

FRIENDS JOURNAL

Quaker Thought and Life Today

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I CANNOT praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.

—JOHN MILTON

Man's Search for God

. *by Bliss Forbush*

What Is Happiness?

. *by Emerson Lamb*

A Glimpse Behind the Iron Curtain

. *by Marian S. Hahn*

Germans Battle With Their Past

. *by Bertha L. Bracey*

*The Courier: Friends Council on Education
Extracts from Yearly Meeting Epistles*

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Extracts from Yearly Meeting Epistles

With this issue, we begin the presentation of extracts from the Yearly Meeting epistles which have been received in Philadelphia since March of last year.

Iowa Yearly Meeting: There are two strands of communication that have been woven into the fabric of the Society of Friends—the spoken word and the written word. The spoken word has been brought to us by visiting Friends who travel among the Yearly Meetings under concern or by invitation. Their ministry stimulates our spiritual awareness; their presence strengthens our sense of fellowship. The written word is brought to us by means of epistles that are exchanged across the miles and throughout the Society. Through them we feel the heart throbs, the struggles against evil, and the corporate strength and witness of each Yearly Meeting. Having received much help and encouragement from the epistles from you, our friends and co-workers for Christ, we have made copies of these epistles into packets and made them available to each local Meeting, encouraging the members to read them and remember you before the Lord.

London Yearly Meeting: To seek an encounter with the living God—this is the need that we share with all who desire to serve Him. In His light we may see light: we must not be paralysed by fear arising from continuous awareness of the great dangers and needs of our time. We are united by our shared experience of working for a new world in His power and in His time.

We hope to see more clearly the changing patterns of service; to know when one form or another is outdated; and to be willing at times to work through other organizations. We must be honest with ourselves; goodwill is not enough—we must prepare fully for the jobs we undertake. We believe that a new vulnerability to truth is abroad in the world and we must proclaim fearlessly the truth as we have perceived it.

Honesty in our search for God will lead us by many different ways, but our experience is deepened through the act of sharing. We hope that as we come to meeting for worship we shall find in the silence a spirit of deep love and holy communion. But we must know each other in our everyday lives as an essential step to knowing each other in that which is eternal. Our meetings will then be more welcoming; we shall take trouble to invite others to share in them and we shall wish to bring our children fully into the life of the Meeting.

Southern Africa Yearly Meeting: We looked for blessing, and it was poured upon us. We looked for guidance and were given strength. We came for spiritual refreshment and, in finding it, we found responsibility and tenderness for one another and for all men. Although it is often felt that the time reserved for worship is too short in comparison to that devoted to matters of business, the concerted will to express our spiritual unity has resulted in devotion and worship becoming an integral part of these affairs. In love there is unity, and it is this which became a reality to us.

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FRIENDS JOURNAL

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Editorial Comments

A Word with You

PROBABLY every merchant looks upon his stock in trade with mixed affections. There will always be items on his shelf in which he wishes he did not have to deal, as well as others that move slowly but which out of his own preference he wishes his customers would ask for more often. So it is with editors. They deal in words; and if they think there are some which should be withdrawn from the market, they are in no different case from any merchant who takes an honest look at his goods.

If dealers in words could just sell them loose, by the pint, all might be well. Unfortunately, the dealer is expected to bundle them up into ideas, and there are some words that don't bundle well. They have a life of their own, and know it, and break through the wrappings like Mexican jumping-beans. Theoretically, each is supposed to be attached and obedient to something else, like *cat* to Grimalkin or his shadow to a man. In practice, many of them have never been attached to anything but themselves and they go dashing among the obedient words like a young delinquent in a Quaker nursery.

Take *essence*, for instance. Perhaps Plato didn't invent the word, but he had a lot to do with giving it status. In Plato's travelogue of the universe, he included a Celestial Bureau of Standards where one can find the prototypes of everything, just as one can find the standard yardstick in Washington. Here were the essences, a magnificent collection. But suppose Plato was never there, or was misinformed, and there are no such things as essences? The very existence of the word allows us to talk about them as if there were, and its detachment from that something to which it should be as obedient as a shadow permits it to dash about irresponsibly among the obedient words that are trying to go quietly about their business of forming an idea.

Do-Gooder and Realist

Do-gooder is another example. We are indeed in a bad way if it has become opprobrious to want to do good. *Muddle-headed* is still on occasion a useful description and applies no less to those who do evil, whether by accident or intent, than to those with an ineffective method for doing good. But in any event, one who hopes to do

good would seem to be a preferable person to one who intends evil or is indifferent to it.

Realist is in a similar category, except that its application has a reverse result. To call a man a do-gooder is to condemn him; to call him a realist is to praise him. But of whom is *realist* the shadow? Is it the shadow of someone who observes that the world has managed somehow to survive in spite of notorious mistakes and who concludes that the mistakes might therefore just as well continue? Or is it someone who confuses inertia quotient with intelligence quotient? It would seem that a realist should be somebody so clear-sighted that he refuses to settle for anything less than the best. Or is that an idealist? And is a realist somebody who will settle for anything he can get?

Deeply Spiritual

Our religious terminology has its unreliable words too. *Spiritual* is one of them. To call someone spiritual is invariably to praise him in spite of the example of the Gadarene swine. But the fact that spirit can be evil as well as good is only one facet of the ambiguity of this glittering word. Does it describe someone withdrawn or someone involved? Jesus was not crucified on an altar between two candles but on the hill of skulls between two thieves. Of which of these images is *spiritual* the shadow?

And, finally, for want of a better end, there is *deep*. There are so many things of which the surface is all-important. The veneered and inlaid *escritoire* is of value not for what is below, but for what is on top for all to see. If it is true that below the veneer of every gentleman there hides a savage, then by all means let us have better and thicker veneers. Isn't it possible for someone to get so deep that finally he can see no light at all? And is depth always and necessarily superior to breadth, or vice versa?

If there is any moral to this, it is that words are not always to be trusted. No doubt we should beware the Pharisee, but let us also beware lining up behind Mrs. Malaprop when she says, "If I reprehend anything in this world, it is the use of my oracular tongue, and a nice derangement of epitaphs!"

Man's Search for God

By BLISS FORBUSH

MAN is a seeking creature. Sometimes he is driven by the love of money, as when he sinks his shafts deep into the soil of Texas, Manitoba, the Sahara Desert, or the Red Sea shore in search of oil; sometimes he explores the canyons of Utah or the valleys of the Congo for uranium; or washes the sands of West Africa for diamonds. Sometimes he is seeking the thrill of adventure, as when men risk their lives to find a second path to the top of Mt. Everest or take the dangerous trek into the headwaters of the Amazon basin. Sometimes men are driven by longing, the longing to find God.

Over the centuries men have found that there are three main pathways to God. These can be made clear by an allegory. Three sailors, adrift on the Pacific Ocean, were washed ashore on a large island. Their first thought was to discover if the island was inhabited. Each sailor agreed to go a different way and disclose his findings.

The first sailor traveled for some distance along the shore, then sat on an outcropping of rock and recalled all that he had ever read about the islands of the Pacific. Finally he remembered reading a statement that men lived on all the larger islands of the ocean. Thus he could report, on the voice of authority, that the island was inhabited.

Men over the centuries have recorded their experiences of being in contact with the living God. Moses confronting the burning bush, Amos receiving his call at Bethel, Isaiah in the temple, John by the Jordan River, Jesus at his Baptism, Paul on the road to Damascus, all found God and received his commands to action. Luther, Huss, Fox, and a host of others down into our own time, like Rufus Jones, have felt the illuminating presence of God and have testified to their experiences. Some individuals are satisfied to accept on the authority of such men that God is to be found.

The second sailor, as he walked along the beach, scanned the sands and the fringe of the forest for marks that might give the information he wanted. After a time he noted the half-obliterated keel-marks of a boat or canoe; a little later he saw a dim path leading from the edge of the woods into the interior and, following this for a distance, discovered the remains of a burnt-out fire. By a process of observation and deduction—the scientific method—the second sailor could report that God was discoverable.

Astronomers report that there are a billion stars in

our galaxy, and uncounted numbers of galaxies in the distance of a seemingly endless universe, all governed by order, and order is associated with mind. The geologist suggests that in the progression of fossil remains there is disclosed a method by which God works towards greater complexity at the animal level; while the sociologist argues that in the development of human life from its earliest unity to larger and larger associations a mysterious pull toward greater and greater wholeness, suggestive of a creative intelligence, is exhibited. The historian, studying the rise and fall of communities and nations, sees evidence of moral judgment, which can be associated only with personality. "If God wills that it (the Civil War) continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'" Some individuals, studying the results of scientific information or the unrolling of history, believe God is to be found in one order or the other.

The third sailor walked along the beach watching the rolling breakers comb at his feet, saw the birds wing their way into the distant sunset, and, as the majestic colors streamed from the setting sun, felt an exaltation, a lifting of the spirit, and was assured that he was not alone.

To exceptional individuals comes the intuition of the nearness of God, an apprehension of his divine presence. Religious souls testify to their certainty that "the everlasting arms" do uphold. Now and then an individual not numbered among the so-called saints of the world has this same experience. In 1934 a brave man, one of the mighty explorers of the twentieth century, was alone in a tiny cabin far from the base camp of the expedition he commanded. In the interest of discovering some of the secrets of the Antarctic, Admiral Byrd determined to spend long winter months in the polar darkness. Temperatures fell to seventy degrees below zero, tremendous storms beat upon that portion of his hut which showed above the level of the ice, and no human being could reach him once the winter darkness fell. Part way through the experiment, Admiral Byrd was overcome by carbon monoxide gas given off by the gasoline engine which powered his equipment. Tortured by the deadly fumes, semi-paralyzed for weeks, he still could write in shaky letters in his diary, "The universe is not dead. Therefore, there is an Intelligence there and it is all pervading. . . . The human race is not alone in the universe. Though I

Bliss Forbush has recently retired as clerk of Baltimore Yearly Meeting, Stony Run (Md.). He formerly served on the Board of Managers of FRIENDS JOURNAL.

am cut off from human beings, I am not alone. For untold ages man has felt an awareness of that Intelligence. Belief in it is the one point where all religions agree. It has been called by many names. Many call it God."

The authority of the spiritual geniuses of the race; the scientific observations of man's greatest minds; the intuitions of great souls—all assure us that at the end of our search is God.

