphlet.

The pamphlet which Haverford College has just purchased carries the same title, but was printed in 1682 and is sixteen pages in length. It is believed that this is the only copy of this particular printing in the United States. The Library of Congress has a copy which is identical except for the last paragraph. The Historical Society of Pennsylvania has a pamphlet with the same title and date, but the type is entirely different. There is an exact duplicate of the Haverford copy in the Friends Library at Friends House, London.

Penn began the promotional pamphlet with an introduction in which he wrote, "Since (by the good Providence of God, and the Favour of the King) a Country in America is fallen to my Lot, I thought it not less my Duty, than my Honest

Edwin B. Bronner, professor of history and curator of the Quaker Collection at Haverford College, is the author of *William Penn's "Holy Experiment,"* published in 1962. He is a member of Cheltenham (Pa.) Meeting.



Interest, to give some public notice of it to the World." On the next five pages William Penn printed an impressive abstract of his Letters Patent from Charles II. Three-fourths of the first page was used to print the title, and the extracts from the charter were set in bold Gothic type. This was followed by the King's letter to the inhabitants of Pennsylvania.

When Penn began to describe the new colony he pointed out that the latitude of Pennsylvania would be the same as southern France and Italy, and thus the climate would be much better than in England, adding, "The Air is generally clear and sweet." He described the natural products of the new area and the crops which could be raised, including silk, and said that the present inhabitants, both European and Indian, would sell supplies at about half the price in England.

He promised that the freemen would share in lawmaking, ". . . so that no Law can be made; nor Money raised, *But by the Peoples consent.*" He outlined his plans for distributing land, and pointed out that every person who took as little as fifty acres would be a ". . . *Free-holder of the Country.*"

Penn described the persons he would like to see go to Pennsylvania, emphasizing the need for farmers and craftsmen. He encouraged "Younger Brothers, and Men of small Estates," to migrate, for they would soon be "plentifully accomodated." He invited "those of Ingenious Spirits" to join in the project, which would give them an opportunity to "Gratify their Inclinations; and thereby improve Science, and help Nurseries of People."

Penn added a word of caution: "But they that go, must wisely count the Cost, *For they must either work themselves, or be able to employ others. A Winter goes before a Summer,* and the first work will be Countrey Labour, to clear Ground, and raise Provision; other things by degrees." He went on to explain what it would cost to cross the Atlantic, and what would be involved in beginning life in the new plantation. In a postscript he told his readers where they could obtain additional information including a map of the region and the proposals of the Free Society of Traders.

While this slender volume was purchased as a part of the William Pyle Philips Collection of rare books, it complements the substantial body of seventeenth-century publications in the Quaker Collection at Haverford. In addition to the magnificent Jenks Collection of 1500 beautifully bound volumes, the Quaker Collection contains hundreds of other seventeenth-century items, including several of William Penn's promotional pamphlets. These are on exhibition in the Treasure Room at the college library along with the most recent acquisition.

### Lake Erie Association Yearly Meeting

THE twenty-fifth annual meeting of the Lake Erie Association was held at Barnesville, Ohio, on the campus of Olney Friends School, August 30-September 1, 1963, concurrently with Ohio (Conservative) Yearly Meeting. Several years of planning by an ad hoc "Committee on the Function of the Lake Erie Association" culminated in the formation of Lake Erie Yearly Meeting within the framework of the Lake Erie Association. As in the case of the old Pacific Coast Association and Yearly Meeting, the two organizations will function with common

officers, common business meetings, and a common budget. A distinctive feature of the new budget is its restriction to operating costs and delegates' expenses, leaving contributions to Quaker organizations to be made at the Monthly Meeting level.

The Lake Erie Association's concern for greater unity continues with the formation of the Yearly Meeting. James Walker, for the Friends World Committee, and representatives of Ohio, Indiana (General Conference), and Wilmington Yearly Meetings welcomed the fledgling into the family of Yearly Meetings. Oberlin Meeting's concern for the Seoul (Korea) Meeting resulted in establishing a joint Korean Committee with Ohio Yearly Meeting, under the chairmanship of William Bliss (Cleveland).

A new Advancement Committee, with Willard Mead (Pittsburgh) as chairman, will take over from the Friends World Committee responsibility for nurturing and recognizing new Monthly Meetings that wish to become a part of the Yearly Meeting.

Young Friends of high school age formed a continuing organization for the first time in their history, with Lynn Sanders (Cleveland) as clerk. Robert Blood (Ann Arbor) continues as clerk of the Association and Yearly Meeting, with Howard McKinney (Charleston, West Virginia) as recording clerk and Lila Cornell (Cleveland) as editor of the quarterly *Bulletin*.

In 1964, Lake Erie Young Friends will meet jointly with Indiana Young Friends at Quaker Knoll while their elders meet separately at Wilmington and Waynesville, O., August 20-23.

ROBERT O. BLOOD, JR.

### Quaker Witness on Capitol Hill

(Continued from Page 434)

After discussing the need for more technical aid, agriculture, industry, and secondary education, William Lotspeich went on to challenge the Clay Committee's statement that the United States does not have enough experts to continue technical aid at its present level. He suggested a number of ways in which the seeming shortage of technicians could be overcome. He told the Committee that businesses and universities would be willing to free more people for service abroad, and more people would be willing to go, if the Government would help pay some of the extraordinary costs, such as salary differentials and other employee benefits.

