

FRIENDS JOURNAL

Quaker Thought and Life Today

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NUMBER 2

I SHOULD never dare to say that I know the truth; no one can attain to truth by himself. Only by laying truth on truth with the cooperation of all, by the millions of generations from our forefather Adam to our own times, is that temple reared which is to be a worthy dwelling place of the great God.

—TOLSTOY in
War and Peace

WE LOOK AT OURSELVES

The Programed Meeting

. by *Lawrence Barker*

The Unprogramed Meeting

. by *Lawrence McK. Miller, Jr.*

The Ecumenical Dialogue

. by *William Hubben*

Friends with Kennedy in the White House

. *A Letter from the Past*

Journal from Rome (III)

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FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

A Very Normal Boy

DIETER is fourteen years old. He lives in Frankfurt, Germany, near the Nachbarschaftsheim (Neighborhood Center) which the Quakers helped to build in 1947 in that bombed city. Although the Center is now entirely the responsibility of local citizens, the AFSC has never lost touch with it, and has sent volunteers to help in its program.

Dieter had been coming regularly to the Center to play football. He was a trouble-maker. He didn't like to take orders, and he enjoyed hitting the little children with his hard leather football. The AFSC volunteer found herself very much taken up with Dieter in her efforts to keep order and to protect the smaller children. His response was to mimic her accent and to swear at her.

One day when there were not enough children at the Center for a football game, Dieter sat down by Ellen.

"Hey," he said, "how long are you going to be here?" Ellen explained that she would be going back to America in a few months.

"Don't you live here?" he asked. "I thought you were married and living in Germany while your husband was in the American army."

Ellen explained why she had come to Germany, her interest in learning the language and in getting to know the people.

"That's a pretty good idea." Dieter looked thoughtful. "All the history books I read and things I learn in school don't really help; you have to get to know people before you can understand them."

They talked about rearmament in Germany and about the war. Dieter said he hoped no more wars would flatten Germany. Ellen remarked that there was a lot more to do than just hope for no more war.

"In my little way and in yours," she said, "we can both do something every day to show other people that we think they are worth our friendship and interest."

The conversation went on in this vein until it was time to close the Center. For the first time Dieter helped with the closing chores. After this visit together he always had a pleasant word for his American "friend."

Dieter continues to cause trouble, "but," the American girl writes, "he just causes normal trouble now. Dieter is a very normal boy."

All that is necessary for the forces of evil to win the world is that enough good men do nothing.

—EDMUND BURKE

Contents

Under the Red and Black Star	26
Editorial Comments	27
<i>We Look at Ourselves:</i>	
The Programed Meeting—Lawrence Barker	28
The Unprogramed Meeting—Lawrence McK. Miller, Jr.	29
The Ecumenical Dialogue—William Hubben	30
Friends with Kennedy in the White House—Letter from the Past	31
The "Plain" Language—Alex M. Burgess, Jr.	32
Journal from Rome (III)—Douglas V. Steere	34
Food and the Cold War	36
The Quaker Committee on Social Rehabilitation—Jane S. Droutman	37
Books	38
Friends and Their Friends	40
Letters to the Editor	42

FRIENDS JOURNAL

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ESTABLISHED 1955

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Editorial Comments

A Backward Look

THE well-known joys of a remembrance of things past may lie less in the past itself than in the insulation that separates it from us. It is fashionable at the moment to berate the present, its gaudy sins and shoddy virtues, its materialism, its efforts to deny the facts with wig and paint. All this is true and all deplorable, but it is probable that if we could exchange our evils for theirs, we should be no happier as a result of the bargain.

As every reader of the heading knows, the JOURNAL had two ancestors, the *Friend* and the *Intelligencer*. Of the first, there are only two or three complete files (not even the Library of Congress possesses one). Of the second, there is a complete file in the office of the JOURNAL, where an editor too lazy to go to Fourth and Arch can conveniently consult it. Recently, for ulterior motives, he was thumbing through the *Intelligencer* of a hundred years ago.

Surprise!

He was astonished. The language, sounding often like a caricature of Mr. Pickwick and Little Nell, was to be expected. What astonished him was to discover that the modern JOURNAL is a much more *religious* periodical than the *Intelligencer* of 1863. In 1863, the two most unfailing departments were the weekly produce quotations and the weather, perfect evidence of the primarily rural readership to which the *Intelligencer* was mailed. One school advertisement, after mentioning the railway, notes the additional advantages of a stagecoach to West Chester!

Modern Friends would hardly rejoice in most of the reading matter offered. Usually the pièce de résistance was a seventeenth-century journal continued-in-our-next for six months; and the interminable memorials to weighty Friends could extend over six or seven issues. But it was a glimpse of the evils of a hundred years ago that decided the editor to remain in the twentieth century. It was not only poverty born of scarcity that appalled him, revealing itself between every other line, but

what seemed a universal bland assumption that a decent benevolence would be sufficient mitigation. There isn't the slightest hint of any effort to get at the source of the evil. Of course, the apology immediately must be made that the technology of the time, or the lack of it, precluded any other answer. Nevertheless, to recall and note the attitude is important because in the descendants of that generation it seems still to assert itself. There are still many among us who are content to stop with being kind masters, for whom brotherhood is still a frightening and uncharted way. They are often wonderfully kind, but masters they want to remain.

The War between the States

If one did not already know that the country was in the second year of its civil war, he would have difficulty discovering it from the *Intelligencer*. One would read a reference to some proclamation of the President, usually about slavery, and pull up with shock to realize he was reading about a living Abraham Lincoln. Women's sewing groups were common and diligent, but they sewed not for foreigners but our own poor, frequently slaves.

Few of the articles were written expressly for the *Intelligencer*, and most of those were unsigned. Conversely, therefore, most of them were borrowed from some other periodical. It was of great comfort to a current editor to note that the habit of taking good things from the London *Friend* began at least a century ago!

The Schools

For parents, the most delightful (or heartbreaking) reading is to be found in the school announcements. One at Concordville boasted that "it not only looks down upon a grand elysium of hills and valleys in Delaware and Chester Counties, but even regales one with the Delaware River and the plains of New Jersey, from which the eye can drink in all the beauties of vision." All this for \$68 for a term of 22 weeks—"board, washing, fuel, and lights . . . Greek, Latin, and French each \$5 extra."

Quite plainly, the population isn't the only thing that has exploded.

WE LOOK AT OURSELVES*The Programed Meeting*

By LAWRENCE BARKER

EVERYONE should consider himself as full-time in the service of God, no matter what his source of income may be. But having felt the call of God to give my life to His work, I have been deeply concerned about the place of the full-time religious worker in the Society of Friends. The issue is where does the person fit into the Society of Friends who feels that he must not limit his service by employment not directly aligned with the activities of the Church? Is he forced into another interpretation of Christian faith because paid leadership is inconsistent with Quakerism? I believe not. The paid secretaries of Meetings, workers for the AFSC, those on mission-field assignments, and paid pastors of Quaker Meetings are not inconsistent with scripture or with the main tenets of Quakerism. I do believe, however, that much of the pastoral approach has become inconsistent by default and needs to be carefully reviewed and examined.

The pastoral system was founded on the belief that having a paid pastoral leadership would keep Quakerism from declining in membership and prepare the new convert to full Christian Quaker living. Our membership in Indiana Yearly Meeting in 1882 was 18,606. On July 1, 1962, the statistical report showed a total membership of 13,304. Has the pastoral system with paid men to supervise the Meeting and nourish the membership succeeded? We can answer only that the pastoral system has been a failure. Some may argue that if we had not paid pastors we would lack any membership. They may be right. The Meetings in the area that did not become pastoral meetings also show decline. But if one compares the pastoral system now with what it was expected to do for the Society of Friends, it is clear that the system has failed. Why?

In 1882 there were 138 Meetings in Indiana Yearly Meeting. Today there are only 93, and a few of these are breathing their last. Counting the Meetings that did not report to the Yearly Meeting in 1962, there are nineteen Meetings with an average attendance of twenty-five or fewer for worship each Sunday morning. Of the 93 Meetings, sixteen have a membership of less than twenty-five. There are fourteen Meetings with a membership of 250 or more. The six largest Meetings have a total of 5,394, or nearly half the Yearly Meeting membership. The nine

Meetings with a membership of over 400 each account for 6,768 members. Thus one-tenth of our Meetings in Indiana Yearly Meeting have over half of the total membership. (Three of these Meetings are in communities with populations of less than four thousand. Two of the communities have less than a thousand. Amboy Meeting has more members than the community has people.)

What do these statistics mean? What can we learn about the pastoral system from them? Our pastoral system is grossly inadequate for the 1960's. Our pastoral Meetings have failed to grow with their communities, except in the rare instances either of a predominantly Quaker community or of a leader who has been trained for his unique task as a Quaker pastor. The small rural churches are quickly fading away. Our emphasis should be placed with the growing communities. Can we have a Quaker Meeting that can speak to the needs of the suburban dweller without being a copy of the United Church of Christ or of the Methodist Church? Often it is easier to become more Protestant in our worship pattern, so that we will grow with the other community churches, than to be true to our own concept. From my study of the development of the pastoral system, it seems to me that from its inception Quakers have not been able to cope with this temptation in the use of pastoral care. We have not found the middle way. We are a Religious Society of extremes, with an apparent inability to find a common and vital use of ministry. We are either over-programed or over-quiet; we are either liberal or fundamentalist. The need is not to struggle for control over the other extreme, but to find ways to work and minister that will cause the extremes to disappear.