What Is Happiness?

By EMERSON LAMB

SOME time ago in our meeting for worship a Friend spoke on Happiness, saying that, contrary to the accepted adage, some forms of happiness *can* be bought, but not with the coin of the realm: friendship, for instance, which can be bought with understanding, and sometimes with sacrifice; the happiness of a job well done, bought with labor and dedication, including, of course, the satisfaction and the labor that parents and teachers know well. He said more that would be worth repeating, but I should like to mention the pleasant paths to which his talk led me, a fair labyrinth in which I contemplated various forms of happiness. And as I wandered I wondered what were the ingredients of these happy experiences, and particularly how large a part pride plays in each. We all know that pride can be a goodly thing, that it is inherent in the will to survive, an integral part of life itself, and I would not belittle its importance; but those rare forms of happiness that are utterly devoid of pride have, I believe, a simplicity, a unity, a kind of clarity and purity that are lacking in the muddy confusion of more complicated forms.

My concept of happiness includes all those pleasurable experiences that afford us a general sense of well-being, a feeling that life is good, with the necessary quite physical concomitant, be it never so slight, of a quiver of excitement. In that category belong, at the lowest level if you will, the happiness derived from purely physical experiences, the soothing contribution of a warm bath to a tired body, the first delightful stretch when dropping into bed at night, and all forms of physical exercise, in so far as they are pleasurable: walking, mountain climbing, swimming, and all athletic pursuits. In most of these pride plays but a small part, none at all in that warm bath, unless one takes pride in the beauty of one's body. (Can the contemplation of so familiar an object, even if by rare chance it is beautiful, be really enjoyable?) But, if one eliminates all competitive athletic pursuits, I maintain that the pleasures of physical exercise are almost entirely devoid of pride, provided, however, that it is so well

within one's capacities that it does not challenge ambition and so entail the pride of accomplishment. (I should hesitate to call the ascent of Mt. Everest pure happiness.) But my memories of brisk autumn days when I ran at full speed through crisp fallen leaves down a certain hill, breathing the sharp air and smelling the pungent odor of burning leaves, still recall moments of unadulterated happiness.

What of the exercise of the so-called higher faculties, the happiness derived from music, the plastic arts, the contemplation of beauty in all its forms? Certainly a beautiful concert can afford moments of pure happiness—that is, provided one knows sufficiently little about music not to be critical of this crescendo or that oboe player and so become conscious of one's superior musical capacity. In this whole realm, of course, pride insinuates itself in the oddest ways. In the cause of truth I must blushingly confess that the feeble sounds that arise from the contact of my fingers with the piano keys often give me more happiness than a symphony orchestra—such the pride of creation, even in its lowliest manifestations! In the same way the contemplation of any work of art, a beautiful picture, statue, building, or a room can provide moments of happiness; but isn't the quiver of excitement more intense when the room, for instance, is the result of one's own interior decorating? Nature offers us, however, one of those rare forms of beauty for which no one can claim credit—that is, nature outside our own cultivated garden. In this connection I can't help mentioning, especially for those who, like me, are approaching the end of their earthly journey, the solace and the joy of basking in the sunshine of those warm Indian summer days of this past autumn, watching the flaming maples, the sombre red of the oaks, with only the occasional fall of a leaf or the chirp of an equally lazy bird to break "the silence of eternity." Rightly do we say at such moments or in contemplating a glowing sunset, "I was lost in admiration." Is not admiration, in fact, however aroused, whether by beauty of form, or of mind, or of spirit, one of those pure forms of happiness in which the ego is lost?

It is obviously impossible to speak of happiness without including human relationships; in fact, when we say a person is happy, we probably mean he is happy with

Emerson Lamb, a retired teacher of French, was the translator of the recently published *When the Man Passed By*, by Marius Grout (reviewed in the August 15 FRIENDS JOURNAL). A member of Baltimore Monthly Meeting, Stony Run (Md.), she has served since October, 1962, on the JOURNAL's Board of Managers.

his fellows. And for most of us the greatest happiness this earth affords comes through love and friendship. How pure, how devoid of pride, is this happiness of love and friendship? Millions of volumes have been written on sacrificial love, possessive love, parental love, and all the other loves, and we know well that pride in the form of ambition and love of power play a large part in these forms. We know also, however, that many people have seemed to lose their egos in the pursuit of a great cause, that they have sacrificed money, time, prestige, risked life itself to reach a worthy goal. The acid, perhaps cynical, test comes, though, in the answer to the question: would the accomplishment of the end give the same happiness if it had been the result of someone else's efforts? Yet it is true that in some of the forms in which love plays its manifold rôles can be found the purest, the least pride-adulterated happiness. We have all known what it is to love another human being so deeply that any gift, any effort, any sacrifice for the loved one is pure joy. Whether we are thanked or not is unimportant; the giving is happiness enough. And when to that pure love is added admiration, another prideless form of happiness, the joy is doubled. In the realm of human relations I must also mention what one may call the meeting of minds. Now I realize that in all conversation where minds meet, pride may play an enormous role—one can be inordinately proud of a clever quip, an incisive word—but I maintain also that just as in the exercise of the body one's ego can be lost in the joy of the experience, so to a much greater extent can it be lost in the exercise of the mind, in the game of conversation.

Finally, to some rare beings is granted that supreme and purest happiness afforded by the union of the human and the divine. The mystics try to explain it—that happiness in which the self is lost in admiration, love, and joy, in which life becomes full of meaning, or, in the words of Evelyn Underhill, when “perfect love mysteriously interprets to us the puzzles of eternity.” Yet, like all happiness, this supreme union can not be explained; we know only that if this joy can ever be bought it is at the price of a lifetime of practice, of caring, of a long journey through the dark night of the soul, and where all pride is finally lost in selfless love and radiant joy.

Over and beyond the eating and the sleeping, the mere living and dying one after another, the spirit adds, invents, creates what is better than what was before. We are thrust upward amid dangers and darknesses of our own making. We have no promise from the universe that we shall survive. We live for the growing of the human spirit, and, in spite of all, we strive toward that growth, up to the last moment of possibility.

—ROBERT REDFIELD

Offering

By HERTA ROSENBLATT

I gather but a meager harvest in;
few are the first fruits I can offer You
and shame and sadness weight my feet and heart.
The year of growth is done, I must account.
I dug and weeded, watered faithfully,
not as a servant, but with joy and song;
but I picked blossoms, did not wait for fruit.
Will You accept as harvest then what I
did not let wait until their reaping time?
The flowering branches that I gave away,
the fruit I did not pick but left to birds,
will You accept these then?

A Glimpse Behind the Iron Curtain

By MARIAN S. HAHN

Prague, great in its beauty and past
A fairy-tale of stone and marble
Built throughout a thousand years
You will not find
A city more charming
You will not find
A city more friendly
Than Prague—The city
Of a hundred spires.

PRAGUE is a city of a million people—a city more than a thousand years old, and Prague is the capital city of Czechoslovakia, a Communist state.

We went into Czechoslovakia with a two-fold purpose: we wished to bring to the people there some understanding of the culture from which we came; and we wished to learn more about the attitudes of people in the churches and in the government toward religion and toward peace. We went, knowing that because our experience was to be a brief one we could see only a part, possibly a small part, of the total pattern.

In Prague I felt as if I had been transported into another world—a world that was the past and the present at the same time. There were the spires of the churches, the towers of the city gates, the courtyards, and the pools that were half hidden behind the baroque buildings; there was the river, and there was Hradschin Castle, from which the kings of Bohemia once ruled, as had the Benes-Masaryk government and the Nazi “Protector.” Then there were the people on the street, who might have been the people I knew at home, so much did they look and

Marian S. Hahn, a member of Pittsburgh (Pa.) Meeting, visited Czechoslovakia last summer on a Fellowship of Reconciliation Peace Seminar Tour as one of four Friends and twenty-two persons of various other faiths.

act like Americans. There were the small shops with fancy pastries, shops with strings of bologna and sausages, the shop in which I found canned pineapple. There was the Gothic Catholic Church whose spire we could see from our hotel, and in which you could find five or six people saying prayers on an afternoon. There were the bookshops, nine within walking distance of our hotel, two of which had books in English, beautifully illustrated. I acquired an anthology of Czech poetry, translated into English by Edith Pargeter. Among the poems was this one written by Konstantin Biebl, who died in 1951:

The time is come
When we'll dismantle the whole body of war,
That last obscenity, her corpse,
Which cannot of itself decay,
.....
In an army of tractors
The soldier of the future serves, parading
To his own song
As he plows in the earth's green fleece.
On ancient battle-fields
Flute-calls of our father's bones are fading
And everywhere this old, scarred land advances
On Peace.

We learned that the Comenius Faculty, which had arranged a series of lectures for us at the seminary, was deeply interested in peace also. It was this faculty which initiated the Prague All Christian Peace Assembly in 1957—a meeting of churchmen from the East and the West to discuss “peace, reconciliation, and cooperation between nations . . . to manifest our desire for disarmament, for a speedy destruction of atomic weapons, and for the definite termination of the Second World War by peace agreements.”

The Christian Peace Conference publishes a bimonthly *Christian Peace Conference* in which churchmen from East and West discuss issues having to do with peace. One professor told us that an article was published in 1961 criticizing the resumption of nuclear tests by Russia.

The government, too, is deeply concerned with peace, and this concern in Czechoslovakia is directly related to its history.

Although in 1938 Czechoslovakia had strong fortifications in the Sudetanland, and her boundaries were guaranteed by France and Russia, she was maneuvered by Hitler into ceding the Sudetanland to Germany, recognizing the independence (under German protection) of Slovakia, and, in 1939, accepting a Protectorate of what was left of the country under Hitler.

President Hacha was induced to sign the document that gave sovereignty to the Nazis with threats that half

of Prague would lie in ruins from bombing within two hours . . . hundreds of bombers were waiting the order to take off, which was true. The day after the signing, German troops occupied Czechoslovakia, and Hitler rode triumphantly through Prague to the ancient Hradshin Castle. Thus began the six years of occupation by the Nazis.

Lidice is the symbol of the terror of that occupation. It is the village that was razed by the Nazis in retaliation for the killing of Reinhard Heydrich by two parachutists in 1942. The Nazis shot the 173 men of this village outside the Horak farm and took the women to concentration camps. Some of the children were sent to a German children's home, eight were given to German families for adoption, and eighty-one were sent to the gas chamber at Chelmo, Poland.