The Committee kept him on the witness stand for an hour, asking many questions. Several Committee Members commented favorably on his testimony. Representative William Broomfield of Michigan said: "I naturally don't agree with all of the aspects, but I admire your courage and your stand for what you believe in." Congressman Dante Fascell of Florida remarked: "We appreciate your bringing a personal case history before us to substantiate your position. While I don't agree with everything you have said in your testimony, I admire everything that you as an individual and the Friends are attempting to do. . . ." A few days later, Representative Fascell told a visiting Pennsylvania Friend that the Committee "needed more testimony like that doctor's."

## Books

**PHARISAISM AND JESUS.** By SAMUEL UMEN. Philosophical Library, Inc., New York, 1963. 145 pages. \$3.75

Rabbi Umen is of the opinion that Pharisaism and Jesus have much in common; and that Pharisaism was responsible for the teachings of Jesus and for the emergence of Christianity. There are chapters devoted to the points of difference between the Pharisees and the Sadducees; the Halacha and the Haggadab; and a summary of the Apocryphal and Apocalyptic literature.

Jesus' life and death are dealt with sympathetically, and it is plain that Rabbi Umen has brought both scholarship and feeling to his presentation. He realizes that much Jewish blood has been shed in the name of Christianity. In the concluding paragraph the hope is expressed that "the love which Jesus preached, and on which Christianity is predicated, will yet penetrate the Christian world and will eventually serve as a bond between Christian and Jew—who together will set their hands and hearts to the task of establishing God's Kingdom on earth."

*Pharisaism and Jesus* would be an excellent source of study for First-day School adult classes.

WINONA C. ERICKSON

**MARITAL COUNSELING.** By R. LOFTON HUDSON. Prentice-Hall, Englewood Cliffs, N. J., 1963. 138 pages. \$2.95

R. L. Hudson has had twenty-five years of experience in marital counseling. He presents a sound and readable handbook for marriage counselors, probably of interest and value only to those who already have a professional orientation in the ministry, psychiatry, social work, or psychology.

Many facets of marital counseling are presented, including how to begin and end counseling; how to handle difficult cases; what makes certain marriages hopeful or hopeless; how and when referral to a more experienced counselor is indicated. He states clearly the advantages and disadvantages of the pastoral approach to marital counseling and mentions, but does not elaborate upon, his belief that counseling is most effective when troubled individuals seek religious fulfillment concurrently.

The author says, "It is the personality problems behind the presenting conflict situations that must be faced." However, he does not present the necessary insights into these problems so that the reader can "go beyond the presenting problems."

Dr. Hudson states that he leans strongly towards the school of psychiatry originated by Dr. H. S. Sullivan. Concurrent readings in Sullivan's theories will make this book much more useful. An annotated bibliography is included to suggest further background reading.

CHRISTOPHER NICHOLSON

## Friends and Their Friends

On Sunday, October 20, the DuPont "Show of the Week" will present a documentary film on the work of the American Friend Service Committee in Puerto Rican East Harlem, New York City. The hour-long television production will be aired nation-wide at 10 p.m. (eastern time) over the National Broadcasting Company network.

When Frances Williams Browin slipped and fractured her hip and William Hubben pleaded the pressure of new duties, the FRIENDS JOURNAL's Board turned to one of its members, Carl F. Wise, for help. He has consented to serve during the indefinite length of the emergency. The many friends of Frances Browin will be glad to know that she is doing well.

The acting editor of the FRIENDS JOURNAL is a birthright Philadelphian and a Friend by conviction. After being graduated from the University of Pennsylvania, he became Professor of English at the Dai Shi Koto Gakko in Kanazawa, Japan. It was a government school, whose Director had turned to the American Church Mission for assistance in finding a candidate.

After returning to Philadelphia, he taught in the Philadelphia secondary schools until his retirement in 1959. He is the co-author of several English texts and did some editorial work for the Board of Education. He has been active in Monthly, Quarterly, and Yearly Meeting affairs.

Speakers at dinner meetings in observance of the Friends Committee on National Legislation's twentieth anniversary will be Charles Taft, chairman of the U. S. State Department Advisory Committee on Voluntary Foreign Aid (Wilmington, Ohio, October 15); James M. Read, president of Wilmington College (Cincinnati, O., October 17); Paul Hoffman, managing director, UN Special Fund (Philadelphia, Pa., October 18); and Charles Wells, editor of *Between the Lines* (Richmond, Ind., October 25). Charles Darlington, Ralph Rose, and Sam Levering will join FCNL staff members at other celebrations. An anniversary dinner was held earlier this month in Indianapolis, Ind., with Kenneth Maxwell, director of the International Affairs Program of the National Council of Churches, as speaker. National headquarters of the FCNL are at 245 Second Street, N.E., Washington 2, D. C.

Among the nation-wide expressions of grief and shock over deaths resulting from the bombing of the 16th Street Baptist Church in Birmingham, Ala., was a "Call to the People of America" signed by 18 church leaders in the nation's capital for special prayers on Sunday, September 22 for the dead children, including two boys who were shot later in the day.

