

# FRIENDS JOURNAL

*Quaker Thought and Life Today.*

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***T**HE hard life, as Jesus sees it, is not the life of the hardened sinner. It is the life closed by prejudice, or beaten solid and impenetrable by habit. Gospel-hardened souls are the hardest to reach. The seed never gets any rootlets started. It bounds off. The cart wheel track of routine and repetition makes the soul impervious. Too much religion is as bad as too little.*

—RUFUS M. JONES

## The "Honest to God" Debate and Friends

. . . . . *by Lawrence McK. Miller, Jr.*

## A Little School Fable

. . . . . *by Robert Needham*

## Spain: A New Challenge for Friends

. . . . . *by Gerard Negelspach*

## East African-American Encounter in Ohio

. . . . . *by Anne Webster*

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*Extracts from Yearly Meeting Epistles  
FCNL Priorities for 1964*

## FRIENDS JOURNAL



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## The New Editor

ON October 1, 1963, Frances Williams Browin had been expected to enter the service of FRIENDS JOURNAL as its Editor, succeeding William Hubben, who was retiring. An unfortunate accident interfered with that plan. Now, happily, she is able to return and will assume the editorship with the issue of April 1.

She is no stranger to Quaker journalism, having been Assistant Editor of the FRIENDS INTELLIGENCER during the early 1940's, and recently also Acting Editor of FRIENDS JOURNAL during a sabbatical leave of William Hubben. Her past experience includes the editorship of *The American Child* and editorial work for the Pennsylvania De-



Bradford Bachrach

partment of Welfare and the J. B. Lippincott Co., Philadelphia publishers.

Frances Williams Browin is the author of half a dozen published novels for teenagers, one of which, *Looking for Orlando*, 1961, deals with a Quaker theme. She has been a co-author of, or collaborator on, five published adult books of nonfiction, ranging in subject matter from medical research to Biblical numismatics. She also has contributed articles to numerous periodicals.

A birthright Friend, she attended Friends' Central School, Philadelphia, and Swarthmore College. She is an active member of Central Philadelphia Monthly Meeting and the author of that Meeting's 1956 centennial booklet, *A Century of Race Street Meeting House*.

We are happy to welcome her to her new responsibilities and we know that Friends everywhere will join us in extending our best wishes to her.

For the Board of Managers:

ELEANOR S. CLARKE, Chairman

# FRIENDS JOURNAL

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## Editorial Comments

"MAN attempts to make sense out of his senseless position in a world that makes no sense," says Edward Albee in explaining the Theater of the Absurd. Picasso savagely caricatures the human form. Musicians abandon euphony for cacophony, it sometimes seems with the air of saying to their listeners, "This is no more than you deserve." Existentialists whine that we are all imprisoned in our own skins. Sartre adds that hell is other human beings. Here is the Adversary. Here is Mephisto in modern garb. Here is the crucial question. Here is what the rising generation wants to know. Not whether Jehovah has a beard or is clean-shaven. Not whether Jesus is the Logos, or was conceived by the Holy Ghost, or sits now at the right hand of the Father. But, what is the significance of life? Does it have any meaning, and how do you know?

There are many ways of knowing, none of them "best." One kuower listens to the Preacher of the Sermon on the Mount, catches his eye, and in turn is caught forever by the power of his all-inclusive love. Another unites with the Stoics in saying the Emperor can cut out my tongue but he cannot make me lie, can cut off my hands but cannot make me do what I know to be wrong, can take my life but cannot make me believe anything I know to be false. A third, persuaded that all life is sacred, goes to an African jungle because there his ministry of healing is most needed. Revelation may come in a work camp in the slums, in a hospital ward, in a meeting for worship, in a course in philosophy, in a museum of art, or from looking "in perfect sileuce at the stars."