Actually, the parachutists had taken refuge in a church in Prague, and along with 120 other members of the resistance had been besieged there by the Nazis and killed.

When we went to Lidice we saw only open countryside and a rose garden—the Rose Garden of Peace and Friendship—where a tall cross, wreathed in barbed wire, stands over a simple memorial plot lined with evergreens. There was a museum in which we saw miniature glass caskets, with relics of the miners who had been killed—shoes, mine lamps, photographs. Two other villages in Czechoslovakia were destroyed by the Nazis in the same way. This is what the Nazi occupation meant to the people of Czechoslovakia. This is the root of their tremendous opposition to the resurgence of German militarism.

At our meeting with the Committee for the Defense of the Peace, this opposition was emphasized. This meeting was a formal one. We sat at long tables covered with linen cloths, twenty-six of us and perhaps as many Czechs, not all of whom were members of the Committee. There were bottles of bad-tasting mineral water, carbonated water, and coffee.

This Committee is a part of the structure of the government. The members are, of course, members of the Party; the point of view is the official one. I sat beside a young woman scientist who was intelligent, well informed, friendly—and well dressed. She spoke English with ease and clarity and answered my questions about the good and bad in her country with true objectivity.

A woman member of Parliament made the opening speech. She began with expressions of good will and friendship, and then plunged into the German problem. She said that for a thousand years German soldiers have been marching on the streets of Prague; that for six years during World War II her country was occupied by the Nazis; that during that time people had been killed,

people had been imprisoned, and mothers had been separated from their children. At the end of the war the Allies had promised the disarmament of Germany in order to insure the safety of Europe. But Germany was not disarmed for long. Today she is being transformed into the strongest military power in Central Europe. She is a full-fledged member of NATO. She may soon have nuclear weapons. (This was a few days before the signing of the Test Ban Treaty.) The West German press, she said, speaks publicly of changing the boundary between West Germany and Czechoslovakia. Her people must live with the growing threat of German aggression.

The formal conference was followed by a question period during which there was general agreement on the desirability of disarmament. One member of the Committee felt that disarmament was especially desirable in a Socialist State with full employment, because it would release labor for the production of consumer goods. Someone asked what the policy of the government was regarding unilateral disarmament. The member of Parliament said that since her country had always been a victim of aggression, never an aggressor, she requires a military defense so that she will not become a victim again. "We must be ready to fight so that we will not have to fight," she said. How very like our own justification of military policy, from Selective Service to Nuclear Deterrence, except that we arm so that we will not have to fight Russia! They arm so that they will not have to fight West Germany.

When we left the East, we felt that we were leaving friends—friends with whom we felt the common bond of having been so manipulated by history that, had we not known each other, we might easily have accepted the role of enemies. I hoped that a bomb from the East would never fall on my country and that one from my country would never fall on Prague, the charming city, the city of a thousand spires.

Journal from Rome (IV)

By DOUGLAS V. STEERE

November 4th: The Council did not meet today because St. Peter's was filled with representatives of the Theological Seminaries who were commemorating their four-hundredth anniversary.

Paul VI's word about the training of the whole man in fitting him for the priesthood will, I think, interest Friends. "When discussing this divine call to the priesthood, it is worth recalling that it concerns not only the spiritual faculties of the chosen one—his intelligence and free will—but involves also his sensitive faculties and even his very body. For the whole person must be fitted for the task of carrying out . . . the arduous duties of the sacred ministry, a ministry which often demands renunciation and sacrifice, sometimes even of one's

own life after the example of the Good Shepherd, Jesus Christ." If Friends believe in the priesthood of *all* believers, then this education for the work of strengthening each other in the spiritual and moral life is one that can be no less inclusive of all of our faculties and one that must go on throughout our lives. Places and agencies that undertake that task must have our generous support.

November 5th: The Council reconvened after its holiday and was opened by the mass in the form of a long and beautiful Chaldean rite which was celebrated by an Iraqi bishop. These masses at the beginning of each Council session kept us aware of the liturgical and sacramental character of this whole gathering, which it is easy to lose sight of in the struggles that go on in the discussion which follows. It is moving to pass the glistening marble *Pieta* of Michaelangelo as I come into St. Peter's in the morning and make my way to our gallery. There is almost never a time when there are not half a dozen bishops on their knees in prayer before it.

November 6th: Cardinals Alfrink and Bea were favored this morning, and each drew heavy applause from the Fathers in spite of the Secretary General's scowls at such rude expressions of approval in this kind of gathering. Cardinal Alfrink of Holland did not mince words, but insisted that what was needed was an actual council of bishops to implement the collegiality. They were to be visibly present in Rome where they could work with the Pope in administering the Church.

Cardinal Bea took a similar stand, basing his position on scripture, and brought out again the dual function of the bishop that comes to him as he is consecrated: that of the responsibility for his own diocese and for the Church universal.

I had my first personal visit with Cardinal Bea and was thankful to be able to talk to him in German. In the course of the visit, I asked about the paper on the Jews which was still being withheld. I urged him to release it and tried to explain what this meant to the Jews. He assured me that he knew of their concern.

November 7th: I had a long talk this morning outside the coffee bar with Archbishop Karl Alter of Cincinnati about the religious liberty and human rights portions of the Council schema which he is doing his best to back on behalf of the American bishops. He sees extreme fanatical groups to which it is not easy to concede complete liberty, but he believes that the implications of the issue are so great that the Church must take an unequivocal stand for religious liberty. I raised the issue of Conscientious Objection to war with him, and he agreed that this should be acknowledged, if the person was willing to perform some alternative service and was not a total shirker. He asked me about our Quaker colleges in the USA, and when I told him about Wilmington College in his own diocese, he asked me to have James Read, the president, call on him when he returned to Cincinnati.

We had two Patriarchs of the Eastern Church speak this morning, who took diametrically opposite positions. This helps us to see again that we must never stereotype any region or

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

group. Patriarch Peter XVI of the Armenians insisted that nothing dares limit the Pope, that we already have a quite adequate situation with the Cardinals who are the Pope's counsellors and who assist him in administering the Church, and that any criticism whatever of the Curia is a scandal to the people and must not go on. The other Patriarch was Maximus IV of Antioch, who is one of the really colorful personalities of the Council. Because the original language of the Church was Greek, and not Latin, he sees no reason for using Latin in the Council and always makes his addresses in French, although he knows Latin perfectly. Maximus spent his entire ten minutes castigating the Western Church for its accent on the locus of power and contrasted it with the Eastern attitude, which is much more relaxed about the business of its governance.

Bishop Wright spoke of the danger in both groups of the "Ecumeniacs." These, he explained, are the people who love all churches but their own!

November 8th: I got into St. Peter's just in time to hear Cardinal Frings demand that in this day and age the Curia must be reformed so that the administrative and the judicial functions of the Holy Office would be separated and there would be no more condemnation of persons on matters of faith without a personal hearing. He went on to suggest a marked reduction in the number of priests and bishops in the Curia and their replacement by laity, who were often highly competent in the matters the Curia dealt with. This was almost as radical as introducing civilian control in the Pentagon, and with the implied rebuke to the Curial methods which it contained, it drew a highly emotional reply from Cardinal Ottaviani, who is the head of the Holy Office: the watchdog of Orthodoxy in the Church. He is the villain of the Council in the minds of the Liberals, and it is easy to forget that this Italian orator-Churchman, who is almost blind and who speaks without notes in a flawless Latin, feels himself a lone warrior fighting a battle against overwhelming odds for the whole future integrity of the Church. He concluded by insisting that the whole collegiality doctrine undermined the primacy of the Pontiff and that Jesus had directed that the shepherd guide the sheep, not that the sheep guide the shepherd.

Mgr. Willebrands, all wreathed in smiles, asked me if I knew that they were passing out the schema on the Jews this morning. I had been working and hoping for this for a fortnight. This, I knew, would bring rejoicing not only to Jews around the world, as a further step in religious openness to them among Catholic Christians, but to fair-minded men and women everywhere.

At the Grand Hotel I tried to insert a word of George Tavad's, which seems to me to have some weight, to the effect that unless the Ecumenism matter is to become a little private cultic exchange among scholars and bishops, it must get down into the hands of the people of the churches and become a popular movement there. Without this, it is sterilized from the outset. A number of American bishops tackled me afterward for ideas on the kind of things that the laity could be encouraged to do to get this wider participation under way.

November 9th: The Observer-Delegates were the guests of

the Secretariat and the Tourist Association on a bus tour to Montecassino, the great Benedictine Mother-house that was destroyed utterly in the bitter fighting of the last war and rebuilt on the old model by American war reparations at a cost of some four million dollars. It is lifeless and might almost be a funeral chapel in a cemetery. From there we were taken for lunch to Cassamara, one of the most beautiful churches and monasteries in the world. By special dispensation, our wives were permitted to eat at the tables in the refectory of this famous Cistercian house with the monks present. There were some ten courses, and between each we had beautiful singing by the choir of the monks led by their music master, who had himself composed some of the music for this occasion. I recalled how the Cistercians were founded at Citeaux in 1089 as a protest and reform levelled against the too-ample life of the Cluny monks, and as these courses kept mounting I had a feeling that Cluny was having a revenge in the very bosom of its critics. The monks at their tables seemed highly amused and fascinated by this festive orgy of their non-Catholic brothers and sisters.

November 10th: The Observers were taken early in the morning to St. John Lateran, where Pope Paul VI was to be installed as the Bishop of Rome in this famous old Church that has been the classic home of Roman Catholicism for so long. It was here that the Emperors were crowned and the Popes consecrated long before St. Peter's became what it is today. This was the Church which appeared in the dream of the Pope when Francis of Assisi's petition was in his mind, the request that this ragged band of brown-habited friars be allowed to become a small order grounded on evangelical poverty. According to the legend, the Pope dreamed that the wall of St. John Lateran was falling over but that it was being held in place by a little man dressed in a brown habit, and to the Cardinals' horror, he called in the friars the next morning and granted their petition. The five-hour vigil to get this installation completed was not unlike the opening of the Council: the gorgeous robes of the bishops and cardinals; the dash of the Papal noblemen's garb; the Papal litter carried by his attendants; and the touch of Pharaoh's court in these great ostrich-plumed fans held over him. He said mass himself at the high altar, which was only some twenty feet from where the Observers were placed. Mgr. Dante, the pouchy-eyed master of ceremonies, continues to push the cardinals about at the mass.