Declaring that they came to Washington to "express the deep moral outrage" which they felt, the churchmen called the tragedy "senseless" and stressed that it was not an isolated incident.

"We came to Washington to declare that every citizen must at last have the full protection of the laws of the United States as they attempt to exercise their rights of citizenship," the churchmen stated.

The Texas Council of Churches' Department of Cultural and Community Relations has asked churches to sign a statement of open membership with particular stress on Anglo-Latin relations in Texas communities. Migrant Ministry committees were suggested as nuclei for intercultural groups to establish closer communications in their communities.

The Central Committee of Friends General Conference adopted on September 7 at its Providence, R. I., session the following statement:

"Recognizing that the United States is in the midst of a profound revolution centering in the issue of equality for the American Negro, the Central Committee of Friends General Conference records its support of both the goals and nonviolent principles of the movement. We are mindful of the many ways in which we, as individuals and as a religious society, have fallen short of our responsibilities and opportunities. We pray that Friends will act upon the best insights of our heritage and seek earnestly for divine guidance."

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*The Liberty Line: The Legend of the Underground Railroad*, a book by Wilmington College history professor Larry Gara, is among those selected recently for inclusion in the White House library. The library, designed to be a permanent collection for use by both President Kennedy and future White House occupants, will be made up of books on America written by American authors. Larry Gara's book will be listed under "General History" in the section on "Slavery, the Civil War, and Reconstruction."

The book deals with the myths that have grown up around the so-called "Underground Railroad," which supposedly aided fugitive slaves in escaping to freedom. The author points out fallacies in the well-known legend which has brave white abolitionists aiding helpless slaves in their flight.

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Frank S. Loescher, a member of Radnor (Pa.) Meeting, has been chosen as a Republican nominee for Councilman-at-Large in Philadelphia. Formerly executive director of the Fair Employment Practices Commission and the Commission on Human Relations in Philadelphia, Frank Loescher has been prominent in the city's economic and cultural life. He holds a doctorate in sociology from the University of Pennsylvania and has taught and lectured at nearby colleges and universities. He is at present general secretary of the U. S.-South Africa Leader Exchange Program, having spent several periods of time in Africa in recent years, and he continues to serve as president of the Friends Publishing Corporation, publishers of the FRIENDS JOURNAL.

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The Young Friends Committee of North America is planning a retreat for East African Young Friends studying in this country, to be held December 26-31, 1963. This retreat grows out of a concern which Young Friends have had for the adjustments that African students must make in coming to the United States. As fellow students, many young Friends have noticed loneliness, frustration, and even withdrawal, among the East African Young Friends on our college campuses. The purpose of the retreat will be to bring these African Friends together for a period of discussion and fellowship among themselves at a time of year which is especially lonely for foreign students. Three resource leaders who are familiar with both the East African and American cultures have been invited to participate

and to help lead discussions of problems and concerns of the African Friends.

The retreat cannot serve its purpose, however, unless those African Young Friends who wish to participate are able to do so. Many of them do not have funds available to travel to and participate in such a retreat. Friends who have been instrumental in bringing many of these students to this country have a responsibility to continue their interest after the Africans arrive. It is hoped that others besides the Young Friends Committee of North America will want to help financially. There are about fifty African Young Friends in this country who would have to travel from as far away as Oregon or New York to eastern Ohio, where the retreat is to be held. The cost of the retreat itself will be about \$10 for each participant, plus transportation. Young Friends are hoping to raise about \$2000, which will enable the African Friends to attend.

Those interested in learning more about this retreat or in contributing to the project may write to the East African Concerns Subcommittee, care of Friends Boarding School, Barnesville, Ohio.

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Shrewsbury (N. J.) Meeting House will be one of the places of worship—Protestant, Roman Catholic, Russian Orthodox, and Jewish—in the Red Bank, N. J., area to be visited on Tuesday afternoon, October 29, in a tour sponsored by the Friends of Princeton Theological Seminary. The purpose of the tour, which will be open to the public, is to promote interfaith understanding. Buildings have been selected on a basis of representation of different faiths and denominations, as well as for their geographical location, historical significance, and architectural interest. Special programs during the tour will be held at some of the places of worship, and at others hostesses will be on hand to explain items of interest. Further information may be obtained from Mrs. James H. F. McCosker, 33 Ward Avenue, Rumson, N. J.

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Blanche W. Shaffer, general secretary of the Friends World Committee for Consultation, Birmingham, England, attended recently the Consultation of World Confessional Organizations in Geneva, Switzerland. Also present from the FWCC was Howard Diamond, the Committee's honorary treasurer. Blanche Shaffer is now visiting Friends in Greece, Lebanon, and Jordan, to learn of their concerns and to share with them some of the thinking of Friends around the world.

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In Bucks County, Pa., a group called Historic Fallsington, Inc., is devoted to the restoration and preservation of houses on Meeting House Square in Fallsington, a village which has retained much of the charm of colonial days. One of these is the meeting house where William Penn worshipped while he was at Pennsbury. Another now houses the William Penn Center, operated by the Friends Service Association and used also as a community center. Mary K. Parry is president of Historic Fallsington, Inc., and Henry C. Parry is treasurer. Both are members of Middletown Meeting.