In this connection, the widely advertised amorality of science does not live up to the advertising copy. Every time the power that threads the universe is used to propel a toothbrush or trigger a bomb, a moral decision is made. There is a valid distinction between pure science and technology, but the pure scientist cannot hide behind it. As well Eve might have said, "I just discovered that the apple was there; that it happened to be edible is not my responsibility." Moreover, pure science itself is not without religious implications. From the panorama of scientific knowledge can easily be derived the

implication that the universe is straining for consciousness and that the purpose of self-conscious life is to be the means by which it is achieved. However debatable or emotionally inadequate this may seem to the birth-right champion of some ancient faith, it is not only a comprehensible description of the "will of God" but one that in the doing requires all of man—mind, heart, and body.

For this is not just a matter of an astronomer poring over celestial photographs or the records of radar reception, or of biologists looking through atomic microscopes, or of physicists setting up experiments in a cyclotron or feeding data to a computer. To be the means by which the universe achieves consciousness is to be part of an inescapably cooperative enterprise. The businessman is as involved as the physicist, for it is the wealth created by the business community that builds the cyclotron. It is the teacher and the lawgiver and the priest serving to guide the accumulated wealth toward creative uses. It is the patient, almost nameless individual—the wife of an Einstein who gives him peace of mind and guards his contemplations, or the humble cutter of gut who strings the virtuoso's violin—making small daily contributions that go for the most part unremarked, both creating for us the universe in which we live and enabling us partially to comprehend it. It is making love, a home, a community—the hour-by-hour contacts with everyone we meet. Down to its smallest detail, the right ordering of society is part of the means by which the universe achieves consciousness.

But most important of all, if this inference from what we think we know has validity, then this is the will of God. Although by definition the will of God is not flouted with impunity, it is not the implied threat that should make us quake, but the implied affirmation that should make us shout for joy, for man does not have a "senseless position in a world that makes no sense," but a part in an adventure so great that the largest and the smallest shares are commensurable. Down to "the least of these, my brethren," it is possible to say, "Who knows whether you have not come to the kingdom for such a time as this?"



## The "Honest to God" Debate and Friends

By LAWRENCE McK. MILLER, JR.

THE paperback *Honest to God*, by John A. T. Robinson, Bishop of Woolwich in England, has apparently sold more quickly than any new book of serious theology in the history of the world. Already over 350,000 copies have been published in English, with printings also in other languages. In Great Britain the book has stirred up television and radio broadcasts, newspaper and magazine reviews, cartoons, and, last but not least, condemnation and debate in the Bishop's own denomination, the Church of England. The Archbishop of Canterbury has given his comment in a pamphlet, *Image—Old and New*; a reply entitled "For Christ's Sake" has been written by O. Fielding Clarke; and the publishers of the controversial paperback have now issued a sequel entitled *The Honest to God Debate*, containing for the most part excerpts from reviews of *Honest to God*.

What is the Bishop saying and of what interest is it to Friends, traditionally unconcerned as we think we are with theology?

Initially, a word should be said about the sociological background of the Bishop's thinking. He lives in a country where no more than ten per cent of the population go to church (any church), and even some of these turn up only for the special Holy Days, or for baptism, marriage, and burial. There is in his country, or for that matter anywhere on the Continent, nothing of the popularity of religion which Americans take for granted, with the flourishing building of churches and with churchgoing an important part of suburban convention. Even before the *Honest to God* debate, the low ebb in church life had already stirred up new thinking and radical experiments within the Church. Americans would do well to watch these stirrings, because we cannot by any means be certain that popularity of attendance proves either that the churches are relevant to the important personal and social decisions being made or that the Christian gospel, where it is being preached, is being understood.

The Bishop of Woolwich believes that in our generation there must be more than a restating of Christian orthodoxy in modern terms. What is called for is a "radical recasting" of religious thought, in the process of which our most fundamental categories of thinking—of God, of the supernatural, of religion itself—must go into the melting. Robinson even dares to suggest that, in order to make the new transpositions in thinking, we may have to give up using the word "God" for a generation.

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

In questioning the established religious frames of reference, he attacks particularly the traditional Christian belief in God as a supernatural being. He recognizes that many modern-day Christians have rejected the original "three-decker" thinking of God "up there" (with earth and hell the other levels) for a spiritualized "out there" theology. But he is still dissatisfied, because both conceptions have one thing in common: they separate God and the world and think of God as a separate entity. The Bishop believes that modern man is right in recognizing the unreality of this conception, no matter how much it is spiritualized.