The pastoral system was not deliberately planned by our leaders of the late nineteenth century. There was a need, and this method seemed to be the answer. But from its inception the pastoral system was destined to be abused and was prone to failure. Today we have a pastoral system and we cannot divorce ourselves from it. The issue is whether we will continue to drift with a misused and inadequate pastoral system, or whether we will learn from our past failures and will develop a pattern of pastoral ministry that will be a source of strength instead of weakness in our Society. The paper by D. Elton Trueblood given at Indiana Yearly Meeting in 1960, which was re-

(Continued on Page 33)

Lawrence Barker is pastor of the West Milton (Ohio) Friends Meeting. This article is the final chapter of the thesis written for his master's degree at the Earlham School of Religion.

WE LOOK AT OURSELVES

The Unprogramed Meeting

By LAWRENCE McK. MILLER, JR.

PERHAPS the most important common denominator of all those Friends who are deeply concerned about their Society is the desire for a fresh awakening of the spiritual life, in members and their Meetings alike. This desire cuts across all divisions within the Society. Our expectations as to the forms that will characterize this revival differ widely, and these expectations derive in part from the experiences, both historical and contemporary, that different groups of Friends find meaningful.

All Friends in this quest relate themselves in some way to the formative experience of Friends, the life of the Society in 17th century England, and there are strong relationships to one or more of the integral parts of that great experience. Included are group worship based on silent expectation, the identification of the Holy Spirit with the living Christ, the uncompromising ethical demands of religious faith upon the individual, the peace testimony, and simplicity of speech and dress. All groups of Friends today are orthodox in some respect. It is well for members of unprogramed Meetings to remember that for many American Meetings in the 19th century the traditional, the orthodox form of worship was for them a dead form, and their new life and reformation incorporated a change in the pattern of worship. These pastoral Friends are still in some parts of the Middle West called the "Progressive Friends." In a non-theological sense, it is those Friends who cling to the traditional type of worship that are orthodox.

Unprogramed Meetings in the United States, with the exception of some Conservative Meetings, have broken with the past at the point of theological orientation. These Meetings at least tolerate members with other than an orthodox Christocentric Quaker faith, and many are weighted in the direction of a mysticism without specific Christian content, or occasionally an ethical humanism. There is in these Meetings a strong identification with the traditional form of worship and, in some, with the radicalism of early Friends. The expression of the testimonies, especially the peace testimony, through the American Friends Service Committee and other organizations, has been central to the life of the Meeting. One important feature of Quakerism in the 20th century has been the growth of new unprogramed Meetings, many

near educational centers, that have combined an openness in the search for truth with a strong commitment to witness and service. The liberalism of these Meetings has attracted new persons precisely because in this setting they have felt liberated at the deepest levels of their lives.

There is a need for continuous reformation in the Church, demanding of us a willingness to set aside dead form, whether of vocabulary of interpretation or pattern of worship. An important part of this process is to look critically at ourselves. What are the weaknesses? What are the strengths upon which a new awakening can be built?

First, the weaknesses. In many Meetings there is little or no ministry of any real worth. The silence is dead, not living. The art of Quaker worship, if it can rightly be called an art, has been virtually lost, with all too many members stepping into the meeting house on Sunday unprepared in spirit and not knowing how to participate in group worship based on expectant waiting. The lack of preparation includes a poverty of experiences that might provide the basis for new religious insights and an illiteracy in respect to our Christian heritage, especially the events and teachings recorded in the Bible.

Another weakness is the extent to which the life of the Meeting has lost its basically religious orientation. Ministry in the meeting for worship may be largely intellectual in content. The meeting may have the flavor of a discussion or forum hour. The diversity of religious belief among members may have stretched so far as to make almost impossible any experience of *corporate* worship. Seekers with a rebellious frame of mind, while rightly accepted for the honesty of their search, may overstrain the capacity of the Meeting to absorb them. Little feeling of self-identification—of who we are as Friends—exists.

A third category of weaknesses is best described in terms of the inroads upon the Meeting and its members of our secular and possession-centered culture. There is a comfortable, middle-class feeling about the Meeting, and little passion for freedom and justice and for the peace that is necessary for their accomplishment. The member engaged in radical Quaker witness frequently feels isolated from his Meeting. Similarly, the business

(Continued on Page 34)

Lawrence McK. Miller, Jr., a member of Doylestown (Pa.) Meeting, is general secretary of Friends General Conference.

The Ecumenical Dialogue

By WILLIAM HUBBEN

THE unexpected progress in the Christian ecumenical movement has brought about a discussion of creeds and of the structure of religious organizations or of Christian life (Faith and Order). This new situation is cause for great encouragement. In fact, it now appears that the three churches concerned—Roman Catholic, Protestant, and Eastern Orthodox—are leaping over the debris of centuries of stagnation to shake hands and to fraternize. The initial fear that in the Catholic Church only the leadership might be filled with this new spirit, whereas the local parish might exasperate us once more by continuing in an attitude of superior aloofness—this apprehension seems unjustified. In many instances local leaders have also demonstrated a new spirit.

Yet it seems crucial to remember that outside pressures, generated by vast international and social problems, account for the present renewal of a Christian spirit in and between the churches at least as much as does the uneasiness of the Churches about themselves. The churches must realize that in our time all authority is experiencing a profound crisis, whether it is religious or secular. The time is gone for the church to hold the former monopoly in dispensing knowledge, education, social or spiritual care. All these areas have emancipated themselves, and millions of men and women are seeking, and also perhaps finding, spiritual solace elsewhere. The methods of urban atheism are different from those of earlier times. It quietly by-passes the traditional authority of theology and church, and ignores them. In secular matters, the city, again with its tendency to render modern man anonymous, robs him of respect for his fellow man as well as for the authorities. He who can sit back on his couch in his slippers and smoke, while statesmen and prime ministers appear before him on TV to explain their policies, is bound to surrender to the flattering illusion that he is on the way to becoming an insider of sorts. Broadcasting programs repeating all day the minutest details of public events merely strengthen this misleading sensation. The public relations industries honor Mr. Average Citizen with a pleasant treatment unknown to former generations. All this feeds the new psychological truth that mystery, miracle, and authority no longer can control the mind of urban man.

One reaction of the churches to this novel situation has been to occupy themselves more intensively with their internal affairs. This is a danger which they are beginning to realize. Dogmatic integrity; the nature of the unity to be hoped for; the future relationship of "faith" to "order"; the primacy of baptism; intercommunion between the Churches; the role of the holy spirit and the belief in guidance by the spirit; "collegiate" tradition in Orthodoxy versus the Roman papacy—these and some others are preoccupying the clergy, not to mention the many delicate points surrounding the Bible.

Admittedly, there are enough problems to keep multitudes of committees busy, but the world, the laymen, religiously indifferent or concerned, and vast unsolved questions in the minds of the unhappy millions—all these are impatiently waiting for answers. The dialogue which started between the Churches must become also one between the Churches and the insistent problems of the outside world. Too much in the heavy cargo of theological debates consists of self-centered language employed in the desire for repetitious self-satisfaction. The "theological rabies," of which Melancthon spoke 400 years ago, is still rampant. Too many Church historians are still resting on the gravestones of the past. And all too often a pious verbalism is made to substitute for the new life. One Church father in Rome undertook in the gold and purple splendor of St. Peter's basilica to praise the "mystery of poverty" of the Church. The setting in which he held forth spoke, however, a much more eloquent language.

In 1922 a Protestant Churchman, Hermann Käfler said in Finland, "Doctrine divides, but service unites." This statement (the wisdom of which Friends have also experienced *en miniature*) will have to assert its truth increasingly. The "world" has been left to its own devices, and too much of the life in all Churches conforms to the world instead of reforming it. The Philadelphia assembly of the National Council of Churches stressed this key point of all reform when it appealed, with detailed suggestions, to the Churches for integration—including the integration of policy in building projects and church investment in funds in stock companies. In the name of the "true faith" too many wars and crimes have been committed which no church historians or theologians can ever excuse. And can we hope that the Churches—all Churches—in the face of chronic starvation and poverty will ever discuss their finances in the spirit of the New Testament instead of applying the

This is the first article from our Contributing Editor since his retirement last October after twenty years as Editor, successively, of the *Friends Intelligencer* and the *FRIENDS JOURNAL*. "Retirement," for William Hubben, consists of a busy schedule of speaking, writing, and teaching at the William Penn Charter School.

"healthy realism" that is traditional among us? Do our model Christian ladies of all denominations (Friends not excluded) ever blush when looking through a needle's eye? The biblical patron of the Church is the rich young man who sadly turned away from Christ when hearing his advice to give away his riches. Haven't we become parochial in outlook and practice? Is true "catholicity" (universality) guiding us in matters of race, economics, and politics?

Meanwhile, another universality is rapidly gaining ground. Science and cosmic explorations may yet bring together political foes from Moscow and Washington. The Churches are aware of having lost their presidency over progress, over our intellectual life, and also over the social teachings to which the millions everywhere are eager to listen. In view of the magnitude of the world's problems, it is a question whether service—if at all offered as the uniting factor—could still heal the wounds of the past. Events of the time have overtaken much that is traditional (or "sacred") in Christendom. The task is superhuman; and the appeal for God's guidance, so often uttered by the Churches, is as convincing as it is desperate. The Christian Churches focus upon the thought that Christ is with them and within them and that God's spirit is operative in their midst. Is such a central belief capable of expanding our charity and rallying-power to other religions? Doesn't God's mysterious plan for His children include the millions behind iron and bamboo curtains as well as those in the oriental shrines and pagodas of "paganism"? Does such a thought demand too much of Christian charity? Can it be that Christ, St. Peter, or St. Paul are shunning the torrential verbalism of much of our Christian life and deny us their holy presence in our comfortable edifices? When St. Peter met Christ on the *via Appia antica* at the outskirts of Rome, Peter, according to the legend, asked him, "Quo vadis, domine?" ("Where art thou going, my Lord?") Less well-known than his question is the legendary answer Christ gave him, "Venio iterum crucifigi" ("I come to be crucified again.") Can it be that the story of organized Christendom has included this ongoing crucifixion of Christ side by side with the convincing examples of saintliness that have illuminated the centuries? Are we still refusing spiritual shelter to the Christ child, as the innkeeper denied him physical quarters? Are we still finding Christ blameless and yet—or, therefore?—rejecting him, as Pontius Pilate did?