November 11th, 12th, 13th: We are now in what might be called the week of resignation. The subject before us is that of having a statutory retirement age! The schema recommends this, but I doubt if the Commission had any idea what an endless row of speeches this item would provoke. As these old men protested vigorously against any age limit for a bishop, I could not help recalling the story of Leo XIII, who lived to be 94. On his 90th birthday one of the cardinals told him that he hoped the Divine Providence would permit His Holiness to live to be a hundred, only to receive Leo XIII's tart reply, "And who are you, to limit the powers of the Divine Providence!" Cardinal Suenens finally said that if argument about marriage to a diocese held, he must be looking at a very large

group of divorced bishops. He put a strong case for a statutory age for official withdrawal. One of the old school accepted this and thought that eighty would be a suitable age for bishops to resign!

November 14th: We are still on Episcopal functions and have now moved into the matter of the regional councils of bishops.

November 15th: The Council has at last decided that the matter of how large a diocese must be before it is divided, and how small it is to be before it should be merged with another one, are matters that only a Commission *in camera* can properly work out.

We met Patrick Smith, the representative of the BBC in this region, who has very kindly asked me to make a twenty-minute recording, when in London three weeks hence, which will be used in their BBC Third Program on the evening of December 9th. The subject will be "A Quaker Looks at the Vatican Council."

November 16th-17th: We took the Belgian Abbe Carrette with us to Grottaferrata for another visit to the Focalarini, the Italian lay group whose apostolate has been such a moving witness since the last war. We were fortunate in finding an Italian girl who spoke English to serve as an interpreter and spent two hours with one of their principal leaders, a fine Italian engineer who told us of their attempt to take the life and teaching of Jesus seriously and to soak themselves in the gospels and try to live out each verse in Christian love in their daily lives. They earn their own living, but those who have taken full vows live in little families of three and four.

The time is drawing to a close, but there are exciting meetings in prospect in these next two weeks over the Ecumenism document with its two addenda on the Jews and on Religious Liberty.

We are both well and are deeply grateful for so many kind letters that have come from our friends. We send our warmest greetings to you all.

Germans Battle With Their Past

By BERTHA L. BRACEY

Bertha L. Bracey has had wide experience both as Friends' representative in Berlin and as a government official under the British Foreign Office. This is an abridgment of an article which was printed in the Friends' Quarterly (London), October 1963, reprinted by permission.

The author began her article with an account of miscellaneous efforts to make the rising generation in Germany aware of the moral enormities of Hitler through the schools, the radio, and the cinema. She then continues.

ON my next visit to Germany in February and March, 1963, I was taken to see one of the most controversial plays seen on the German stage for many years. In the Theatre on Kurfuerstendamm in West Berlin, the well-known producer, Erwin Piscator, was presenting a play by an unknown new playwright, Rolf Hochhuth. The action of the play takes place in Berlin, Rome, and Auschwitz, and deals with the

efforts of a young Roman Catholic priest to persuade Pope Pius XII to break the Concordat and make a public protest against the mass murder of the Jews in 1942/43. When he fails, he puts the yellow star on his soutane and has himself transported with Jews from Rome to the extermination camp at Auschwitz. The historical notes, printed in the program, point out that the chief character, Riccardo Fontana, the young priest, is based on the actual experiences of two Catholic priests; the first was Provost Bernard Lichtenberg, who was denounced by two students who had heard him pray for the Jews, and who was imprisoned "for improper use of the pulpit and offences against the Sedition Law." Provost Lichtenberg begged to be sent to the East to share the fate of the Jews, but was refused this service, and died on the way to Dachau. The second priest was a Pole, a Franciscan, Maximilian Kolbe (after whom incidentally, a home of refuge in London is named). Father Kolbe had served as a missionary in Japan, before the war. In 1941, in the camp at Auschwitz, the practice was to punish any block from which any man had escaped, by choosing ten men to die of hunger. They were stripped and taken to a concrete cell where they remained without water or food till they died. In August, 1941, an escape had been made, and one of the selected ten hostages, a married man with wife and children, began to cry. Father Kolbe offered to take his place, as he assured the guards he was no longer capable of any work and assumed that so long as there were ten victims, it was of no consequence if he went in place of F. Gajowniczek. This substitution was permitted, but the spirit of the priest was so strong that, when the others had died, the guards had to give him an injection to end his life.

Gerstein, S.S. man in the play, is likewise based on a real man of that name, who after concentration camp experience as an opponent of the régime, in particular for distributing literature for the Confessing Church, nonetheless managed to enlist in the S.S. in 1941 in order to find out exactly what was happening to extermination victims and to warn the Church and, through the Swedish diplomats, the Allies, of what was being done.

The play as written is far too long for a stage production, and only about 42 out of 112 pages could be presented. As drama it does not reach the tragic heights of the greatest literature, and most critics agree that it fails to present the character of Pope Pius XII, formerly Nuncio Pacelli in Berlin, adequately. Nonetheless it is impressive, both in presentation and in casting.

The controversy which now rages in the German papers and journals shows very significant reactions of press and public.

Articles have appeared giving an account of many ways in which Catholics helped the Jews: the efforts made by the German representative to the Vatican to get the Jews in Rome to go into hiding to escape deportation; the several thousand Jews who were hidden in monasteries and other Catholic homes; the work of the Raphael Organization which cared for some 25,000 refugees. Readers are reminded of the stand made by Cardinal Faulhaber in Munich, the protest against the killing of the incurables by the Catholic Bishop of Muenster, and many other efforts made by priests and parishioners.

Herr Albrecht von Kessel, who was a colleague of the German Ambassador to the Vatican, writes in defence of his chief, Herr von Weizsaecker. He tells of their efforts to save Jews in Rome, maintains that a protest by the Pope in 1943 would have saved not a single victim, and would have risked, what they believed had been seriously considered in Berlin, the occupation of the Vatican and the imprisonment, and possibly death (shot in the attempt to escape) of the Pope himself. He confesses that he himself was in fear of being tortured by the Gestapo, had his attempts to save Jews been known.

The author's reply admits that, under similar circumstances, he might also have been deterred by fear from taking any action. He nonetheless lists a number of occasions in which protests were effective. He cites the protest made by Bishop von Galen of Muenster against euthanasia, which Hitler then stopped; when Bishop Wurm together with the Catholics protested against the plan to deport all Jewish marriage partners, the plan was not made law. Rolf Hochhuth still believes that Hitler would not have risked making a martyr of the Pope and thus have set 35 million German Catholics against him.

A Berlin correspondent reminds his readers of the men and women in history who have risked acting according to their own consciences—Joan of Arc, Huss, Luther, Jesus of Nazareth—and who were not deterred by "reasons of State." A lay member of the Catholic Church says that an open protest by the Pope would have encouraged and strengthened many ordinary Church members in their opposition to the régime.

Another critic asks why the attempt is being made to find a scapegoat outside Germany. He writes: "Why look afield when the evil lies so near at hand? The practical helplessness of the Pope was scorned by Stalin in his question: 'How many divisions can then this Pope command?' But there was someone who commanded divisions enough to stop Hitler's fury of murder. This was the only power in the world which had not only the duty but the means to check Hitler and his S.S. That body was the General Staff, the German army."

The play has aroused very many significant questions. Are not all Christian Churches to blame for carrying the anti-Semitism of some of the early Church Fathers with terrible consequences through the succeeding centuries? What is the true relationship of Church to State? What is the place in both Church and State of the individual conscience? Where among us is the blameless, the just man?

Again the question of unquestioning obedience is raised. To my astonishment, I found the same question, raised by the Eichmann trial, raised as a subsidiary issue by the Hochhuth play, occurring again in a book by an Erlangen theologian. This book compares the information given by the Dead Sea Scrolls on the Qumran community with the message of Jesus of Nazareth. It is the third book in a series, the first of which dealt with Jerusalem and Rome at the time of Jesus; the second with *Jesus—Personality and History*; and the third is called *The Message of Jesus—Then and Now*. It is in this third book that Professor Engelbert Stauffer points out that a foundation virtue in the Qumran community was the cult of obedience, and in contrast how this particular foundation is lacking in the new morality which Jesus came to proclaim. It is in the notes to the second chapter of his book that Professor Stauffer

cites from recent German history the terrifying results of blind obedience.

It is not morbid interest in past horrors, but a deep and earnest attempt to look steadily at recent history, find if possible the roots of dictatorship, and learn therefrom how to build a dependable, lively, and responsible democratic system, which is leading artists, theologians, and ordinary citizens to battle with a painful period of their own German history. Many of us know of victims of the régime who have magnanimously forgiven. Should we forget also? Rather let us honour the courage to face up to the wrongs of the past, to learn essential lessons for the future.

Extracts from Epistles

(Continued from Page 50)

The gift of Christ is this: we are his when we love one another. If we are not one in Christ then we cannot hope to speak to the disunity of mankind. Dear Friends, we need to turn to one another a listening ear, a seeing eye, and an understanding heart. Our Young Friends have shown us that it is not always distance which makes communication difficult, but a closing of ourselves which makes it hard for others to come near to us.

Let us reach out to one another so that we can render to others what God has given to us so abundantly, for God himself dwells in us if we love one another and his love is brought to perfection within us.

Adelaide, South Australia, Yearly Meeting: A hundred and twenty-four years ago, Friends in England had the generosity, vision, and foresight to provide the tiny Quaker community in Adelaide with a Meeting House—in faith looking to the future.

Now, we in Australia are looking ahead to 1964 when we become an established Yearly Meeting and take over responsibility for our future development. In making this change we know that London Yearly Meeting rejoices with us. We are also very conscious of the loving care and inspiration that have come to us over the years from the world family of Friends. We can go forward prayerfully and confidently, heartened by the cooperation which is evident between our older and younger Friends.

In our Summer School, we have been called once again to the exercise of that quality of love to which the Greek word "agape" is given—an attitude of will rather than of the emotions, care and concern for the essential welfare of people and respect for their personalities because all men are included in the divine love of God. Do we assent to this somewhat easily without full realisation of all it implies? We know about this experience of "agape," but do we make it our own? It is easy to quote the words of Jesus, "Love your enemies," but hard to let the Christ-spirit pervade one's life. St. Paul said, "For me to live is Christ. . . . I live, yet not I but Christ liveth in me"—an amazing avowal of complete consecration. As we accept God's help, we too may know the power of the indwelling Christ in our lives.