The Meeting School, Rindge, N. H., opened for its seventh year on September 8, with a capacity enrollment of thirty-eight students—twenty boys and eighteen girls—of whom seventeen are Friends. In addition to students from eight states and Washington, D. C., the school has this year a student from India, Chitra Yang, a girl of Chinese descent. Russell Johnson of the American Friends Service Committee's International Seminars Program in Delhi made it possible for Chitra to complete her secondary school education here. She came to the United States with the Johnsons on their leave of absence last summer. The Johnsons' daughter, Leda, is also enrolled at the school as a junior.

New faculty members this year are French teacher Berit Wolcott, Norwegian-born wife of a former work camper; and Spanish teacher Eucario Gonzales, who participated in the AFSC work camp in Indianapolis last summer.

The Philadelphia *Catholic Standard and Times* of August 16, 1963, published an article entitled, "We Can Learn from Quakers," by Father John B. Sheerin, who participated in the New York Yearly Meeting's ecumenical panel, held at Silver Bay. Apart from paying tribute to the social and international activities of Friends, the clergyman stresses the Quaker belief in the Inner Light as more significant than the devotion to the holy spirit among Catholics, with whom it is "not very popular." Father Sheerin thinks that this doctrine deserves more emphasis. As to service activities, he wonders whether the proportionate share of Catholics in "charity" measures up to the small number of Friends.

It is pleasant to hear a generally friendly remark from Catholic quarters, especially when stress is laid upon our way of life rather than on matters of dogmatism. The ecumenical climate is, indeed, undergoing rapid changes, and Friends will have to occupy themselves with this area of new thought.

*A Summary of the 1962 Course in Nonviolence* is available for 50 cents per copy from the Madison Peace Center, 2002 Monroe St., Madison, Wis. In this twenty-page pamphlet are condensed seven lectures on various phases of nonviolence. The 1962 course, presented a year ago at the B'nai B'rith Hillel Foundation, was the sixth annual series. The pamphlet is dedicated to Chester A. Graham, life-long worker in religious, peace, and cooperative movement, who is a member of the Madison Friends Meeting, as is the editor of the pamphlet, Francis D. Hole. Typing of printer's copy was donated by Erma Jenkins, staunch friend of Friends.

The Board of Directors of the Penington—the Friends Boarding Residence in New York City—has appointed Senta DeWanger as manager. Of English-Austrian parentage, Miss DeWanger was educated in Switzerland, Germany, and France. She has had wide experience in hotel management, as well as having trained salesmen for an internationally known firm and having written for English and Venezuelan newspapers while working in Venezuela. The Penington is at 215 East 15th Street, New York 3, N. Y.

U. S. Senator George McGovern (Democrat, S. Dakota), in an unprecedented Senate speech on August 2, suggested that four billion dollars be cut from the U. S. defense budget and one billion from the Atomic Energy Commission budget as a step toward eliminating defense spending for "overkill." He told the Senate that the large defense budget is creating a drag on the civilian economy, adding to the balance-of-payments deficit, and is building reliance on an "arms economy." His speech was enthusiastically endorsed by several other Senators, including Hubert H. Humphrey of Minnesota, Wayne Morse of Oregon, and Joseph S. Clark of Pennsylvania. Reprints of the portion of the *Congressional Record* containing the speech may be obtained from Senator McGovern's office in Washington.

John J. McCloy, former U. S. High Commissioner for Germany and president of the World Bank, received an honorary LL.D degree at Wilmington (O.) College on September 23. McCloy is chairman of the board of trustees of the Ford Foundation and of the Council of Foreign Relations. An advisor to the White House on disarmament, he helped set up the Arms Control and Disarmament Agency. He is now chairman of the General Advisory Committee on Disarmament. He was High Commissioner for Germany in 1950, at which time Wilmington College President James M. Read was on the staff as Chief of the Division of Education and Cultural Relations.

### *Indians Honor Philadelphia Friends*

At a ceremony at Canandaigua, N. Y., on August 24, commemorating the treaty of 1794, Philadelphia Friends were honored for their more than 160 years of work and friendship with Indians of New York and Pennsylvania.

Theodore Hetzel, a member of Haverford (Pa.) Meeting and of the Philadelphia Yearly Meeting Indian Committee, was chosen to receive this recognition by being adopted into the Wolf Clan of the Seneca tribe. His Indian name is "Ong Gwa Dao," meaning "Our Friend," and his Clan Mother is Hazel Dean. When asked to speak to the audience of perhaps one hundred Indians and one thousand others, he told the story of Conrad Weiser and Chief Shickellamy, who were traveling together. Shickellamy said that he had had a dream that Weiser had given him a rifle. Weiser knew what was expected of him, so he gave Shickellamy the new rifle he was carrying. But he took advantage of the opportunity and said that he too had had a dream. He dreamed that Shickellamy had given him a certain island. Shickellamy, probably reluctantly, reciprocated and granted Weiser's wish.