God is at work in His own time and in His own ways. We believe and pray that ecumenical progress is part of His economy of salvation. Still, we must search also for His ways outside the confines of our traditional Christian order.

Where? When and how?

It was Jesus himself who gave Nicodemus a mysterious answer to such questions: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit" (John, 3:8).

Friends with Kennedy in the White House Letter from the Past—204

When Jane Rushmore was fêted on her eightieth birthday, she humorously complained that it seemed the most important thing she had ever done was to live for eighty years. We hope no one will accuse the JOURNAL of any such implication if we note that between Number 203 and Number 204 of "Letter from the Past" THEN was seventy-nine and NOW is eighty years of age—on December 1, 1963. We hope that he will accept this public expression of respectful affection. Editorially, we have only one suggestion: that he change his pseudonym to AND FOR A LONG TIME TO COME.

HALF A CENTURY ago appeared a booklet by Henry W. Wilbur entitled *Friends with Lincoln in the White House*. It was an account of the visit under concern of two Ohio Quakers to the President in 1862, a few days before the promise of the Emancipation Proclamation. (See Letters 122 and 198.)

It suggests a title for recording more promptly a visit to the President by a small delegation of Friends a hundred years later, May 1, 1962. I am sure that all six of those Friends present will never forget that occasion and that they have been particularly mindful of it in the past mournful weeks. The occasion was the Friends Witness for World Order, a peaceful and constructive demonstration in Washington, D. C., shared by over a thousand Friends from all over the United States. Somewhat surprisingly, President Kennedy agreed to meet with a small group of representatives and to hear their concern in person. This they presented orally on the basis of a written memorandum, and they followed up one aspect of their conversation by a second memorandum on our experience in offering food to unfriendly nations in need. Little publicity was given to the visit at the time because of the confidential nature of the conversation, which lasted longer than planned and was marked by a fine give and take on several matters of international policy.

The Friends sat at the sides of a table in the White House study, and Mr. Kennedy in a rocking chair at the end. They were impressed by his cordial, frank, and sincere welcome and by his ready response to their concerns.

Henry J. Cadbury, former chairman of the American Friends Service Committee's Corporation and Board of Directors, is well known as a Quaker historian and Biblical scholar. He writes "Letter From the Past" under the pseudonym "Now and Then."

He nodded immediate understanding if not full approval as they spoke on one topic after another then urgent—the purchase of U.N. bonds, food for starving Chinese, discontinuance of testing nuclear weapons, disarmament, and other steps for lessening tension of the cold war.

None of the Friends was personally known to him, and indeed they were not clear how much he knew about the Society of Friends, apart from his recent rival, Richard Nixon. But he had done some “homework,” for at the start he referred to protests Friends had lately sent to the Secretary of Defense and to him, against naming a new Polaris submarine for William Penn. He recognized that this would be inappropriate, and, smiling wryly, he assured the visitors that it would not be done.

No topic was raised that he had not evidently considered, and he mentioned matters that only later came to general knowledge. He said that he had been reading a book about the first days of the First World War (three years before he was born), and he recognized that all the arguments for peace through military strength that he was using had been used by the leaders then, yet war had come. He also indicated in connection with the inspection of nuclear bomb tests that he believed a scientific breakthrough would make monitoring feasible. It was about two weeks after the interview that I read the first notice of Barbara Tuchman's *The Guns of August* and heard a noted physicist announce a new technique he had found for distinguishing on a seismograph bomb explosions from earthquakes.

Here was a man who was ready to consider two sides of a question. I have been haunted ever since by a cryptic remark he made at the end. When it was suggested that one could not do two opposite things at the same time, he replied without hesitation, “That is the way all life is, systole and diastole.” He emphasized what he was trying to do to alleviate conflict and to further understanding—cultural exchange with Russia, joint work on the problem of mental retardation, and proposals for the peaceful uses of outer space.

I think the main impression given by the interview, apart from his charm of manner and alertness of mind, was its disclosure of a man frustrated and “trapped.” Widely regarded as in the most powerful position in the world, the President showed awareness of the limitations of his freedom. He believed he could move little farther without public support. As Woodrow Wilson discovered, he knew that at the other end of the Avenue was Congress and that it would have to be persuaded to go along even with such minor matters as financial support of the United Nations. He was at the time freshly aware of the difficulty of satisfying either Adenauer or DeGaulle. When disarmament was mentioned he said bluntly, “The Pentagon

opposes every proposal for disarmament.” Except for the “malevolence” of China and its retention for eleven years of two American prisoners, and the frustrations in other negotiations, such as Laos, the Congo, and Berlin, the emphasis on obstacles nearer home was evident. “All virtue does not reside on our side.”

This interview, though reported briefly in the next issue of FRIENDS JOURNAL, was quoted more for what was said to the President than by him. Protocol required that restriction then. It has seemed appropriate now to lift that restriction and to give the chief impressions that were made at the time. Visits to heads of governments are an old Quaker custom. They have been sobering experiences to the visitors, even when not followed later by the tragic fate of the man in power.

NOW AND THEN

The “Plain” Language

By ALEX M. BURGESS, JR.

I FIND that I am reluctant to speak of the thing that is on my mind, since it will perhaps be misunderstood by many whose friendship has meant a great deal to me. Still, since the passing of years has not changed my concern, perhaps I should speak.

I have had the privilege, recently, of living in a country where the regular use of a “familiar” form lends warmth to every day speech. It seems a pity that English has become colder by leaving this form behind. Yet at the same time I have found myself rebelling against the still-persistent use of what we Quakers tend to call the “plain” language. Shouldn't we perhaps take a look at this time-honored practice?

Down the ages, those who have left their mark upon the world have been willing, when necessary, to be peculiar, or even offensive, in the eyes of their fellows. No one could justly have accused Jesus of Nazareth of being a conformist, nor could George Fox have been considered to have submerged his principles when these made him seem strange to his contemporaries.

However, the cultivation of peculiarity for its own sake has never been the badge of greatness, nor has it been the source of a lasting impact upon society. Certainly it was no part of the activity of early Friends. When they insisted on their plain manner of dress and speech, it was their expression of an unwillingness to accept the vain affectations which were separating class from class in society as they knew it. Their dress and speech were not in any sense Quaker characteristics, but rather those of the common man of their day. They were expressing the unity of mankind in a highly practical and readily

Alex M. Burgess, Jr., M.D., is a member of Providence (R.I.) Meeting.

recognized form. One suspects that the message was a clear and effective one.

Somehow, among the many Friends whom I encounter, I find the occasional use of "plain" speech bothersome. The present-day corruption of ancient speech is picturesque and, in a way, heart-warming; used in the family, it conveys the same fine feeling of warmth that one can sense in other languages. Yet, I often find myself wondering whether Friends, in their use of this form of speech, are not cultivating something which, like the handshake of a college fraternity, merely serves to increase their separation from the rest of society.

At a time when Friends need all the closeness to an ailing social order that they can get, I wonder if we can afford the luxury of a peculiarity which tends to run counter to that spirit in which it had its origin. Friends have been accepted by the world as a sincere people, but one suspects that we may suffer from our willingness to play the part suggested by the figure in old colonial costume which adorns the Quaker Oats package. I doubt that this contributes much to the effectiveness of our messages on contemporary problems.

Perhaps the best thing that could happen would be for *society* to resume the use of the familiar form (hopefully in a state of grammatical correctness unlike that used by Friends) and for Friends in due course to accept the change and adopt the common speech. Until this takes place—and I do not foresee any likelihood that it will—I feel that Friends should return to a form of speech that is really plain. I am, of course, fully aware that this is tending to take place in the natural course of events, but I should like to see it happen as soon as possible.

I recall that in my course in English composition in school many years ago it was recommended to me that I exercise "economy of emphasis." One should not, I am sure, waste speech or action upon the expression of non-essentials, if one wants to be heard when something is at stake. Would we not be wise to restrict those areas in which we express differences from our fellow men to matters which are of real and important concern in our own time?

The Programed Meeting

(Continued from Page 28)

vised for *Quaker Religious Thought* in 1962, should be used by every pastor and Meeting to explore fully how we can have a vital ministry in our Society.

I believe in a pastoral ministry and feel called of God to devote my full time to it. I cannot do this unless I am supported by my Meeting financially. I believe that we can have a pastoral ministry in Quakerism that will be copied by others instead of making ours a blurred copy of

those who follow the philosophy of ritual and form. I see many flaws in our present system. They will remain unless we recapture the idea of the ministry of early Friends and relate it to our present needs. Too much of religion consists of warmed-over ideas from the past that are unusable by modern man. The message of Quakerism is unchangeable, but we must be willing to change the form and manner of conveyance.

Richard Thomas in the *Friends Review* in 1890 wrote a criticism of the paid ministry. His articles were printed in a pamphlet entitled, "The Pastoral Movement in the Society of Friends, What It Means." W. P. Pinkham in the *Christian Worker* attempted to answer the objections raised by Thomas. These objections were that the minister would be obligated to please those who support him; he would go where he could receive the best support; he would be expected to preach regularly even when not divinely led. Furthermore, other workers would tend to be excluded from full participation; those who did not contribute to the minister's support might feel they should not benefit from his preaching; and the support of some ministers would lead to the support of all. Pinkham denied that this forecast would come true, but it has, in too many cases. Are our pastors trying to please those in the Meeting who have the power to have him removed? Do they preach what they believe is God's message and avoid preaching for popularity? Do our pastors leave Meetings because they confuse a divine call with one that will give them more money? When was the last time a pastor in Indiana Yearly Meeting stood before his Meeting on Sunday and said he had no message to give? How much ministry have they stirred up in the Meeting? How many of our pastors allow themselves to be called "reverend" and even sign their names that way? Have we not in some cases created a class ministry in reality while we disclaim it in theory? How much silence and free unprogramed worship is in our Meetings for worship?