We have felt again the need of a strong faith to live by;

an awareness of God's presence to guide and direct; joy in the beauty of the universe; and a sense of holy enquiry to lead us into truth. Thus we feel we can face another year and all that it may bring, seeking to live each moment in peace eternally. We have remembered the words of the psalmist, "One thing have I desired of the Lord—that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple."

Norway Yearly Meeting: It is not an apathetic retrospective view that has marked this Yearly Meeting, but rather a looking forward in faith and assurance. In the year 1963 we have taken upon us great tasks. So great are they that we may at times be tempted to think that perhaps they will exceed our human powers and material resources. But such moments of doubt disappear in the assurance that has steadily taken root among us that the hand of God leads us to the tasks that have been placed in our way. This conviction has become still more living for us as we have heard of the growing understanding of the Algerian project, both in European Quaker circles and among people and groups of people outside our own circle. We hope and pray that the help that is given may be given in the right spirit and in an atmosphere in which we meet people in need as fellow-beings and fellow-workers. We have become clearly conscious that if we are to accomplish anything outwardly we must seek strength and power inwardly. Practical endeavour requires inward concentration and open access to the basic sources of life. The Pentecost message that each one shall receive his share of God's Holy Spirit has taken hold of us, and even though our vision has not always been clear, yet it has strengthened our assurance that we must go forward in obedience to the light and the insight that we have at any given time.

Near East Yearly Meeting: We have many tensions, local, national, and international, weighing upon us, and we have sensed that the bitterness and mistrust from past wrongs can only be resolved as we work from within ourselves, with the compassion and redemptive love of Christ as our model. We must take each other by the hand and let God's love work through us, sharing our personal problems as well as our spiritual insights.

In our deep anxiety we call for renewed attention to the militarisation of the countries of the Near East.

We sense our need for contact with the wider family of Friends and pray for an increased travelling ministry. We see a great need among our young people here for a teaching ministry in Friends' beliefs, and hope that the Beirut Friends Centre may meet this call.

New Zealand Yearly Meeting: In a thoughtful session we made the important decision to change our status from that of a Quarterly Meeting of London Yearly Meeting to that of a Yearly Meeting. We have long since held our own annual meetings for the conducting of our business affairs; and now we feel it is time to sever our formal link with London Yearly Meeting; we remember with thankfulness the generosity and loving care of English Friends, who have constantly encouraged

and helped us in ways material and spiritual, from the days when our first small Meetings for Worship were held in Friends' homes 100 or more years ago.

The possibility of this change has had the prayerful attention of many Friends for several years, and although it may be regarded as a change in name only, we were, in coming to this decision, conscious of a reawakening, and of a new sense of responsibility. In this and later sessions we have felt an increasing awareness of our place as members of the world family of Friends and among the Christian churches of New Zealand.

German Yearly Meeting: It is imperative that we seek a positive answer to the question that Roland Warren directed to us German Friends in his Richard Cary Lecture on "Truthfulness, Reconciliation, and Work for Peace," bringing out the special meaning of the contribution in this field that he and many other foreign members of our Society expect of us German Friends. Have we examined and fully recognized our own capacities in this field? Is it really necessary for us to undertake this, and are we ready to trust our own strength, from which alone such an effort can come? During our hours of earnest deliberation we have realized afresh that to be a Friend means continual responsibility on the part of each one of us.

But every day in these uncertain times we recognize the limitations of our individual wills and actions. We therefore plead with all those responsible for the welfare of nations and peoples everywhere not to give up their efforts in behalf of permanent peace in our anxious world.

Our great satisfaction with the partial cessation of atomic bomb tests due to the Moscow treaty and the resulting reduction of tension leads us to hope that the first step in general controlled disarmament has been taken. The great significance of such steps should be reason enough to lay aside all obstacles in the path, especially every dogma that stands in the way of such much-needed understanding. The reliance on terror includes threats and fear of being threatened and has become a scourge of our time.

North Carolina Yearly Meeting: At this time when the Church is finding it extremely difficult to find adequate leadership, we are heartened by the number who are coming forward in the ministry. We would encourage all of you along with us to increase our common efforts to produce capable, adequately trained leadership for the entire spiritual program of the Church.

In the light of the fact that "When the worship is over the service begins," we turn to the areas of our outreach and testimony and ask ourselves: Are we faithfully serving this present age? Are we the living light of the world that expels the darkness? Are we demonstrating the loving concern of Christ in areas where there is suffering, tension, and prejudice? We are deeply aware of our shortcomings and set ourselves to seeking the will of God and to following Him as His witness. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I Tim. 1:7.

A New Friends' School

By MADELEINE STEPHENSON

AT JOHN WOOLMAN SCHOOL, in the foothills of the Sierras in Northern California, the first students are beginning their second term. Thirty-three boys and girls live in the dormitory; two day students come in from nearby towns. About one-quarter of the students are Friends; of the nine staff members, six belong to the Society.

The site of John Woolman School is a 112-acre ranch lying in a secluded wooded valley approximately seven miles from Grass Valley and Nevada City, two towns in the Mother Lode country famous during gold-rush days. Today the communities are better known for their artists and craftsmen. The prospect of a Friends' school near by has been warmly welcomed and encouraged there, and a Preparative Meeting has grown up around the nucleus of Friends who first came to help build the school.

A creek, natural springs, and piped irrigation water assure green pastures the year around, as well as an adequate water supply for garden, orchard, and livestock. In this idyllic setting, West Coast Friends are striving to make available to their children and to the children of like-minded parents, the traditional values of Quaker education.

Delbert Reynolds, the school's first principal, formerly head of the Friends School in Ramallah, Jordan, says:

We want an educational situation for our children in which they are encouraged to think deeply and courageously their own thoughts. We want them to accept responsibility for the unique selves they choose to be. We desire for them the freedom in which the individual chooses to fulfill himself by playing a responsible and voluntary part in shaping events toward the better world we want.

The curriculum includes the basic college preparatory courses enriched by choral and instrumental music, art and drama, and crafts in which local materials are utilized. A work program for raising and preparing food, tending livestock, and maintaining buildings is an integral part of the learning experience. Meeting for worship is a central part of the school life.

John Woolman School has developed out of seven years of planning by the Friends Educational Association, under the care of College Park Quarterly Meeting of Pacific Yearly Meeting. Once the plans were ready, Friends added work sessions to meeting sessions. Much of the school has been built by weekend work campers of all ages, under the direction of an architect and the resident manager. From as far away as Colorado, Friends have come to lend their talents and their labor in the effort of putting substance into the long-held dream of a Friends school on the West Coast. A thousand pine trees and 150 fruit and nut trees have been planted; the hay barn has been converted into an attractive recreation

Madeleine Stephenson, a member of Berkeley (Calif.) Meeting, is on a year's leave of absence from the College Park Friends Educational Association, having accompanied her husband to Newton, Mass. He is studying at Brandeis University.

building, and a new, smaller barn has been built to house the chickens, pigs, sheep, and cattle that help to provide food.

Begun in September, 1963, with tenth and eleventh grades, the school will automatically acquire a twelfth grade in 1964. To house a new sophomore class, as well as several faculty members who are living in trailers, a second dormitory must be built. Long-range development plans look toward an eventual expansion of the student body to 160, and the inclusion of a ninth grade.

The founders of John Woolman School see it as having significance far beyond the confines of the West Coast. We look to it not only to prepare our children for full and useful lives, but to help train leadership for the Society of Friends. And on the West Coast, where the potential as well as the problems of Latin America and the Orient seem very close and urgent, the need, as well as the opportunity, for such leadership is great. We welcome the interest and support of Friends everywhere. Further information may be obtained by writing to Marshall Palley, chairman of the College Park Friends Educational Association, 2151 Vine Street, Berkeley, California.

Books

THE WESTERN WORLD OF FAITH AND REASON.

By J. CALVIN KEENE and others. Harper and Row, New York. 703 pages. \$8.00

This book is notable not only for the breadth of the area which it covers but also because depth is not sacrificed to breadth. An enormous number of facts are crowded into its pages, not in an encyclopedic listing, one after another, but rather as the gradual unfolding of a single story in which each stage arises out of the preceding stage. Thus a feeling of anticipation and discovery is skillfully maintained.

The first edition of this book, brought out some twenty-five years ago, was prepared as a text book providing a general survey for college students of philosophy and religion in the Western World. The authors were four men thoroughly experienced in teaching such a course. Because of a continuing demand, our friend and Friend J. Calvin Keene has now brought it up to date, rewriting several parts and adding a final chapter on "Philosophy, Religion, and Science in the Modern World." Here he draws on his own experience as a teacher of this survey course at Colgate and St. Lawrence Universities. Though the book is intended primarily for college students, any reader, however erudite he may be, will find it valuable, interesting, informative. The writer of this review, in reading sections on which he thought himself informed, found much that was new to him. Each chapter ends with a series of questions and a list of recommended readings. Members of an adult study group would find that, by taking up this book section by section, they would have a rewarding and highly educational experience.

The writers begin with the early religion of the Hebrews. Then they pass on through Christianity, the philosophy and religion of the Greeks and the Graeco-Roman world, mediaeval philosophy and theology, and mind and spirit in its

stages of transition to the modern world. They conclude with twentieth-century thought. Although they are primarily concerned with religion and philosophy, the impact on them of science, psychology, and other elements in our western culture is constantly referred to. A reader wishing to feel that he is up to date on modern developments in religion and philosophy can become so by reading the final chapter, which, though necessarily condensed in order to cover the ground, is in no sense lacking in clarity. Here, as elsewhere, an unexpected simplicity is achieved by centering attention on important facts, unobscured by the elaboration of detail.

Histories of our Western World deal so largely with political and economic changes and other events important to those who are mainly interested in what is revealed to the senses, that Friends will be glad to find recorded in this book the mighty power of the Unseen in directing the course of history. Many today, including some of our leading scientists, have become aware of this, but it is still ignored deliberately by some professional philosophers misled by contemporary achievements of physical science.