Ted Hetzel went on to say that someone had dreamed that there should be an Indian Day commemoration of the 1794 treaty and of Friends' work with Indians, and that he should be honored by being adopted by them, and that this had come to pass. And he too had had a dream, a dream that the symbol of the Iroquois, the Tree of The Great Peace, would be planted at the headquarters of the United Nations and also at the Indian Pavillion at the New York World's Fair, as gifts from Indians to the world. This truly American symbol which in-

spired and strengthened the Iroquois can be an inspiration to all mankind. Under this tree were buried all weapons of warfare. Symbolically the world can bury its international hate and distrust under this tree, and say with Deganawidah, "Hold fast to friends, for in union there is strength; welcome the stranger and give him shelter, for he may become a prop to your house; bury your hates and let them be forgotten, for if old stories are to be revived there can never be an end to war."

ROBERT L. HAINES, *Chairman  
Indian Committee of  
Philadelphia Yearly Meeting*

### **General Committee, Friends General Conference**

Close to one hundred members of the Central Committee of Friends General Conference met in Providence, R. I., on the weekend of September 7, for the annual gathering of this governing committee for the Conference. All but one of the eight constituent Yearly Meetings were represented. Housing and meals were provided by the Moses Brown and Lincoln Schools; meetings of the Committee were held in Providence Meeting House, on the edge of the Moses Brown School grounds.

Foremost on the agenda were items relating to the annual conferences. Charles Wright of Illinois Yearly Meeting reported on the recent Traverse City, Mich., conference, which had an attendance of over four hundred Friends. Oscar Jansson spoke to a comprehensive, written evaluation by a special committee of the 1962 Cape May conference, punctuated with specific recommendations for future conferences. Robert Way, newly appointed Business Manager for the 1964 conference, opened discussion on the dates and location of the conference. Decision: Cape May, N. J., with a better tent in a more centralized location, at the end of June (exact dates to be settled upon later).

A new standing committee, the Religious Life Committee, was established by the Central Committee, a split-off from the Advancement Committee which found itself burdened with multiple concerns of both outreach and "inreach." The new committee will immediately take over the Quaker Dialogue Program and will cautiously adopt new programs to nourish and strengthen the spiritual life. Projects of the Advancement Committee move forward with renewed vigor: concern for visiting, the reaching of seekers and nonresident Friends, and the building of meeting houses.

The Peace and Social Order Committee reported on the initiation of an evaluation of itself, realizing that its work, bordering as it does on the services of national organizations and Yearly Meeting committees, must meet definite needs and not be a duplication or multiplication of effort. Its program of representation at national conferences, at the United Nations, and on coordinating committees will be carefully reviewed. A statement favoring ratification of the nuclear test ban treaty and a statement supporting "the goals and non-violent principles" of the Negro movement for freedom were approved by the Central Committee.

Major attention was given to the ecumenical movement. Saturday evening, at a public meeting, William Hubben, re-

tiring editor of FRIENDS JOURNAL and newly appointed vice-chairman of Friends General Conference, reported on his observations of the Second Vatican Council, which he attended as a delegated observer for the Friends World Committee. On Sunday morning Dean Freiday of New York Yearly Meeting, delegate of Friends General Conference to the Fourth World Conference on Faith and Order in Montreal in July, reported on the meeting of the Central Committee of the World Council of Churches held in Rochester, N. Y., in late August. These reports brought Friends in close touch with the varied streams of Christian thought and service.

LAWRENCE MCK. MILLER, JR.

### **Sandy Spring School's Third Year**

Sandy Spring (Md.) Friends School began its third year on September 11, with 112 pupils in its three grades. An enlarged staff and new buildings are expected to add to the school's efficiency and to enable it to provide a more well-rounded educational program. There are several new staff members, for whom temporary housing arrangements have been made pending completion of a new infirmary building which will include faculty apartments. Music practice rooms and two classrooms will also be housed in the new structure. Brook Moore of Sandy Spring Meeting, founder of the school, is again serving as contractor.

A utility building with steel sides set in concrete has been erected in the woods behind Moore Hall. Designed to serve as an indoor gymnasium as well as for plays and dances, it was informally "dedicated" at a square dance early in the school year.

Thus far the school has been able to operate well within its budget, and financial contributions have been applied directly to new building costs. Routine maintenance work and improvements to the grounds have been undertaken by the students themselves under the supervision of C. Thornton Brown. This is a school "tradition" which new students accept willingly.

The school welcomes visitors, and is especially happy to have Friends meet the students informally and share in the brief meeting for worship held each school day morning. A school catalogue may be obtained from Sam Legg, Headmaster, Friends School, Sandy Spring, Md.

### **Young Friends of North America**

Gathered at Massanetta Conference Grounds near Staunton, Virginia from August 26 to September 2 for the biennial conference of the Young Friends of North America, a group of 170 young Friends from 26 Yearly Meetings in this country and from 9 foreign countries shared in an experience of common searching centered around the theme: "But Who Do You Say That I Am?—The Nature and Meaning of Christ."

Diversity was evident from the outset, yet in one short week, the common exploration of the *nature* of Christ and of the *meaning* he has for our lives today reached a depth only possible because of the united effort to understand one another and to be understood. As the main speakers, Everett Cattell, president of Malone College and president of the World Association of Evangelicals, and Paul Lacey, professor of English

at Earlham College, set the example for the whole assemblage by presenting their personal views with conviction but also with humility, challenging each other and opening themselves to questions from young Friends.