Has too much of the pastoral work fallen on the shoulders of the employed pastor? Have not Meetings, in some cases, hired a man to do their pastoral chores and then sat back to watch him? The fault of the misuse and abuse of the pastoral ideal can be traced to each member of the Meeting as well as to the pastor. It is not easy for a pastor to avoid the professional label. Alexander Purdy, in the Ward Lecture, 1950, at Guilford College, said:

... Where Friends have employed pastors, the pastoral responsibility is obviously one of the pastor's major concerns. It is also the most difficult, varied, and delicate task he undertakes. It is so easy to professionalize the pastoral office! Indeed the pressure of weddings, funerals, calls on the sick and the shut-ins (the increased use of the modern hospital has altered considerably the pastor's task and opportunity with the sick), committee meetings, represen-

tation of Friends at this, that, and the other public function, and literally dozens of other obligations—all these tasks make the temptation to professionalism almost irresistible. But a Friends' pastor cannot regard his vocation as priestly, or even clerical. He has the more difficult task of enlisting the members of the Meeting in the pastoral work of the Meeting and of helping them to perform it.

We have the pastoral pattern. We cannot revert to unprogrammed Meetings and maintain our present members. We would lose most of them, I fear, if we did. But we do not need to continue our rigidly programmed meetings for worship either. I would like to see a Yearly Meeting-wide study of a proposal to place worship and ministry under the leadership of special committees. Such a study, if it goes into every Meeting of the Yearly Meeting and forces the membership to confront the situation before us as a Religious Society, can be the salvation of an otherwise dying religious body.

In viewing the development of the pastoral system and comparing it with our situation today, I feel compelled to say to my generation what Rowntree said to his, "To this generation has been given to decide whether the Free Ministry, nay even the Quaker testimony itself, shall survive in a living fellowship."

The Unprogrammed Meeting

(Continued from Page 29)

man or member working in a profession feels that his ethical dilemmas are not properly understood by his fellow members, and an estrangement with his Meeting develops.

Our concern for the sterility of our Meetings must be matched by our faith in the power of God to stir His people when they are genuinely seeking for the Spirit. The question is whether we are in a seeking and receptive mood. There are clear indications that within the Yearly Meetings of a predominantly non-pastoral character (and this survey does not pretend to evaluate other than these Meetings) there is a searching for the authentic life and a willingness to look honestly at the state of society. There are apparently no outstanding leaders of this tendency, but it can be seen in the greater interest in religious thought, the experiments in cell, fellowship, and prayer groups, in the choices of round tables and lectures that Friends make at general conferences, and in articles appearing in the FRIENDS JOURNAL. There is some genuine dissatisfaction with our corporate self, and this can be the beginning of a new move forward.

It is my own feeling that this movement, if indeed there is movement, will be characterized by a rejection of orthodoxy (with the exception of the form of worship), a greater openness to what our own Christian heritage has to offer, and by a continued emphasis upon

radical witness in the world. The look into history to understand better and to relate to the core of the Christian gospel will be encouraged by the impact of the contemporary ecumenical movement, but it will also be stimulated by a general decline in church attendance, a decline similar to what has already taken place on the European continent and in England. The soul-searching in the Anglican Church that is reflected in the "Honest to God" debate is good, and undoubtedly this kind of looking at ourselves in the Christian community will take place in America at some point in the near future. Sociologists have already pointed out the superficiality of much of our church-going in this country. Some of their observations also apply to Quaker Meetings.

John Robinson in *Honest to God* says: "What looks like being required of us, reluctant as we may be for the effort involved, is a radically new mould, or *metamorphosis*, of Christian belief and practice. Such a recasting will, I am convinced, leave the fundamental truth of the Gospel unaffected. But it means that we have to be prepared for *everything* to go into the melting—even our most cherished religious categories and moral absolutes." This is a frame of mind congenial to many Friends in unprogrammed Meetings, but the process of recasting needs to be pressed vigorously and prayerfully. It must not be simply an intellectual exercise or a process separated from the so-called secular world. It must be deeply rooted both in our Christian Quaker experience and in our contemporary experiences of working in the world.

Journal from Rome (III)

By DOUGLAS V. STEERE

October 19, 1963: A wonderful Bach concert in Rome's finest hall, with the orchestra of the theater of the Rome Opera and the Aachen Cathedral Choir, was given for the members of the Ecumenical Council. The Pope appeared and greeted the cardinals and bishops and their guests, and then mounted his throne in a box at the left of the theater. There was a real ecumenical note in the music of this great Protestant genius speaking to the hearts of this most intimate of Roman Catholic assemblies.

October 20: We made our second Sunday journey across Rome to visit the church of San Anselmo where the high mass is sung by the monks and is conducted in keeping with the Benedictines' highly advanced studies into the primitive Christian liturgy.

October 21: The day's discussion of the place of the laity in a doctrine of the Church has provoked a flood of speakers. The schema itself gives a real *magna carta* to the conception that the laity are a part of the universal priesthood of the Church and make an indispensable contribution to the integral life of the Church. Many speakers have felt this to be an attack upon the proper hierarchic principle of the Church and

a blurring of the distinction between the priests, who are consecrated to teach and feed and rule the flock, and the flock itself. They are at pains to distinguish between the sacramental ministry and the ministry of service in which laymen may find their role. Others insist that, by baptism and confirmation, the layman is a priest and is charged with spreading the message he has received to all with whom he comes in contact.

Cardinal Ruffini, who is the most effective spokesman for the conservative group, showed his thorough disapproval of the extensive role given here to the layman. He found this highly dangerous and foresaw a day when laymen would be telling the bishops what to do! The power of the bishop must not be weakened in this way. The reference to *charismata* or leadings or concerns was also highly dangerous, for since apostolic times these leadings have come seldom, are not trustworthy, and faith does not require them for its survival. Any lay concerns need to be firmly tried to "prove their spirits," and it would be better to urge on the laity the role of obedience to the wisdom of the bishops and the Church that is divinely appointed to teach them. This voice out of the past was unequivocal, but it can never stem the tidal wave in the other direction that surges in this Council.

Bishop John Wright of Pittsburgh, whom many look upon as the most hopeful voice in the American hierarchy, made his first speech at either session of the Council on this issue of the laity, and it was a memorable one. "For 400 years," he declared, "we have waited for a statement of the place, the dignity, and the vocation of the layman in the Church. Now, by Divine Providence, here is a chance to give a theological and dogmatic base for Catholic action in its real sense. . . For me, this chapter is the beginning of hope, and it will be good for the Council to remember Pope Pius XI's words that he awaited the consecration of the world to be carried out in and through the laity."

October 22: I am going to include a few sentences from the statement which I made to the meeting of the Observers and the Commission for Promoting Christian Unity at our weekly meeting today:

"I am deeply grateful for this section of the schema. . . . There have been few things that have made the free churches doubt the apostolic character of the Roman Catholic Church more than the role accorded to the laity. . . .

I have a sense that instead of accenting and playing up to the layman, as such, in this so-called 'hour of the layman,' this section of the schema is quite rightly bent on *abolishing* the laity and accenting instead the priestly responsibility of every man whom the Holy Spirit has baptized. The Roman Catholic Church has seen how often . . . the Holy Spirit has been no respecter of hierarchial lines and has spoken to it through non-clerical figures such as Benedict, Francis of Assisi, Gerard Groote, Hildegard of Bingen, Bridget of Sweden, or Catherine of Sienna, to name only a few. . . . This is not a movement

down to the laity but a movement of the laity *up* into an incorporation into the priesthood. . . .

"Bishop Dubois's remarks could be underlined with profit in this schema. He spoke of the need to see the laity's function in connection with the total apostolate of the Church—to non-Roman Catholic Christians, to members of the non-Christian Religions, and very especially to what Paul Tillich calls the 'latent' church—those who make no formal acknowledgment of any faith, but who hunger for justice and decency in the world. The layman may stand nearer to this latter group, with whom he works and eats and talks, than any clergyman, and he may sense that Joseph's words to his brethren, 'Except ye bring your brother with you, ye shall not see my face,' may be the word of God to man."

October 23: I have tried to acquaint myself today with the course of development of a statement on the Jews that is held secretly in the hands of the Commission for Promoting Christian Unity and whose distribution to the Council is eagerly awaited. The brief paper is said to contain an exoneration of the whole Jewish community from any corporate guilt in the death of Jesus and an acknowledgment of the enormous debt which the Christian religion owes to its Jewish stem. I gather that Pius XII, in spite of what has been written against him in this recent accusatory play, had begun the paring away of derogatory statements from the Catholic liturgy and that John XXIII completed this beginning. This project for setting the record straight was apparently one that John XXIII was eager to forward. Cardinal Bea took it up with his customary vigor, added at least two men to his Secretariat who were experts in the matter, and got this much-awaited paper prepared and saw it firmly through all of the hesitations and delays which such a statement always provokes. With his great desire to enter into closer dialogue with the Jews, Cardinal Bea saw that such a statement was required to open the way for next steps.

No one seems to know how *The New York Times* got hold of a copy of this secret document and announced its general content prematurely. The delay in its appearance troubles many and gives rise to all kinds of rumors.