HOWARD H. BRINTON

BEGGAR'S DAUGHTER. By MABEL LEIGH HUNT. Lippincott, Philadelphia, 1963. 192 pages. \$3.75

The persecution of seventeenth-century Quakers is presented vividly in this action-packed novel by Mabel Leigh Hunt, an Indianapolis Friend who has almost two dozen books for children to her credit. Though *Beggar's Daughter* is designed primarily for 12-to-16-year-olds, chances are that not a few adults, too, may enjoy its lively depiction of a courageous and exciting period of British Quakerism, provided that they are not too much irritated by the frequent parading of historical data in the form of unlikely conversations and by the occasional overstretching of coincidence's long arm.

Despite these minor flaws, *Beggar's Daughter* is an engrossing story, capturing both the flavor of rural England in George Fox's time and the staunch tenacity of early Friends in the face of persistent opposition.

FRANCES WILLIAMS BROWIN

THE CHURCH IN A SOCIETY OF ABUNDANCE. Edited by ARTHUR E. WALMSLEY. The Seabury Press, New York, 1963. 178 pages. \$3.95

Everyone is at least dimly aware that our world is vastly different from that of fifty, or forty, or even twenty years ago. Yet few have attempted to analyze wherein the differences lie, what their significance for the future is, and what preparation should be made for meeting this future in order that it be good for mankind. This little volume attempts to do precisely these things.

Nine authors cooperate to write brief chapters considering the basic nature and problems of our present and future world. Friend Kenneth Boulding in the first chapter gives an excellent analysis, leaving it to the later articles to fill in the outline. He points out that for the first time in history man is moving into a society of abundance, resulting from vastly increased efficiency of human labor. The foundation of the

"developed" society into which we are moving is the "energy" revolution accompanied by an "informational" revolution.

The other chapters discuss a variety of pertinent topics, such as the problem of the individual in this new world, the new social ethic which Kenneth Underwood sees emerging in the business community, and the dangers to the world community—of stagnation, starvation, and annihilation. In the third and final section, which discusses the church's ministry and the new era, it is pointed out that the church must deal with the use of that leisure which mechanization is making possible, the proper stewardship of time, money, and talent, and the recovery of the general ministry of all Christians which, we recall, was a concern of early Friends.

To my mind, the analyses appearing in the first chapters are the most valuable parts of this work, largely because prophecy is so difficult an art. Each chapter is of itself valuable, but the values are not equal, and a degree of repetition and a lack of complete organization of materials is felt. Friends will find this book helpful in that it makes explicit the fundamental movements of our time which so often escape our attention because the moment claims us. Especially those interested in service and the relief of physical need must gain understanding of the deeper needs of man which will remain even in the abundant society.

CALVIN KEENE

THE DOOR TO THE FUTURE. By JESS STEARN. Doubleday and Co., Inc., New York, 1963. 327 pages. \$4.50

Almost any person can benefit from a careful study of this book, because it stimulates one to recognize how inconsistent most of us are in our appraisal of the reliability of information about the future of life on earth (either within the next few minutes or at a remote millenium). There are fantastic differences in the reliability of predictions. Jess Stearn shows that a considerable portion of the professional fortune tellers are unreliable and ambiguous in their predictions. Apparently almost every adult has had at least a few flashes of precognition.

If investigators had proved in court the actions F. D. Roosevelt took as Assistant Secretary of the Navy prior to the First World War, and if the USA had happened to refuse to participate in World War I, Roosevelt might have been jailed for exceeding his authority. He was acting on his hunch that the USA would inevitably declare war against Germany, and his premature actions were praised as preparedness. Similarly, today, bureaucrats in each nation are exceeding their authority because of individual hunches about the future. Confidence in the inevitability of war is a principal cause of war. Those who seek to prevent World War III have a difficult problem because of persons in high places who pretend to seek peace but have an abiding confidence in the inevitability of war.

The extent to which an individual believes in such predestination affects not only his actions on war and peace, but all his relations with his fellow man. A few individuals talk as if they were purists in their fatalism. More will argue for absolute uncertainty. In actual behavior most persons are peculiar mixtures of the contradictory attitudes.

JOHN R. EWBANK

Friends and Their Friends

In their issue of November 16, 1963, *The Illustrated London News* gave the William Penn Charter School of Philadelphia a four-page spread in honor of the 275th anniversary of its founding.

An experimental Factory for Peace opened officially in Glasgow, Scotland, on September 14. The factory, which is dedicated to helping underdeveloped countries, furthering the cause of peace, meeting the needs of the local community, and improving industrial relations, got under way after more than a year of hard work and planning by members of the Scottish peace movement who felt that their "work for peace needed a constructive side." The factory's policy will be to make articles to order instead of mass-producing them.

Metropolitan Tokyo has formally declared itself as a "World Peace City." It is the 16th of Japan's 46 prefectures to become a "Peace City."

A declaration adopted by the metropolitan assembly says that Tokyo—capital of the first country in the world to suffer atomic attacks and to renounce war in its constitution—supports the establishment of a world federal state and, together with the people of the world, will exert efforts to bring about permanent peace for mankind.

Experimental studies at Stanford University have shown solid evidence that exposure to televised violence "heightens aggressive tendencies in children," according to an article on the subject which appeared in the October 22 issue of *Look*. Moreover, viewing such violence "helps us to shape the form of the child's aggressive behavior," the article said.

Jacksonville (Fla.) Meeting has established a memorial society and suggests that other Meetings interested in doing likewise might communicate with the Association of Funeral and Memorial Societies, 59 East Van Buren Street, Chicago 5, Ill. Also helpful has been "A Manual of Simple Burial," distributed by the Celo Press, Burnsville, N. C.

Contrary to previously released information on the schedule of evening speakers at the forthcoming Cape May conference (Saturday, June 20 to Saturday, June 27), the opening address will be given by Wyatt Tee Walker, executive assistant of the Southern Christian Leadership Conference. Howard Thurman, dean of Marsh Chapel at Boston University, will speak on Sunday evening.

The speaker on Wednesday evening will be Duncan Wood, English Friend and Quaker International Affairs representative in Geneva, Switzerland. All evening addresses will be given in a tent located on the lawn of the Congress Hall Hotel. The new recreational center, originally scheduled to be ready by June, will not be built this year.

In "The Businessman's Bookshelf," in the *Saturday Review* (January 11), two Friendly authors are included: Kenneth Boulding, one of the editors of *Disarmament and the Economy*; and Wroe Alderson, one of the editors of *Marketing and the Computer*.

The Ninth Triennial Meeting of the Friends World Committee for Consultation will be held in Waterford, Ireland, from July 21 to 28, 1964. A local committee has been working for some months on plans for this conference, as has an international program committee.

Friends from forty Yearly Meetings will come together to review the work of the Committee and to plan its tasks for the next three years. Most important will be the preliminary planning of the Friends World Conference in North Carolina in 1967. Maurice Creasey, of London Yearly Meeting, and Yukio Irie, from Japan, will deliver the two main addresses, each speaking to the general theme, "The Creative Centre of Quakerism".

The State of Utah told the federal government recently that it will remove fallout-contaminated food from the market, if future events warrant such action, and send the bill to the Atomic Energy Commission, according to an article in the September, 1963, issue of *Sanity*, a Canadian publication.

The state's decision was prompted by recent reports that Utah had been subjected to very high levels of radioactive iodine from tests at the Nevada test site.

Boys and girls between the ages of 13 and 19 are invited to apply to Teenage Friends Adventures (1964) for summer camping opportunities, under Quaker auspices, in Hawaii and in Mexico. Tentative plans are for the Hawaii camp to be held June 12 to July 4, and the Mexico camp, July 7 to August 15.

For further information, parents or teenagers may write to Ken Stevens, 3473-RR8 California, Modesto, Calif.

An unrestricted gift of \$100,000 from the Richard King Mellon Foundation toward the Centennial Objectives of Swarthmore College has been announced by Courtney Smith, president of the college. During the current academic year Swarthmore is celebrating the one-hundredth anniversary of its founding. In recognition of this occasion and in view of the importance of maintaining Swarthmore's role as one of the leaders among the liberal arts colleges, its Board of Managers has launched a \$10 Million Centennial Fund campaign to which the Board itself has pledged over \$4,000,000.

The College intends to modernize facilities and equipment to meet increased demands. President Smith has previously announced gifts assuring the building of a new library, dining hall, infirmary, and language laboratory. The college is also seeking funds to endow professorships in a variety of fields and to provide increased resources for scholarships and research projects.

Concern that the United States will be caught unprepared for conversion to a more peaceful world has been voiced by Senator George McGovern (D.—S.D.).

McGovern is sponsoring legislation to establish a National Economic Conversion Commission which would prepare plans for as smooth a transition as possible. "... The list of public need," he said, "is huge, and a great public works program could easily absorb the saving made by cutting military costs."

In "recognition of pioneer service to the people of the State of California," the Department of Corrections (Youth and Adult Corrections Agency) of that state recently awarded a certificate to Crenshaw House, the American Friends Service Committee's residence center for men released from prison.

About 120 American radio stations carry the program, "This is a Friendly World," arranged and distributed by Friendly World Broadcasters, 122 North Providence Road, Wallingford, Pa.

For a number of years Gerhard Ockel, M.D., a German Friend living at Frankfurt, Main, Germany, has attempted to educate the German public toward a sane approach in matters of sex education of children and adolescents. We recommend his two most recent publications in this field to all Friends capable of reading German. They are *Aufbau und Ablauf menschlichen Seelenlebens* (DM 1.75) and *Praktische Erfahrungen und Vorschlaege* (DM 0.50). Both booklets are available from Kleinschriftenverlag, 6 Frankfurt/Main, Lersnerstr. 41, Germany. Their publication coincides with the current interest in sex problems among Friends in England and the United States.

Haverford College has produced its seventeenth Rhodes Scholar, Richard M. Cooper, of Philadelphia. A philosophy major and a member of Phi Beta Kappa, he will go to England next fall, to study at Oxford University.

Midwinter Institute at Pendle Hill

Recollection of the roads that ran near our childhood homes led to animated group conversation and the sharing of insights about the Journey of Life for those attending the Midwinter Institute at Pendle Hill, Wallingford, Pa., December 29, 1963, to January 1, 1964. Based upon the sharing of the first evening together, four main themes were developed. A session on "The recovery of Adulthood" was introduced by David Castle, Valley Mills Friends Church, Indianapolis. Nina Braxton, Gwynedd (Pa.) Meeting, led discussion on "Learning to Care." Dean Freiday, Shrewsbury (N. J.) Meeting, opened consideration of "The Meeting as Encounter." The fourth session on "Spiritual Gifts and Their Application in Life" was led by Fred Ohrenschall, of Baltimore (Homewood) Meeting. Two opportunities for small groups added to freedom of expression.