The search for the implications of a commitment to Christ in daily living and in expressing social concerns became a matter of deep consideration when about forty of the participants felt led to join the March on Washington on August 28. Both those who remained at the conference and those who joined the march spent the day in prayerful worship and discussion.

The conference maintained a husy schedule of discussion groups, worship, committee meetings, general business meetings, and recreational activities. Discussion group topics ranged from mysticism to juvenile delinquency, Christian education to migrant laborers, with leaders including Dan Wilson, Jim Bristol, Larry Scott, Dick Taylor, Wilmer Young, and many others. Volleyball competitions, swimming, baseball, and folk dancing were among the recreational activities.

During the Meeting for Worship on Sunday as the conference was drawing to a close, thoughts turned to the outer world to which all would be returning. Voice after voice expressed the hope that the renewed feeling of dedication and commitment to Christ could be translated into action, into a continual witness to Christ.

### Letters to the Editor

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

I wish to make a gift of a large gold medal presented by the Pennsylvania Society to Her Grace the Duchess of Sutherland on July 13, 1911, commemorating the dedication of the William Penn Memorial Tablet in the Church of All Hallows, Barking-by-the-Tower, London, England. The medal was designed for the Society by John Flanagan, A.N.A., sculptor, of New York. On the obverse is a portrait of William Penn in profile, redrawn from the armour portrait, and on the reverse an explanatory inscription.

Only one copy of the medal was issued in eighteen-carat gold, but five were in silver and others in bronze. Her Grace was the recipient of the gold medal in appreciation of her opening her ducal London home for a meeting and formal dinner for the Society and their guests.

The five silver medals were given to Field Marshal the Viscount Kitchener of Khartoum; Admiral the Lord Charles Beresford, G.C.B.; The Rt. Hon. Sir T. Vezey Strong, P.C., Lord Mayor of London; Colonel Richard B. Lawrence, C.B.; and William A. Clark, Vice President of the Pennsylvania Society.

On the death of Her Grace, the Duchess Millicent Sutherland, in Paris, I was advised she had left me in her will this gold medal. I feel it should be in the possession of a Quaker College or Meeting, and will give it to the one that is most fitted to preserve and cherish it.

May I have suggestions, please.

32 East 38th Street  
New York, N. Y.

MALCOLM R. LOVELL

I want to report that the Pendle Hill pamphlet just published, *Poetry Among Friends*, by Dorothy Gilbert Thorne, sold out immediately at the New York Yearly Meeting book table.

The FRIENDS JOURNAL has printed some very fine poems since its inception, and a goodly number of those quoted by Dorothy Thorne first appeared in its pages. They have served, often, as a worship pause after an exceedingly thoughtful and stimulating article. By varying the tempo of the prose, they have created a richness and an emphasis. It seems to me that the writing of poetry is a discipline so allied to Friends' way of listening to the Inner Guide that the fruits of such concentration are valuable not only for their beauty in a literary way, but because truth seen in art often speaks more effectively to educated people than do sermons.

Argyle, N. Y.

DOROTHY M. WILLIAMS

At the business session of Philadelphia Quarterly Meeting on September 24, the concern was expressed that Friends "do something" to help to prevent the recurrence of a "Delmar Village" incident (when a neighborhood rioted for two days because a young Negro couple moved in).

I should like to offer several suggestions:

- 1) Desegregate all still segregated institutions which are under the care of the Religious Society of Friends.
- 2) Take ads in local papers indicating that your Monthly Meeting endorses open occupancy housing—as a matter of simple Christianity, not because there is a state law or local ordinance about it. (You might also indicate support of hiring and upgrading on merit, on the same basis.)
- 3) Visibly and actively support local private and municipal agencies working in the field of human relations. Do this corporately, or as individuals appointed by the Monthly Meeting.
- 4) Have your Monthly Meeting "adopt" a Negro family looking for a new home, just as you "adopt" refugee families. See that they are shown good housing in your community. If they find a house they like, introduce them to your neighbors, and help them to move in. If they don't, pass their names along in a loving and personal way to a Friends Meeting in or near the area they prefer. (We might even set up a new committee to implement this concern.)

These are minimal suggestions; surely others will occur to Friends.

Philadelphia, Pa.

BARBARA WINGELL

### Coming Events

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

#### OCTOBER

15—Memorial service for John Judkyn in New York City Meeting House, 221 East 15th Street, 5:30 p.m.

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, arranged by FCNL Anniversary Committee, 1520 Race Street, Philadelphia 2, Pa.

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.

20—Friends-Fellowship Forum, Reading (Pa.) Meeting House. Topic: "How Can the Negro Break the Housing Barrier?" with the Rev. B. J. Anderson of Princeton, N. J., as speaker.

20—Chester Quarterly Meeting of Worship and Ministry at Darby (Pa.) Meeting House, 3 p.m.

20—Southern Half-Yearly Meeting at Camden (Del.) Meeting House. Dorothy Hutchinson will speak. Visitors are invited for meeting for worship, business meeting, and luncheon on the grounds.

21—Pendle Hill lecture by Howard Brinton, "The Vision of the Absolute," fourth in his series on "The Mystical Elements in Religion," Pendle Hill, Wallingford, Pa., 8 p.m.