We, the Observer-Delegates, felt again what a delicate matter the issue of Mariology is—especially in Roman Catholic-Protestant relations. We were asked why Protestants are so reluctant to acknowledge the honor due to the mother of Jesus Christ. The reply was that we acknowledge no need for Mary as a mediator, but believe that there is only one mediator who can speak to our condition and that he has opened the way to God once and for all. The excessive devotion paid to Mary, in which she is extravagantly referred to in more than one Pope's words as "co-redemptor" with Jesus Christ and in certain regions in Latin America has almost replaced Jesus as the object of devotion, was cited.

The issue is very much alive in the Council, for the extreme veneration of Mary insist upon a schema on her role. Those who are more ecumenically minded want to include her in the schema on the Church but wish to do it in such a way that non-Catholic sensibilities will not be unnecessarily wounded. This will almost certainly come to a Council vote in the next days.

Douglas V. Steere attended the Second Session of the Vatican Council in Rome as delegated observer for the Friends World Committee for Consultation.

October 24: Bishop Tracey of Baton Rouge, speaking for 147 U. S. bishops, received hearty applause from the Fathers for an intervention in which he insisted on adding "race" to the other distinctions which the Church lifts men above. There is promise that when the human rights issues are before the Council, the American bishops will begin to assert their strength and leadership.

We attended a colossal reception at the Colonna Palace given by the Prince and Princess of Colonna, in honor of the members of the Ecumenical Council, to which many of the "black aristocracy" of Rome were invited. The huge terrace garden was lighted by literally thousands of oil flares and left the impression that the extravagant grandeur of both ancient and Renaissance Rome is not yet extinguished.

October 25: I managed to get out of bed, where I have been indulging a heavy cold, to go to visit Mgr. Willebrands, the Secretary of our Commission, and to talk with him about the urgency of issuing this statement on the Jews. He sees no remaining obstacles except the desire to link this with another statement on religious liberty, which it is hoped could go out at the same time, as possible additions to be included in the schemata on Ecumenism. He promised me that he would weigh and discuss the matter of an immediate release of the statement on the Jews.

October 26-27: We made a little trip to Grottaferrata to visit the international headquarters of an Italian Catholic-Worker type of group who are called the Focolari—the nuclei—and who have swept through Italy and even up into northern Europe since the war. It is a lay apostolate of great purity and fervor. We will visit them again when their leader returns from Germany.

On Sunday we had dinner with Andrew and Lee Braid and their two daughters. These are Friends who have been in AFSC service in Jordan for three years, advising the government on rural credit problems, and have now joined FAO for similar work. We had a brief Quaker meeting together before leaving.

October 28: There has been a serious crisis in the Council. The four Cardinal Moderators who were appointed by Pope Paul VI to expedite the Council's business have wanted to get the "sense of the meeting" of the Council on four propositions dealing with the principal issues involved in the schema on the Church. The Moderators proposed to formulate these propositions, to ask the Fathers to vote on them, and then to turn this indication of the Council's will over to the Commission as a definite guide in their revisions. They announced their intention to proceed in this way a fortnight ago, but they are said to have been forbidden to do it by the Presidents of the Commissions, who insist that their post as Moderators is only an executive function and that formulating such issues would be, in effect, moving to a legislative activity. The speeches have gone on interminably, and the Council has become more and more restive and now begins to suspect that the blocking of the Pope's authority conveyed to these Moderators is a delaying tactic of the Curia which is meant to wear out the Council and to frustrate its intention and to leave matters in Curial hands when the bishops withdraw from Rome.

The first answer to this crisis was a day of festival in which, instead of the Council's meeting for its usual deliberations, the whole session was given over to a mass that was simply and movingly said by the Pope himself on this fifth anniversary of John XXIII's assuming the papal office. This was followed by a magnificent address, given in French by Cardinal Suenens, eulogizing John XXIII and pledging the Council to carry out the work which he had laid upon it.

The next day the quiet word swept the Council that the Pope had assured the Moderators that they were his legatees and had full powers within the canon law rules for Councils to expedite the business as they felt best. On the heels of this word came the presenting to the Council of these four propositions, plus a fifth one that had been added, for a vote on the next day, and the taking of a vote in the course of the morning on the inclusion of the place of Mary within the framework of the schema on the Church itself. This ecumenical step was approved of by a narrow but sufficient margin. All breathed more easily again; and when the five propositions of the Moderators regarding the collegiality of the bishops and the setting up of the lay diaconate were passed the next day by overwhelming margins, the Council had had one more demonstration that the will of the bishops and of their Moderators could no longer be restrained.

Food and the Cold War

AT the time this report was in preparation (December 30) the Mundt bill, which would have prohibited the federal Export-Import Bank from underwriting credit for the sale of surplus wheat to Russia in the usual way for commercial purchases by foreign countries, had been narrowly defeated in the House and seemed likely to suffer its third defeat in the Senate. On November 22, E. Raymond Wilson, executive secretary emeritus of the Friends Committee on National Legislation, had presented the FCNL viewpoint at Senate Committee hearings, a viewpoint which happened to be in agreement with the government's announced decision to encourage negotiations.

Although President Johnson is likely to receive the power both he and President Kennedy had been seeking, the strong opposition to the sale of wheat and to non-discriminatory trade relations with eastern bloc countries is likely to continue. What the opponents really oppose is a "thaw" in the cold war. They believe that "sooner or later either our type of society or the Soviet Union's type of society must be utterly destroyed—either through warfare, subversion, or internal collapse. This allows no room for the possibility of change through a long process of evolution." It is the concept that starving a people is an acceptable alternative to shooting them which must still be denied.

The Role of the FCNL

Spokesmen for the National Council of Churches and for the Social Action Committee of the United Churches of Christ suggested that the FCNL should testify so that the Senate committee could hear the viewpoint of at least one religious organization. In accepting this responsibility, Raymond Wilson

spoke not only for the FCNL but also, he thought, "for a large section of the Christian conscience of America."

He appealed to the Senate committee to turn down the Mundt bill on religious and humanitarian grounds, and cited the position on food distribution approved at the annual meeting of the FCNL in January, 1963:

Food should not be used as a weapon in the cold war . . . assistance and food should be offered on the basis of need to all people regardless of the political or ideological nature of their government.

He also questioned the kind of "cold war" attitude that assumes that the Soviet Union might collapse under economic and political pressures applied by the United States. He cited Walter Lippmann's view that this approach to the international situation is unrealistic.

The Background of the Wheat Deal Controversy

The request for wheat by the Soviet Union was unusual because that country has in the past exported wheat. The need for importing wheat this season to meet an anticipated consumer shortage is believed to be due primarily to recent crop failures in the marginal Siberian wheat lands which had been stricken by drought. Desire on the part of the government to maintain recently improved standards of food consumption for the people of the Soviet Union is believed to lie in back of the intent to buy wheat from the United States. After substantial purchases of wheat in Canada, the Soviet Union turned to the United States as the only remaining source of a large exportable wheat supply.

President Kennedy, in a letter to Congress on October 10, 1963, stated that "there is no reason why the Soviet Union should not be treated like any other customer in the world market who is willing and able to strike a bargain with private American merchants." He pointed out that the proposed deal "does not represent a new Soviet-American trade policy," that "the United States has never had a policy against selling non-strategic goods, including agricultural commodities, to the Soviet Union and Eastern Europe—on the contrary, we have been doing exactly that for many years."

President Kennedy argued in favor of considering the wheat shipment on three chief grounds: (1) it would be *economically* beneficial to the United States in several substantial ways; (2) the sale would continue the U. S. tradition of responding to requests for food from countries who needed it, under conditions where people who needed it actually received it and knew where the food was coming from; (3) the sale would be *politically* desirable. Among other things, it would indicate on the part of the United States a desire to continue along the line of reducing cold-war tensions and proceeding along the path of peace.

Non-governmental opposition to the Mundt bill came chiefly from wheat growers, who would benefit by the proposed wheat sale, and from tobacco growers, who feared that the Mundt bill would in the future handicap the tobacco trade between the United States and eastern bloc countries. Banking firms representing the interests of their agricultural customers also spoke up against the bill.

It so happened, therefore, that Raymond Wilson was the only public witness against the bill who gave exclusive emphasis to some of the *non-economic* arguments for the proposed wheat sale which had been presented to Congress by President Kennedy. In the President's opinion, the proposed transaction represented "one more hopeful sign that a more peaceful world is both possible and beneficial to all."

Current Status of the Wheat Negotiations

Non-legal obstacles may still block a sales agreement. The U. S. requirement that the wheat be shipped in U. S.-owned vessels raises the price and imposes a special discrimination, not operating in the case of other wheat buyers, which the Soviet government appears unwilling to accept. President Kennedy's action in setting up the shipping restrictions seems to have been a compromise reflecting pressures of "cold-war" sentiment as these are felt at high policy levels.

President Kennedy stated in his October 10 letter that our willingness to sell the Russians wheat might show "that peaceful agreements with the United States which serve the interests of both sides are a far more worthwhile course for our adversaries to follow than a policy of isolation and hostility." We might hope that the debate on what is in the "national interest" would continue on this high level.

The Quaker Committee on Social Rehabilitation

By JANE S. DROUTMAN

HAVING the firm conviction that there is that of God in every man, the members of the Quaker Committee try to follow the path traced by previous generations of concerned Friends. Disappointments are frequent and the task is painful. To be constantly face to face with the "lower depths" of some elements of our present civilization is not easy. It is at times made even more difficult by the lack of understanding from those who dislike facing unpleasant realities. Yet, to befriend the poor, the thief, the prostitute, the drug addict, and try to share with them the beauty of the inner light is in keeping with early Christianity.

The main task as our group sees it is to translate such feelings and approaches into a language which could best be understood in this second half of our 20th century. In each time and place, similar ministry may look different on the surface, yet deep at the roots we discover a great likeness.