The Religious Life Committee of Friends General Conference received counsel and encouragement from the concerned

and widely representative membership of the Institute in an open meeting. The experience of the Institute achieved its culmination following a second period of sharing memories. Family fun and group games were recalled and demonstrated, drawing us into a corporate sense of being members one of another. The spirit of worship on New Year's Eve carried over as a precious covering until we went our separate ways on New Year's Day. Thirty-six Friends from nine states and the District of Columbia joined with the Pendle Hill "family in residence" for the occasion.

PAUL W. GOULDING

Letters to the Editor

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

One of the questions Colin Bell asked Philadelphia Yearly Meeting (FRIENDS JOURNAL, December 1, 1963) was whether the AFSC is "failing to witness in vital areas—for example, in the area of the population explosion."

My own answer to this question is an increasingly emphatic yes. This Christmas the Ann Arbor Meeting's Sunday School is contributing its pennies to support the AFSC's day nursery in Hong Kong. Yet a recent report in the *Christian Century* shows that children are being born in Hong Kong so fast that new nurseries (and houses and schools) can't be opened fast enough to catch up with the exploding population.

If all these children were wanted by their parents, perhaps the AFSC would be justified in coping with the consequences and avoiding dealing with the basic causes of the trouble. However, my sociologist colleague, Ronald Freedman of the University of Michigan, is engaged in research on Taiwan which shows that many of these children are not wanted and that the birth-rate can be quickly reduced if only the means are made readily accessible. While the results of his experimental program in Taichung are not yet all in, he has found already that hundreds of women have adopted the new, inexpensive, contraceptive plastic coil. This technological breakthrough involves a method so simple that the AFSC should seriously consider adding a trained nurse to its Hong Kong center and to other centers in underdeveloped countries where mothers can be contacted. Economic development of whole countries and of individual families cannot occur unless the population explosion is curbed. Friends ought to be pioneering in making family planning part of a comprehensive program which offers realistic hopes to solving the problems of poverty, starvation, and disease in Asia.

Ann Arbor, Mich.

ROBERT O. BLOOD, JR.

cc: Colin Bell

I posed the question to which Bob Blood refers in the letter above precisely because we of the AFSC feel we need to know what Friends are thinking, about (a) the population explosion in general, (b) whether our Christian faith challenges us to do anything about it in human society, and (c) if we are called upon to act, what sort of action Friends should undertake, particularly through a service body such as the AFSC.

The Philadelphia Yearly Meeting of 1962 adopted a statement which endorsed planned parenthood and recognized the axiom that every child should be wanted. We at the Service Committee are trying to look at this population question in the broadest possible way and it would be helpful if Friends would express their views either directly to us or in the columns of the FRIENDS JOURNAL.

COLIN W. BELL
Executive Secretary
American Friends Service Committee
160 North 15th Street
Philadelphia, Pa. 19102

The Minute referred to in Colin Bell's comment follows.
(Ed.)

Minute 38 A brief proposed minute endorsing Planned Parenthood was presented by Edith R. Solenberger on behalf of the Social Order Committee with the encouragement of the Family Relations Committee and the Women's Problems Group. The proposed statement is as follows:

Philadelphia Yearly Meeting of the Religious Society of Friends gladly accepts family life as a primary and sacred relationship. This responsibility and privilege is based on spiritual, physical, and economic foundations. We believe that the quality of family life is enriched if each child can be wholeheartedly welcomed. Moreover, problems of poverty and emotional strain might be lessened if children were not born in too close succession nor too great numbers in relation to circumstances. We therefore endorse planned parenthood and hope that qualified professional advice may be given to those seeking it, concerning both contraception and the promotion of fertility when that is the need. Such planning contributes to the welfare not only of particular families, but of the nation and the world.

I was particularly sorry to note in Kenneth Carroll's review of J. Reaney Kelly's book *Quakerism in the Founding of Anne Arundel County, Maryland* (FRIENDS JOURNAL, January 1) that so much space was given to recounting a few errors while no mention was made at all of some of the outstanding virtues of this volume.

J. Reaney Kelly is not a Friend, though very sympathetic to our Society. Disabled by World War I, he moved to West River, Maryland, and for an occupation he studied the early land grants, learning that most of the big tobacco planters were converted by the early Quaker missionaries. This area near Annapolis, as well as on the Eastern Shore, became one of our most important centers in America. Reaney Kelly's vast knowledge of the area has been tapped by historians, architects, and teachers, as well as by the Friends themselves. His illustrated lecture to the Friends Historical Association in 1960 was one of the most enjoyable talks ever given before that group.

I should like to call attention to the end papers, spotting the homes of sixty early Quakers on the Western Shore, and

plotting the daily visits of George Fox to this area in 1672 and 1673. There are also twelve full pages of fine pictures, showing the Indian Spring Meeting, no longer standing, the site of the first General Meeting in Maryland, a number of Quaker homes circa 1700, and the portraits of two of the Galloway women, which now belong to the American Wing of the Metropolitan Museum of Art.

Indeed, this book deserved a sympathetic and informative review in the FRIENDS JOURNAL. Reaney Kelly has spent forty years of effort in providing Maryland with a fine regional book which incidentally is about our people. I do deplore these reviews which blow up the faults and give so little space to the strong points of this well-documented and indexed Quaker record. It is even more unfortunate when the reviewer is himself a Quaker historian.

Swarthmore, Pa.

MARY SULLIVAN PATTERSON

In response to your invitation to comment upon Mary Sullivan Patterson's letter concerning my review of J. Reaney Kelly's book *Quakerism in the Founding of Anne Arundel County, Maryland*, there are a number of things which I would like to point out:

1) I feel quite sympathetic with Mary Sullivan Patterson's desire to recommend a book for which she was in some part responsible (for Reaney Kelly himself has told me how much he owed to her assistance and advice, as well as having had the benefit of her research on certain points of Quaker history).

2) I did and still do find the work of Mr. Kelly (whom I know, respect, and enjoy) valuable in a number of ways. The first nineteen lines of my review are quite "sympathetic" and appreciative.

3) A review serves several purposes—none of which is really to sell books. The reviewer should, among other things, evaluate a book: its arguments, uniqueness, value, etc. This is what I have tried to do. A re-reading of this review will show that I feel the book to be a real contribution to our knowledge of history.

4) A reviewer who is concerned with *truth* and *knowledge* must also speak out where something is basically wrong with a book. This is the place where he must be especially "informative." Kelly's basic mistake, that of denying "persecution" of Quakers in early Maryland, must not be minimized by calling it simply an "error." It was necessary to point out the seriousness of this misreading of history. And having done so, I was then forced to give the sources that Kelly and/or his advisers should have known and consulted. This took up nine lines of the review.

5) There exist *two* very important reasons for calling attention to Kelly's mistaken view, which must not be repeated by later writers who might be tempted to cite this book's position as the correct one: a) Maryland's claim to religious freedom, while better than that of most colonies, is not without some blemish. As a native Marylander I was, and still remain, somewhat troubled that the author made too "pure" Maryland's early history of religious toleration (at the same time, by the way, that he was attacking Massachusetts for its treatment of early Quakers). b) Truth demands that we give credit to those

early Quakers who suffered in Maryland because of their faith. It also requires that the facts about this persecution be made known, so that we can then understand why George Fox and Maryland Quakers considered founding a Quaker colony "outside Lord Baltimore's boundry" a whole generation before Penn's founding of Pennsylvania! How can one really understand this exciting but short-lived dream if the truth about the persecution of Quakers in early Maryland remains forever unknown or ignored?

6) One of the recognized rights and responsibilities of a reviewer is to make known historical errors in the book being reviewed. I would hope that your correspondent, as a member of the Friends Historical Association, would welcome the corrected information given in the final sentence of the review.

7) As a student of Quaker history, writing for Quaker readers in a Quaker journal, I believe that it was my duty to point out the inaccuracies in a book about Quakerism. Had Mr. Kelly's advisers on Quaker history served him better, this aspect of my work would not have been necessary.

Dallas, Texas

KENNETH L. CARROLL

Joseph Havens' article "Christian Roots and Post-Christian Horizons" is an important contribution to forward Quaker thinking. I was grateful to find it in the FRIENDS JOURNAL (January 1).

The Silent Meeting as a way to share with others in the search for Truth and to gain resources for the expression of Love, is an experience which can be meaningful to individuals of varied background, temperament, and emphasis. There is a great potential for the future in this type of group seeking.

If Friends are not too bound to the aspects of Christianity which are linked to the primitive religions of its age, and are free to seek understanding wherever it may lie, there will be great relevance to the present and future needs of our Society. In a world scaled now for true brotherhood, the Society of Friends can encompass any individual who earnestly seeks "morality," be he Humanist, Buddhist, Hindu, Taoist, or Something Else—or, of course, Christian. The important "dialogues" going on in the broader society must be allowed discussion within our religious Society if, as Mr. Havens suggests, we are to retain our relevance.

York, Pa.

MARGERY H. DAHN

As with most arbitrary ecclesiological formulations, Joseph Havens' outline for a Society of Friends which functions as an umbrella for theological dialogue, consciously including all of the diverse elements in our present world culture, seems to me to founder on the rock of solid, existential, historical fact: in this case, the fact that persons who find that Jesus Christ is the most important factor in their lives are inevitably driven to seek a religious fellowship with Him at its center. While such persons might conceivably retain an interest in Friends, it is difficult to see how they can reasonably be expected to continue to give their primary religious loyalty to such a catchall organization as Joseph Havens envisions.

The apparent inability of some to comprehend the basic

nature of Christian life and faith is a source of much misunderstanding and unhappiness among us. Commitment to Jesus Christ is not primarily a process of "seeking," in the attenuated modern meaning of this word; it is a process of devotion and of action. The "nature of God" is assumed to be that nature revealed to us in Christ; the life-effort is not toward knowledge of this sort, but toward knowledge of God's will for us, toward obedience. Since this God has purposes not merely for individuals but for all mankind and all of the creation, the Christian faith is necessarily corporate in its expression: one is drawn into the worshipping community in order better to understand and do His will. As a result, Christian commitment is also necessarily exclusive: "This is He, this is He, there is no other," and one is either trying desperately, with all the powers at his command and all the grace God affords, to be one of Christ's disciples, or one is not.