25—Philadelphia Quaker Women, Fourth and Arch Streets (Room A), Philadelphia. Theme of 1963-64 series: "Stepping Stones and Stumbling Blocks in Religious Living." Rebecca Timbres Taylor, who has served as a Friends worker in Russia and in India, will speak on "The Open Heart," 10:45 a.m. Bring sandwiches; tea and coffee provided. Baby sitter and free parking available.

26—New York-Westbury Quarterly Meeting at Flushing (N.Y.) Meeting House, 10 a.m. Bring box lunch; beverage served.

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

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

26-27—Sesquicentennial celebration in conjunction with fall Quarterly Meeting at Collins (N.Y.) Meeting House. Levinus K. Painter will speak on Saturday afternoon, October 26. In the evening a pageant will be presented. On Sunday afternoon a panel will discuss the topic "Friends Face Tomorrow's World." An illustrated booklet is being issued for the occasion.

27—Dedication of Westfield Meeting House, Riverton, N. J., at regular meeting for worship, 11 a.m., followed by a talk by Richard R. Wood on the history of Westfield and Branch Pike Meetings (now united). Friends in the Philadelphia area are invited to join New Jersey Friends for this occasion.

27—Friends-Fellowship Forum, Reading (Pa.) Meeting House, with Milo A. Manly, deputy director of Pennsylvania Human Relations Commission speaking on "Automation and Your Child."

28—Pendle Hill lecture by Howard Brinton, "Jacob Boehme," fifth in the series, "The Mystical Elements in Religion," Pendle Hill, Wallingford, Pa., 8 p.m.

30—Annual Meeting of the Quaker Committee on Social Rehabilitation, at Friends Meeting House, 221 East 15th Street, N.Y.C., 8:15 p.m. Pearl S. Buck, author and member of the Committee's Advisory Board, will speak on "The Roots of Prejudice." Reservations should be made with the Quaker Committee, 144 East 20th Street, New York 3, N. Y.

#### NOVEMBER

1-2—Philadelphia Yearly Meeting Adjourned Sessions, Fourth and Arch Streets, Philadelphia. November 1: 2 p.m., American

Friends Service Committee, Quaker United Nations Program; dinner in the lunch room; 7 p.m., Friends General Conference; Report from Representatives to the 1963 Five Years Meeting. November 2: 10 a.m., Friends Committee on National Legislation; Pendle Hill; luncheon in the lunch room; 2 p.m., Friends World Committee for Consultation; 1963 General Assembly of the National Council of Churches; FRIENDS JOURNAL.

1-3—Retreat for members of New York Meeting for Ministry and Counsel, Powell House, Old Chatham, N. Y. Limited to 30 participants. Address inquiries to Friends Meeting, 221 East 15th Street, New York 3, N. Y.

4—Pendle Hill lecture by Howard Brinton, "Vedanta," sixth in the series "The Mystical Elements in Religion," Pendle Hill, Wallingford, Pa., 8 p.m.

7—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

9—Abington Quarterly Meeting at Byberry, Philadelphia, Pa., 11 a.m.

9—Burlington Quarterly Meeting at Burlington, N. J., 10:30 a.m.

9-11—Informal retreat at the John Woolman Memorial, 99 Branch Street, Mount Holly, N. J., from Friday evening for all or part of the weekend. Hospitality at cost. For further information write Samuel and Clarissa B. Cooper, directors (phone: 215-AM7-3226).

10—Baltimore Quarterly Meeting, at Little Falls Meeting House, Fallston, Md. Ministry and Counsel at 9:45 a.m. Meeting for worship at 11 a.m. Luncheon, served by host Meeting, followed by meeting for business and conference session.

#### BIRTHS

HELLEN—On July 23, SCOTT RUSHMORE HELLEN, second child and second son of James E. and Carly Rushmore Hellen of Amesbury, Mass. The mother is a member of Westbury (N.Y.) Meeting, as are the grandparents, Leon A. Rushmore, Jr., and Caroline Jackson Rushmore, and the great-grandparents, Leon A. and Mary Seaman Rushmore.

HOLLINGSWORTH—On September 2, BART SELLERS HOLLINGSWORTH, sixth child and second son of Norman R. and Helen P. Hollingsworth of Baltimore, Md. The parents and maternal grandparents, Clarence S. and Mildred W. Platt, are members of Baltimore Meeting, Stony Run. The paternal grandparents, Norman S. and Emma L. Hollingsworth, are members of Goshen (Pa.) Meeting.

KEIGHTON—On September 18, in Chester, Pa., a daughter, CYNTHIA Jo KEIGHTON, to Charles E. and Glenda R. Keighton. The father and grandparents, Walter B. Keighton, Jr., and Eleanor M. P. Keighton, are members of Swarthmore (Pa.) Meeting.

LESTER—On August 28, to H. Clifford Lester, Jr., and Jean Fuller Lester, members of Chester (Pa.) Meeting, twin daughters, CAROL LESTER and JANE LESTER. The paternal grandparents are Herbert C. Lester, Sr., and Elizabeth R. Lester of Chester, Pa. The maternal grandparents are Jack H. and Dorothy G. Fuller of Millford, O.

SHAUDYS—On September 8, ERIC SHAUDYS, fourth child and third daughter of Edgar T. and Elizabeth Shaudys, members of North Columbus Meeting, Columbus, O. The paternal grandparents are Vincent and Anna Shaudys, members of Makefield Meeting, Dolington, Pa.