Among the many people we meet within the prisons and wards for detoxification of the addicted are those belonging to minority groups. They often took the wrong path out of despair, not always with criminal intent. We felt as we faced them and learned to know them better that we should have been shaken out of our complacency long ago. We felt ashamed not to have understood that so many children of God did not get the share they deserve in education and acceptance.

Jane S. Drouman is chairman of the Quaker Committee on Social Rehabilitation, Inc., sponsored by New York Monthly Meeting. This is an abridgment of her report to them and to the Representative Meeting (N. Y.).

As we became convinced that helping released prisoners was not enough and that we should go deeper to try to understand the reasons why so many of a particular group were in such large number in our City Prisons, our Committee asked Pearl S. Buck, a member of our Advisory Board, to talk to our annual meeting on "The Roots of Prejudice."

About 650 guests came to the Friends Meeting House. They first heard two short addresses, one by New York City Commissioner of Correction Anna M. Kross and the other by the Narcotics Coordinator, Assistant Commissioner of Health Dr. Catherine B. Hess. A report of the services rendered during the year by our Quaker Committee was then given, and our Treasurer, Philip Stoughton, gave details on our income and expenditures. He expressed our thanks for the yearly grant of \$10,000 given to us by the Department of Health in appreciation for our work with the addicted. This grant is given in the form of direct salaries to two case aides and one part-time worker. It is thanks to our volunteer specialists in the medical, law, and counseling fields that we are able to extend our services without increasing our budget. We spent about \$20,225. This figure includes the Department of Health grant.

A lengthy study of our organization was made by the Federation of Protestant Welfare Agencies last March and April. It was pleasant to hear that no other agency in New York could have rendered similar services at such a low cost. Quoted figures estimated \$40,000.00 as a minimum for such a program.

Pearl Buck's timely and provocative talk expressed many views shared by Friends.

Our staff, consisting of three full-time workers, one part-time administrative assistant, and one part-time social worker, correlates the work of 66 volunteers. Twenty-four of them were new volunteers this year. Our medical, psychiatric, and rehabilitation consultants gave us generously of their busy time.

We helped 596 women, gave 1,908 general interviews, made 124 visits to the homes of our clients, gave financial assistance to 115 persons, provided clothing at our offices to 167, and arranged job placement for 190. In addition, our clinical psychologist gave psychotherapy sessions to twenty persons, our physicians helped those in need of medical attention, and we provided lawyers to nine cases in detention.

We prepared and distributed at the House of Detention 600 Christmas packages to women sentenced or in detention on Christmas Eve.

We sponsored lectures at the Prison. We carried a weekly program in detention in the form of group discussion under the leadership of a Quaker trained by Rachel Davis DuBois. This Friend is assisted by a member of our Committee, a professor of Sociology at Hunter College. We arranged sessions on family relations for another group of women under Jean Schick Grossman, who teaches and writes many books on the subject. Two volunteer teachers were in charge of our English class for illiterates. Two other volunteers taught typing and shorthand.

In a spirit of humility and compassion, we will continue our work, hoping fervently to realize our vision in the near future: to have a Halfway House for those released from Prison and discharged from hospitals, to help them to readjust to life, to regain their self-respect, and to face responsibilities.

Books

THE ETERNAL NOW. By PAUL TILLICH. Charles Scribner's Sons, New York, 1963. 185 pages. \$2.95

Paul Tillich is widely held to be one of the most influential thinkers of the age. His works range from the direct and clear sermons in *The New Being* to the enormously complex and technical three-volume project *Systematic Theology* (two volumes published).

His newest book is a collection of sixteen sermons delivered in college and university chapels. It is especially valuable as an introduction to Tillich's way of thinking and to some of his central ideas.

The first of three sections is titled "The Human Predicament." Appropriately, the dialectical approach so characteristic of his analysis is seen at work. Note the themes: loneliness and solitude, the riddle of inequality, man and earth, the good that I will I do not.

One should not conclude this is therefore another of those "on the one hand, on the other hand" exercises that so regularly find their way into the religious book lists. What a reviewer said of an earlier Tillich book can rightfully be said of this one too, especially in the last two sections: the reader will realize he has been thinking with a man who seeks "to understand the work of the Eternal in the events of time and circumstance."

The middle section of the book is called "The Divine Reality." It is written with such evocative power that it becomes devotional reading. In "The Spiritual Presence" he reflects on how we may oscillate between the arrogance of wishing to help others "as mediators of the new creation" and, at the opposite extreme, despair at our ability to help because of our unworthiness. Tillich then says: "If we look beyond ourselves at that which is greater than we, then we can feel called to help others in just the moment when we ourselves need help most urgently—and astonishingly, we *can* help . . . Our qualification does not come from us, nor from any man or any institution, not even from the church, but from God. And if it comes from God it is His Spiritual Presence in our spirit."

In the final section, "The Challenge to Man," he deals with conformity, strength, wisdom, maturity, and thanksgiving. The chapter "Be Strong" is superb and is based on Paul's admonition to the Corinthians: "Be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love."

Some years ago the Friends Conference on Religion and Psychology presented at the same session two of the towering intellects of our time: Gerald Heard and Paul Tillich. Both of them are capable of such writing as requires a dictionary, biblical commentary, and Cambridge History constantly at hand. On that occasion they set forth the grand themes of religious faith with memorable clarity, power, and conviction, of a quality seen again in *The Eternal Now*.

Friends will find this book of special appeal. For many it may become a source for regular devotional reading.

CHARLES C. WALKER

RELIGION AND THE SCHOOLS: *The Great Controversy.*

By PAUL BLANSHARD, Beacon Press, Boston, 1963. 265 pages. \$4.95

Those interested in the legal status of religious belief in the United States will find Paul Blanshard's book fascinating reading. He sums up his own point of view, which he holds to be that of the nation's founding fathers, in two sentences: "It has taken the public a long time to recognize the fact that, in strictly legal terms, the United States is not a Christian country. It is a pluralistic nation guaranteeing all believers and unbelievers equal rights."

In *Religion and the Schools*, Mr. Blanshard traces the intricate history of the First Amendment and the numerous judicial interpretations of it. The Regent's Prayer Decision (Engel v. Vitale) and the Bible-Reading and Lord's Prayer Decision (Abington v. Schempp and Murray v. Curlett) are carefully analyzed; the actual texts of these Supreme Court decisions are given in appendices.

Mr. Blanshard writes with less fire than in *American Freedom and Catholic Power*, his best-known book. One gets the impression that his side is, after all, winning, and that he can afford now to soften his polemics. Indeed, perhaps the most instructive aspect of this book is the author's clear statement of the views of the opposition, of those who hold that removing religion from the public schools will lead the country to a disastrous secularism. Mr. Blanshard states their case, and then shows that American law cannot support them, now or (assuming an unchanged Constitution) in the future.

Yet in the final analysis all of Mr. Blanshard's arguments are *legal*. He leaves untouched, as perhaps in this book he should, the moral and spiritual perplexities that beset our society. The American Way, he says in essence, is one of strict cleavage between secular and spiritual values. Perhaps, from the viewpoint of law, that must be so. But one turns from the book with the dull feeling that, in the pale and legal world of Mr. Blanshard, something after all is missing.

GUSTAV GUMPERT

THE NEGRO PROTEST. JAMES BALDWIN, MALCOLM X, MARTIN LUTHER KING talk with KENNETH B. CLARK. The Beacon Press, Boston, Mass., 1963. 56 pages. \$2.50

These three pithy interviews were conducted by Dr. Kenneth B. Clark, a noted Negro psychologist, for educational television. James Baldwin feels that the great victims of segregation, which is not a southern institution but a national way of life in this country, are white people. He is terrified by the moral apathy, "the death of the heart," which is happening in "my country," where white policemen can stand on a Negro woman's neck, in Birmingham; where white people have deluded themselves into believing that Negroes are not human. He feels that this self delusion is producing moral monsters in our society and asks the question, "How or what can be done to change the moral fibre of America?"

Minister Malcolm X, as he insists upon being called, is the representative in the Eastern U.S. of the Black Muslim Movement and insists that his role is "to raise the level of pride and accomplishment in his followers." He was born in Omaha and

was taken shortly thereafter to Michigan because of an ultimatum given to his father by the Ku Klux Klan. That organization would not tolerate an out-spoken black nationalist. His home in Omaha was burned, and in Lansing the family lived in an integrated neighborhood. He reports, "It only proves that whites were as much against integration then as they are now, only then they were more openly against it." While in prison in 1947, he came under the influence of Honorable Elijah Muhammad, founder and chief prophet of the movement, after he "had graduated from Christianity to agnosticism and on to atheism." (His father had been a minister). He feels that the Judaic-Christian society creates all the factors that send so many Negroes to prison, where there is no provision for reforming them. He feels that the religion of Islam restores to the Negro his racial pride, his racial identity, and with that his desire to be a human being and so to reform himself. He feels that in America there are twenty million black people in prison. "You don't have to be in Sing Sing to be in prison in America, if you are a Negro." He feels, further, that "white people support Martin Luther King, but the masses of black people do not. King is the best weapon that the white man, who wants to brutalize Negroes, has ever gotten in this country . . . because King has put out this foolish philosophy 'you're not supposed to defend yourself.'"

Dr. Clark brings out very skillfully the stark difference in backgrounds between Martin Luther King, the educated, sophisticated philosopher and yet effective man of social action; Baldwin, who grew up in the depths of poverty in Harlem and was more or less self-educated; and Minister Malcolm X who progressed to the 8th grade only. Martin Luther King is shown to be "a quietly pleasant young man . . . the embodiment of that dignity which is essential for every man." His philosophy is one of love for the oppressor.