Those to whom "Christianity" remains merely an accident of birth can presumably make all sorts of accommodations, but if I read my friend Joe Havens' scheme correctly, it is not this group he particularly hopes to reach. Certainly the convinced Christian ought to welcome dialogue with others; certainly he ought to be open to relevant new insight from whatever source; certainly he ought to be prepared to lay aside practices or thought-patterns which prove to have stemmed from racial, cultural, or other partial or transient roots rather than from a true understanding of the mind of Christ. But it is a historical impertinence to suggest to those who have experienced the Christian fellowship that they ought to settle for less, or that there is anything more. One would have hoped that, in a Society which for three centuries has stressed the experiential nature of the Christian faith, those who decline to accept the central importance of Jesus Christ for their lives would have hesitated to legislate for those who are prepared to make that commitment.

Alburtis, Pa.

J. H. McCANDLESS

For some time I have felt a strong inclination to write about the compatibility of J. D. Salinger's theory of Christianity with that of Friends. Thus your editorial in the January 1st issue was received with pleasure and interest.

Salinger's earlier book, *The Catcher In The Rye*, portrayed an outwardly bad boy with a great deal of the "God within."

In *Frannie and Zooey*, is not Salinger saying that there is that of God in every man? Zooey tells Frannie that he shines his shoes for the fat lady and the fat lady laughs. I think that this is Salinger's way of saying that if you transcend the God in you toward others, that the God in others will be reflected back toward you. Is this not a testimony of Friends?

In Salinger's novels, profanity has several purposes. First, it adds to the authenticity of his characters. Second, as you mentioned, it is used as a rebellion against the piety which is distasteful to many of the young generation. Third, but not least important, is the testing of the reader's ability to see beauty underneath an obviously profane exterior.

This in itself is symbolic of the whole theory of looking for "good" or "God" where we may least expect to find it.

Troy, Pa.

BUDD MITCHELL

I should like to add a brief note, by way of commentary, on my article "Did Quakers Alter Nursery Rhymes?" (FRIENDS JOURNAL, February 1, 1963).

A letter recently received from Mr. Peter Opie, of Hampshire, England, author of *The Lore and Language of School Children* and editor of the *Oxford Dictionary of Nursery Rhymes*, includes the following paragraph:

"The piece on 'Hey Diddle Diddle' quoted by Miss V. Sackville West in her light-hearted way was taken from J. O. Halliwell, *The Nursery Rhymes of England*, 5th edition, 1854, pp. 222-3. The piece there, to my mind, is clearly a skit, . . . probably lifted from something like *Fun* or *Figaro*. I do not think Miss West meant to be taken seriously. She told us at the time that she did not think of it as anything more than a *jeu d'esprit*—but I agree that her words are unhappily chosen."

Inasmuch as Miss West, being deceased, cannot speak for herself, I am suggesting that we may now regard this matter as closed, in the firm feeling that we have been given no good evidence that Quakers in England ever made it a practice to alter their children's nursery rhymes.

University Park, Pa.

MAURICE A. MOOK

BIRTHS

FENANDER—On December 31, 1963, a daughter, SARA WEST FENANDER, to Elliot W. and Margaret Flaccus Fenander, of Philadelphia. The mother and maternal grandparents, Louis W. and Ruth Shoemaker Flaccus, are members of Scarsdale (N. Y.) Meeting. The father and maternal great-grandparents, Walter R. and Emma Jane Shoemaker, are members of Swarthmore (Pa.) Meeting.

HINSHAW—On June 11, 1963, a son, THOMAS VIRGIL HINSHAW, to Marcelline and Harvey Hinshaw, members of Lincoln (Nebr.) Meeting.

HOUGHTON—On December 29, 1963, a son, THEODORE DOUGLAS HOUGHTON, to George and Jeanne Houghton, of Mullica Hill, N. J., members of Woodstown (N. J.) Meeting. The paternal grandparents, Willard and Sara Houghton, are members of Media (Pa.) Meeting.

KLABER—On November 23, in Duluth, Minn., a daughter, NANCY CAROLINE KLABER, fourth child of Donald Gunter and Margot Ilse Klaber, members of 57th Street Meeting, Chicago, Ill.

PARRY—On December 5, 1963, a son, DENNIS ROBERT PARRY, to Edward and Thelma Parry, of Rushland, Pa. The father and paternal grandmother, Elizabeth E. Parry, are members of Wrightstown (Pa.) Meeting.

WEBSTER—On December 11, 1963, a son, PHILLIP EDWARD WEBSTER, to Edward L. Webster, Jr., and Patricia Wade Webster, of Metuchen, N. J. The father is a member of Haverford (Pa.) Meeting, as is the paternal grandfather, Edward L. Webster.

WOOD—On December 9, 1963, a daughter, BARBARA ANN WOOD, to Richard Kilbon and Mary Elizabeth Temple Wood; granddaughter of Richard Underhill and Edna Wells Temple and of William E. Wood, 2nd, and Rachel Kilbon Wood. The mother and maternal grandparents are members of Concord (Pa.) Meeting. The father and paternal grandparents are members of New York Monthly Meeting.

MARRIAGES

COLES-SIMPSON—On November 29, 1963, at the Zion Lutheran Church, Indiana, Pa., GEORGIANNA SIMPSON and KENNETH COLES, of Furlong, Pa. The groom is a member of Wrightstown (Pa.) Meeting.

DEARDEN-HAMEYER—On December 28, in Solebury (Pa.) Meeting House, MARGARET HAMEYER, of New Hope, Pa., daughter of Henry and Tilla Hameyer, members of Solebury Meeting, and ROBERT WILLIAM DEARDEN, of Mexborough, Yorkshire, England.

SMITH-WHITTAKER—On November 16, 1963, at St. John's Evangelical Lutheran Church in Philadelphia, Pa., LYNN WHITTAKER and LARRY SMITH, of New Hope, Pa. The groom is a member of Wrightstown (Pa.) Meeting.

DEATHS

COALE—On December 12, 1963, at Moorestown (N. J.) Nursing Home, JAMES S. COALE, aged 92, a member of Westfield Meeting, Riverton, N. J. He is survived by his son, S. Robinson Coale; a daughter, Josephine C. Hull; and a sister, Edith S. Coale—all of Riverton, N. J.—and by four grandchildren and three great-grandchildren.

GILLINGHAM—On August 22, 1963, at the Greenleaf, Moorestown, N. J., ELIZABETH L. GILLINGHAM, a member of Moorestown Meeting.

HAINES—On November 18, 1963, ARTHUR E. HAINES, aged 77, husband of Marian Whitacre Haines. He was a member of Medford (N. J.) United Meeting and of Cropwell (N. J.) Preparative Meeting.

HUEY—On December 27, at Kennett Friends Boarding Home, Kennett Square, Pa., ELLA MERCER HUEY, aged 87. She was the widow of Frederick F. Huey and is survived by a son, William R. Huey, of Swarthmore, Pa.; a daughter, Mrs. Alexander T. MacNutt, of Locust Valley, L.I., N. Y.; and a brother, Walter Mercer, of Mendenhall. She was a member of Kennett Meeting.

KEENEY—On December 27, 1963, at her home in St. Davids, Pa., SUSAN DOROTHEA KEENEY, aged 76, a member of Valley Meeting, King of Prussia, Pa. She is survived by her sister, Virginia Drysdale Keeney.

NIXON—On December 22, 1963, south of King City, Calif., in an auto-train collision, LUCILLE M. NIXON, aged 55, a member of Radnor (Pa.) Meeting. She is survived by her mother, Cora Nixon, of Alhambra, Calif.; her sister, Lois Steffey, of San Gabriel, Calif.; and three brothers.

WATERMAN—On January 7, HARRY WATERMAN, aged 74, of Solebury, Pa., a member of Solebury Meeting. He is survived by his wife, Elva Harvey Waterman, and a daughter, Elizabeth Waterman.

Coming Events

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

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.

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

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

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.

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

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

- 15—Calm Quarterly Meeting at Downingtown, Pa., 10 a.m.
 15—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m.
 15—Potomac Quarterly Meeting, under the care of Adelphi Meeting, at Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D. C. Ministry and Counsel at 10:30 a.m. Luncheon, served by host Meeting, followed by meeting for business and conference session.
 17—Lecture by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.
 18—Lecture by Konrad Braun on "The Struggle for Fundamental Human Rights," Pendle Hill, 8 p.m.
 20—Chester Monthly Meeting Forum, 24th and Chestnut Streets,

Chester, Pa., 8 p.m., following covered-dish supper at 6:30 p.m. Program by Chester Council of Churches.

23—Warrington Quarterly Meeting at York Meeting House, West Philadelphia Street, York, Pa. Meeting for worship at 11 a.m. Bring box lunch; dessert and beverage served by host Meeting. Meeting for business and conference session, with Frederick H. Ohrenschall, of Baltimore, speaking on the Midwinter Institute on the Religious Life, held at Pendle Hill.

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

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

MEETING ADVERTISEMENTS

Arizona

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

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

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

California

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

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

CLAREMONT—Meeting for Worship and Sunday School, 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.

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

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

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.

Hawaii

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

Illinois

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

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

Indiana

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

Iowa

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

Kentucky

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

Louisiana

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

Maine

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

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: MErcury 6-2044.

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

Michigan

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

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

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

Minnesota

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

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

Missouri

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 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 5-9588.

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

New York

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

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
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137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
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about First-day schools, monthly meetings, suppers, etc.

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

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

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

North Carolina

CHAPEL HILL — Meeting for worship and First-day school, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A., Phone: 942-3755.

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 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.

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

MUNCY at Pennsdale—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.

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

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

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

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

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 32-7-4615.

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

Texas

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

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

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

Virginia

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

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

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

Washington

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

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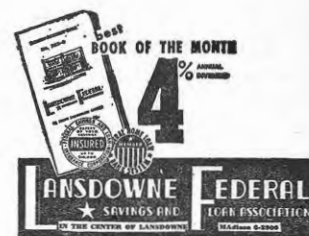
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