SMITH—On August 16, MARTHA VALENTINE SMITH, third child and first daughter of Donald W. and Jane Ann Smith of East Williston, L. I., N. Y.

TURBERG—On June 5, JAMES KENYON TURBERG, fourth child and second son of Philip and Ramsay Parsons Turberg of Wallingford, Pa. The maternal grandparents are M. Herschel and Katherine Turner Parsons of Westbury (N.Y.) Meeting.

WHITE—On August 29, NORDA JEAN WHITE, first child of James and Kathleen White. The father, grandparents, Howard E. and Erma I. White, and great-grandfather, William Iredell, are members of Mullica Hill (N.J.) Meeting.

WRIGHT—On July 30, in Nairobi, Kenya, a son, JOHN STORY

WRIGHT, to Michael Ian and Catherine Anne Wright, members of Solebury (Pa.) Meeting.

### MARRIAGES

**BAKER-BOWLES**—On June 9, at Jones House, Earlham College, Richmond, Ind., VIRGINIA MACY BOWLES, a member of Honolulu Meeting, and WILLIAM WILSON BAKER, a member of Clear Creek Meeting, Richmond, Ind. The bride is the daughter of Herbert and Gertrude Bowles of Honolulu and the granddaughter of Emott and Grace Bedell, formerly of Clinton Corners, N. Y., and of Gilbert and Minnie Bowles of Japan and Honolulu. Wilson Baker is the son of Donald and Margaret Baker of Collegeville, Pa.

**RIOPEL-RICE**—On August 31, in Doylestown, Pa., ABIGAIL RICE, daughter of Laura Rice, a member of Solebury (Pa.) Meeting, and CHRISTOPHER RIOPEL.

**THOMAS-RUSSELL**—On September 3, at Swarthmore (Pa.) Meeting and under the care of that Meeting, CONSTANCE INEZ RUSSELL, daughter of Roger Sidwell and Inez Coulter Russell, all members of Swarthmore Meeting, and GARRY LIGHTFOOT THOMAS, son

of G. Colbert and Dorothy Lightfoot Thomas, members of Newtown (Pa.) Meeting.

### DEATHS

**BOOTH**—On September 5, J. HOLLEN BOOTH of Ridley Park, Pa. He was the husband of Elizabeth M. Booth and was a member of Chester (Pa.) Meeting.

**BUNTING**—On August 8, at Friends Home, West Chester, Pa., LILLIE C. BUNTING, a member of Darby (Pa.) Meeting.

**McREYNOLDS**—On September 15, in Sandy Spring, Md., JESSIE BROOKE STABLER McREYNOLDS, aged 91, wife of the late Frederick W. McReynolds. She was a member of Sandy Spring Meeting. She is survived by a brother, Harold B. Stabler of Washington, D. C., and a sister, Mrs. George S. Worth of Wayne, Pa., as well as by children, grandchildren, and great-grandchildren.

**SHEPPARD**—On July 4, after a brief illness, CHARLES W. SHEPPARD, in his 77th year. He was a resident of Abington Friends Home, Norristown, Pa., and was a member of Plymouth Meeting (Pa.).

## MEETING ADVERTISEMENTS

### Arizona

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

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

### California

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

**CLAREMONT**—Meeting for Worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

**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.

**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., first and third First-days, social room of First Congregational Church, 201 Volusia.

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

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

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

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

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

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

### Georgia

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

### Illinois

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

### Indiana

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

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

### Iowa

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

### Louisiana

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

### 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: MRCURY 6-2044.

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

### Michigan

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

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

### Minnesota

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

### Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 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 for worship, 10:45 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 2-8845.

**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.

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

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

**SCARSDALE** — Meeting for worship and First-day school 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

**SYRACUSE** — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

### North Carolina

**CHAPEL HILL** — Meeting for worship and First-day school, 11:00 a.m. Clerk, 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.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.  
Frankford, Unity and Waln Streets, 11 a.m.  
Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

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

### Tennessee

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

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

### Texas

**AUSTIN** — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

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

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

### Virginia

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

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

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

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

If no answer call TU 6-3561  
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Pay it to the lady on each wedding day, giving her the gift and the power to achieve her dreams.											
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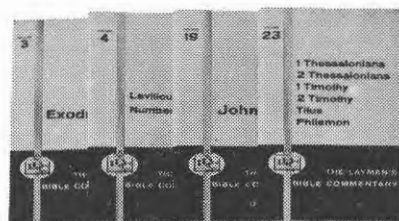
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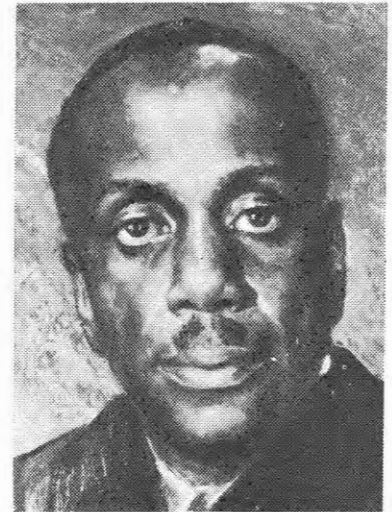
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