J. THEODORE PETERS

THE FAILURE OF THEOLOGY IN MODERN LITERATURE. By JOHN KILLINGER. Abingdon Press, New York and Nashville, 1963. 239 pages. \$5.00

This addition to the growing body of "borderland" studies of literature and religion or theology continues an investigation which Halford Luccock initiated in 1934 and which has produced some remarkable insights. Killinger is to be commended for his broad acquaintance with contemporary literature, especially the novelistic works. As is to be expected, their most conspicuous features, such as the emphasis on evil, demonism, man's unending moral dilemmas, his hostility or indifference to church and religion, the antisacramental character of much of contemporary Protestantism, or the outright terror of contemporary history—all these aspects are a fertile soil for such a study. Occasionally the author takes outstanding Catholic works into his survey, mostly recognizing their courageous confrontation of life and faith. It hardly needs to surprise us that Killinger organizes his study along basic theological doctrines. Merely as a collection of material this book represents a valuable treasure that lends itself as a guide through modern literature and its religious evaluation.

W. H.

Friends and Their Friends

Christians around the world will pray together during the Week of Prayer for Christian Unity, January 18-25. Under the aegis of the World Council of Churches, the observance in the U.S. is sponsored by the office of Faith and Order Studies of the National Council of Churches.

It is expected that at the forthcoming general conference for Friends, June 20-27, 1964, in Cape May, N. J., there will be a record number of children attending the Junior Conference. The morning period of classes will be somewhat shorter than in previous years, in order to make the morning less strenuous for both children and teachers. School and other facilities will be used for the Junior Conference sections, with skilled leaders for each group. Friends interested in serving on the Junior Conference staff should request an application form from the Friends General Conference office at 1520 Race St., Philadelphia.

Capacity attendance at the Senior High School conference, to be housed at the Congress Hall Hotel, is expected. Hali Giessler, a member of Harrisburg Monthly Meeting, will again be chairman of the High School Conference. Application forms will be in the hands of clerks of Monthly Meetings and principals of Friends' Schools in March. College-age young Friends will be housed at the Devon Hotel, with cooking facilities at the Historical and Community Center.

A number of special activities, including some teas at the Hotel Lafayette, will be scheduled in the afternoons. Tape recordings of morning lectures will be presented, and meeting places for special-interest groups will be arranged. During one of the afternoons there will be an opportunity for conference attenders to hear the reading of papers by Friends who have submitted in advance abstracts of their concerns and whose requests to be included in this special and new program feature have been accepted by the Program Committee. Such abstracts should reach the General Conference office before the end of February.

Valentine's Day is featured in the American Friends Service Committee's 18-page packet, *Days of Discovery*, February-May. A story, "The Legend of St. Valentine," is related to a service project for American Indian children, "Valentine Seeds to Share," and also to a project in behalf of Algerian boys, "Valentine Dimes for Tool Boxes."

Children's activities centering around Korean New Year, the Doll Festival, and the Boys' Festival of Japan are described in this packet for adult leaders of children six to twelve years old.

Brotherhood Month resources, plans for a St. Patrick's Day party, a local service project called "A Riddle-a-Day," ideas for May baskets, an Israeli song, and a story, "It Happened on Cherry Street," are included in a companion packet entitled, *Friendly Things to Do*, February-May.

Priced at 25 cents each, these packets may be secured from the Children's Program, American Friends Service Committee, 160 North 15th Street, Philadelphia, Pa. 19102.

Applications for admission to Wilmington (Ohio) College for the 1964-65 college year are running 55 per cent ahead of the number received by mid-December of 1962, according to a report issued on December 26 by Director of Admissions Robert McCoy.

Wilmington admits a freshman class of 280 to 300 students each year, McCoy said. Applications received by Christmas Eve numbered 163, compared with 87 a year ago.

McCoy could not anticipate the exact date when his office would be unable to accept applications. He said that if the present rate continues, it might not be possible to accept any more students after mid-May.

Cecil Evans, former general secretary of the Canadian Friends Service Committee, has accepted an appointment as China coordinator for both the East-West Relations Committee in London and the American Friends Service Committee in Philadelphia. His assignment, which is for twelve months, is to collect and correlate information about Quaker relations with Mainland China, past and present. He will coordinate Quaker concerns related to China, both individual and committee, study background material on China, and discuss with China experts the kind of approaches to the People's Republic which might prove successful in establishing communication.

At the end of his year's service, he will write a report which will analyse his findings and suggest next steps. For the first three or four months of his assignment, which began January 1, Cecil Evans will travel in the United States, talking with persons knowledgeable about China.

A British Friend, Cecil Evans worked on the AFSC Quaker United Nations Program staff until September, 1963.

A revised edition of *The Handbook for Leaders of Quaker Dialogues* has been prepared by Friends General Conference, 1520 Race St., Philadelphia. A looseleaf manual, it contains suggestions for one-session Dialogues on such topics as "Simplicity and Outreach" and a three-session Dialogue for Teenagers on "Communication," in addition to the content of the first edition. There are also new quotations, guide questions, and book lists for leaders. Many persons who requested copies while the supply was exhausted now may secure the *Handbook*, price \$1.00. Inquiries about the continuing Quaker Dialogue Program and its sequel, the Community Friendship Project, are welcome.

Lydia Stokes, who for the past several years has been a Philadelphia Yearly Meeting representative to the National Council of Churches, was elected to a three-year term as a vice-president of the Council at its Sixth General Assembly in Philadelphia, December 1-7. She is a member of Moorestown (N. J.) Meeting.

A Latin-American resolution aimed at barring nuclear weapons from Latin America was approved by the U.N. General Assembly's Political Committee on November 19. The vote was 80 to 0, with fourteen abstentions. Passage of the resolution by the General Assembly is thus assured.

The American Civil Liberties Union of Pennsylvania has appealed to the U. S. Attorney General for federal intervention to protect the Baker family in Folcroft. The appeal charges that local authorities are hostile and that state authorities are indifferent and hypocritical. It further charges that the office of the Attorney General of Pennsylvania has refused to act even though it "has been provided with . . . information [about the identity of the conspirators], or told where it could be obtained by subpoena."

Harassment of the Bakers has continued.

The Student Nonviolent Coordinating Committee continues to be the target of Southern "law enforcement" officers. In Selma, Ala., SNCC had received permission from John Door, an official in the Justice Department, to pass out leaflets concerning a selective buying campaign. The sheriff, who had been refused permission to subpoena SNCC files in Selma, broke into the office, seized the files, and wrecked the office. He then arrested the two passing out leaflets as well as those who printed them.

In Atlanta, Mr. Oginga Odinga, Minister of Home Affairs in Kenya, was witness to further harassment of SNCC members when they were refused service at the Toddle House. As a result SNCC is protesting to the State Department that Atlanta should be removed from the list of cities to be visited on State Department tours.

Interested Friends should also send their protests to the State Department and the President.

Aaron Henry, Negro head of the Mississippi NAACP, and Edwin King, white clergyman and dean of students at Tongaloo College, ran for Governor and Lieutenant Governor respectively on a Mississippi "freedom ballot" during the November, 1963, elections. Write-in votes for the two were not counted, however.

John and Varley Crist, members of the Granville (O.) Meeting, have returned from a trip to the Soviet Union, Czechoslovakia, Poland, West and East Berlin, and West Germany, where they were leaders of an East-West Travel Seminar for Young People, sponsored by Richard Hiler, of Philadelphia. The Seminar was conducted as an "investment in peace," with the purpose of furthering understanding between peoples. The Crists' daughter, Pati, 18, was a participant in the group. Their younger daughter, Conni, 16, took part in another section of the Seminar. The Crists expect to lead a similar project in the summer of 1964.

Haverford College recently received a gold medal, struck in memory of William Penn, as a gift from Malcolm R. Lovell, of New York. (This is the medal which was offered to a Quaker institution through a letter in the FRIENDS JOURNAL on October 15, 1963.)

The medal was struck in 1911 by the Pennsylvania Society at the time of the dedication of the plaque in All Hallows

Church, Barking by the Tower, London, where William Penn was baptized. A number of medals were prepared and distributed in connection with that ceremony, but only one gold medal was made, and it was presented to the Duchess of Sutherland. This medal was willed to Malcolm Lovell, who has now given it to Haverford College.

John Flanagan, a New York sculptor, designed the handsome medal, which consists of a picture of Penn in profile, redrawn from the portrait in armor, on the obverse side and an explanatory inscription on the reverse. It is on exhibit in the Treasure Room at the College, along with pictures of the 1911 ceremony and of All Hallows, Barking.

The seal of Haverford College contains a picture of William Penn based on the Silvanus Bevan carving, and the earliest manuscript collection in the college Library is a group of Penn letters given by Henry Pemherton in 1834.

Dr. E. U. Condon, whom Friends will remember as the former Director of the National Bureau of Standards who was hounded by the late Senator McCarthy, is urging restriction on the right to bear arms. His letter to fifty State governors and others suggests that licensed firearms should be left normally in police custody and that anyone carrying a weapon should be required to wear distinctive clothing, as hunters do. He questions the wisdom both of training sometimes unstable young men in the skill of violence and of failing to provide for rehabilitation to civilian life. He fails to mention, however, that his basic suggestion would probably require a Constitutional amendment.

The American Chemical Society has chosen Charles C. Price, Blanchard Professor of Chemistry and chairman of the chemistry department at the University of Pennsylvania, to be its president in 1965. He will head the Society's 100,000 chemists and chemical engineers. In 1946 he won the Society's \$1,000 award in pure chemistry. He has also been a president of the United World Federalists, a candidate for Congress in 1952, and is a member of Lansdowne Meeting (Pa.)

Richard Ferree Smith, director of the Refugee Resettlement Program in the U. S. for the American Friends Service Committee, has accepted an appointment to the Committee for the Resettlement of Cuban Refugees set up by the Pennsylvania Governor's Council for Human Services. He has long been active in refugee resettlement in Philadelphia, where he heads the AFSC's national program. Last year his office handled some 250 resettlement cases, as well as providing individual services to 240 persons needing help or information in the general field of resettlement.

Friends who are interested in Indian affairs and who like to plan in advance will want to know that the Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs is scheduled to meet May 8-10 at Hominy, Oklahoma.

Raymond P. Arvio, formerly of the National Council of Churches staff in New York City, has been appointed executive director of World Education, Inc. His new duties will include further development of public support for world education and literacy programs and the specific encouragement of Literacy Village in Lucknow, India.

Literacy Village is a literacy demonstration and training project, now expanding its practical service to other countries. Nepal and Afghanistan delegations have participated recently in training programs at the Village.

Raymond Arvio is clerk of Ramapo Meeting, Spring Valley, N. Y.

"What about a Five Years Meeting which meets every three years?

"One thing about it is that it possibly needs a new name."

So begins a full-page statement in the December (1963) issue of *Quaker Life*, publication of the Five Years Meeting of Friends. The statement asks readers to help in suggesting what new name, if one is finally chosen, would be best for the Friends' religious group which represents about 75,000 Quakers in the United States, as well as 35,000 overseas Friends.

Several suggestions already have been made. Some would keep the present name because of its historic significance. Others favor a simple change to "the Triennial Meeting of Friends," while still others, feeling that, to non-Friends, the term "Five Years Meeting" is not helpful in describing the religious body, have suggested such names as "Friends Associated Yearly Meetings" and "Religious Association of Friends Yearly Meetings." Results of these suggestions will be brought to the Executive Council when it meets next April 10-11.

Dr. Lionel S. Penrose, FRS, of Colchester Meeting (Eng.), Galton Professor of Eugenics at University College, London, is to receive one of this year's awards made by the Joseph P. Kennedy Foundation on Mental Retardation. The awards are made for outstanding contributions to research, care and treatment, and civic leadership in the field of mental retardation.

Conscientious Objection in Italy

Last October, the Court of Appeals of Florence sentenced to eight months' imprisonment the Catholic priest Ernesto Balducci, author of an article published by the Florence daily *Il Giornale del Mattino* entitled "La Cheisa e la Patria" ([Loyalty to] Church and Country). In this article Fr. Balducci discussed the problem of conscientious objection, with particular reference to the trial some months ago of a Catholic conscientious objector whom Balducci had defended in court. The editor of *Il Giornale del Mattino* was sentenced to six months' imprisonment for having published the article by Fr. Balducci.

On the 15th of November the record-office of the Court of Appeal of Florence released the text of the justification for the sentence against Fr. Balducci. He was judged guilty of "apologia di reato" (justifying a crime) especially for having written that "in case of total war Catholics would have, I do not say the right, but the duty to desert."

The justification further declares that "on the basis of our democratic order," a refusal to wear a military uniform (presented by Fr. Balducci, as "a manifestation of the highest Christian morality") is "immoral"; similarly inadmissible is the power every citizen should have, according to Balducci, to "criticize the justice of the war."

The Court also took exception to Balducci's "attributing to the individual conscience an unlimited autonomy" and to his having presented the issues in such a way that "the readers could have been led to assume that the contents" of the article by Fr. Balducci "genuinely corresponded to the doctrine of the Church."

Finally, after having affirmed that Balducci had committed "apologia di delitto e istigazione a delinquere" ("justification for a felony and instigation to commit a crime"), the Court recognized that Fr. Balducci "had the right freely to manifest his own thought by means of the press, in conformity with Article 21 of the Constitution"; but added that "the subjective right of the liberty of the press finds a natural and intransmissible limit in the duty to respect the established juridical order in the relations between the individual and society."

It is the first time in Italy that a citizen (who, in this case, is a priest) has been condemned by a civil tribunal for having defended freedom of conscience in the press.

Fr. Balducci is, among other things, editor of *Testimonianze*, one of the best Catholic reviews published in Italy.

Federal Council of Protestant
Churches in Italy
Press and Information Service

Letters to the Editor

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

I was greatly cheered by Richard K. Taylor's article, "Steps toward Interracial Justice," in the issue of November 15, 1963, in that it spelled out some actual steps toward individual and Meeting face-to-face encounters and begged Friends as friends, neighbors, and would-be Christians to proceed, seeking that a way open rather than delegating so much to the various Meeting committees or to other organizational set-ups.

Salisbury, N. C.

BERTA HAMILTON

Robert C. Blood's "Spontaneity in Meeting," *FRIENDS JOURNAL* (October 15, 1963), says so well what I'm always wishing to hear said, that with the enclosed subscription renewal I send my hope that he will be a frequent contributor.

You are providing a fine journal, and I wish you joy in the chores of editorship.

Palma de Mallorca, Spain

RUTH BENSON

DEATHS

COOLEY—On November 3, 1963, at her home in Swarthmore, Pa., HELEN H. RIDGWAY COOLEY, aged 77, a member of Swarthmore Meeting. She is survived by her husband, Dwight Cooley, by two sons, Dwight R. and Edward H. Cooley, and by six grandchildren.

FUNK—On December 24, 1963, SADIE READING FUNK, aged 82, of New Hope, Pa., a member of Solebury (Pa.) Meeting. She was the widow of Howard Funk and the mother of Howard Reading Funk, Leadora F. Davis, and Maude F. Large.

HOLLINGSWORTH—On December 23, 1963, NORMAN STUBBS HOLLINGSWORTH, a member of Goshen (Pa.) Meeting. He was the husband of Emma Morgan Hollingsworth and the father of Dr. Norman Hollingsworth, of Baltimore.

MATHER—On December 14, RACHEL MATHER, aged 92, a resident of the Friends Boarding Home in West Chester, Pa., and a member of West Chester Monthly Meeting.

REYNOLDS—On December 20, after a short illness, HARRIET BURGE REYNOLDS, aged 84, oldest member of Manasquan (N.J.) Meeting. She is survived by her sister, Frances Allen Reynolds.

Coming Events

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

JANUARY

17—Conference for Quaker Scientists, Powell House, Old Chatham, N. Y.

17-19—Annual Meeting of Friends Committee on National Legislation, National 4-H Foundation Center, 7000 Connecticut Avenue, N.W., Washington, D. C.

17-19—Weekend Work Camp for Family Groups, sponsored by Friends Social Order Committee of Philadelphia Yearly Meeting. Friday, 6 p.m., to Sunday, 3 p.m. For information or reservations write or phone David Richie, 1515 Cherry Street, Philadelphia 19102; LO 8-4111.

18—American Friends Service Committee Regional Meeting, Montclair Meeting House, 289 Park, Montclair, N. J., 4 to 8:45 p.m. Speakers: Roger Wilson, "Our Relevance to Today's World," and George Perera, "Friends' Mission to Cuba." Special programs for children and high school students. For further information, write to Robert Vogel, AFSC, 2 West 20th Street, Room 220, New York 11, N. Y.

18—Western Quarterly Meeting at London Grove (Pa.) Meeting. Worship and Ministry at 9 a.m.; meeting for worship, 10 a.m.; business meeting, 11 a.m.; luncheon served, 12:30 p.m.; afternoon program at 1:30 p.m., with Dean Freiday as speaker, on "Who We Are!"—a talk on the mission and responsibility of Friends.

20—Lecture by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.

21—Lecture by Konrad Braun on "The Struggle for Fundamental Human Rights," Pendle Hill, 8 p.m.

24-26—Weekend Work Camp for Family Groups, sponsored by Friends Social Order Committee of Philadelphia Yearly Meeting. Friday, 6 p.m., to Sunday, 3 p.m. For information or reservations write or phone David Richie, 1515 Cherry Street, Philadelphia 19102; LO 8-4111.

25—New York-Westbury Quarterly Meeting, Friends Meeting House, 15th Street, New York City, 11 a.m.

25—Chester Quarterly Meeting at Lansdowne, Pa., 10:30 a.m.

27—Lecture by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.

28—Lecture by Konrad Braun on "The Struggle for Human Rights," Pendle Hill, 8 p.m.

FEBRUARY

1—Concord Quarterly Meeting, North High Street, West Chester, Pa., 10:30 a.m.

2—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Charles C. Walker, of the AFSC, will speak on "Nonviolence in the World Today." Social hour with tea, following the meeting.

7—Sixth Annual Rufus Jones Lecture, sponsored by the Religious Education Committee of Friends General Conference, at the 15th Street Meeting House, New York City, 8:15 p.m. Paul H. Vieth, of Yale Divinity School, speaker. Theme: "Religious Education Faces the Future."

8—Abington Quarterly Meeting at Abington Meeting House, Jenkintown, Pa., 11 a.m.

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

MEETING ADVERTISEMENTS

Arizona

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 11 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

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, 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.

WILTON—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

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.

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.

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.

Maryland

EASTON—Third Haven Meeting and First-day school, 11 a.m., South Washington St.

Massachusetts

ACTON—Meeting for worship and First Day School, Sunday, 10:00 a.m., Women's Club, Main Street, Acton, Mass.

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: MEmory 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.

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

Missouri

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

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.

MONADNOCK—Southwestern, N.H. Meeting for worship 10 a.m., The Meeting School, Rindge, N.H.

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 5-9583.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan

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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, 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 Vail Avenue; call 525-2501.

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6486.

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

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

Oregon

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

Pennsylvania

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

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

HARRISBURG—Meeting and First-day school, 10:30 a.m., YWCA, 4th and Walnut Sts.

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

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

MUNCY at Pennsdales—Meeting for worship at 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

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

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

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.

Switzerland

LUCERNE—Salzfasstr 7, The Herbsters, last Sunday of the month. Worship, 3:15 p.m. Friends and friends of Friends welcome.

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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