Where, then, does he turn for his structures of thought, and what does he believe?

He is a disciple of three thinkers whose ideas have been in circulation within the small world of theologians for many years. First, there is Paul Tillich. Some Tillich quotations, as found in *Honest to God*, will best present his point of view:

The name of this infinite and inexhaustible depth and ground of all being is *God*. That depth is what the word *God* means. And if that word has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. Perhaps, in order to do so, you must forget everything traditional that you have learned about God, perhaps even that word itself. For if you know that God means depth, you know much about him. You cannot then call yourself an atheist or unbeliever. For you cannot think or say: Life has no depth! Life is shallow. Being itself is surface only. If you could say this in complete seriousness, you would be an atheist; but otherwise you are not. He who knows about depth knows about God.

The Bishop explains in what way this God is personal:

For this way of thinking, to say that "God is personal" is to say that "reality at its very deepest level is personal," that personality is of *ultimate* significance in the constitution of the universe, that in personal relationships we touch the final meaning of existence as nowhere else . . . To believe in God as love means to believe that in pure personal relationship we encounter, not merely what ought to be, but what is, the deepest, veriest truth about the structure of reality. This, in the face of all evidence, is a tremendous act of faith. But it is not the feat of persuading oneself of the existence of a super-Being beyond this world endowed with personal qualities. Belief in God is the trust, the well-nigh incredible trust, that to give ourselves to the uttermost

in love is not to be confounded but to be "accepted," that Love is the ground of our being, to which ultimately we "come home."

Secondly, John Robinson draws heavily upon the thinking of Rudolf Bultmann, who believes that "in order to express the 'trans-historical' character of the historical event of Jesus of Nazareth, the New Testament writers used the 'mythological' language of pre-existence, incarnation, ascent and descent, miraculous intervention, cosmic catastrophe, and so on, which . . . makes sense only on a now antiquated world view." Christianity, therefore, must be "demythologized" in order to get at the essence of the Gospel.

Finally, the Bishop looks to the works of Dietrich Bonhoeffer, the World War II German martyr, who felt that the presentation of the Christian gospel cannot be based any longer on "the premise of religion." Man in the 20th century increasingly doubts that religion is necessary. He has no sense of sin, no desire for personal salvation. Bonhoeffer, and Robinson with him, feels that this state of affairs can lead us (indeed, must lead us, if we are to save anything of the essence of Christianity) to a new understanding of what we mean by "secular" and "religious." God will disappear if he is simply the explanation for the currently unexplainable, or if religious activities mean those activities exclusively related to the church.

These theologians lead John Robinson to some very challenging conclusions, and these admittedly tentative conclusions coincide with or enrich most of the traditional Quaker interpretations of Christianity. In fact, it is said that John Robinson was told by angry Anglicans to go and join the Quakers. Yes, he is speaking to Friends, and is one of us in spirit, because we are part of what one clergyman has called the *Honest to God* public:

They are anti-authoritarian. . . . They are ready to accept the responsibility of their own search for meaning and truth. They suspect the motives of all modern persuaders, but are open to an honest examination of any moral situation, including an examination of their own motives and attitudes. In Jung's words, "They have heard enough about guilt and sin . . . and want to learn to reconcile themselves with their own nature and to love the enemy in their own hearts." They want to say "yes" to life as a whole. They question all religious and moral absolutes, not in the name of a *laissez-faire* relativity, but in the name of the freedom of the human spirit. They accept the essential mystery of human existence, but most of the symbols in which the churches clothe this mystery have no longer any meaning or power for them.

It is important to note that Robinson is not a humanist or naturalist. God is not man and nature. God is the

beyond in the midst, is transcendent depth and ground. And God as ground of our being "cannot but be represented at one and the same time as removed from the shallow, sinful surface of our lives by infinite distance and depth, and yet as nearer to us than ourselves," admittedly a paradoxical relationship. Furthermore, "the deep things of God" cannot be plumbed and understood simply by searching the depths of one's own soul.

God, since he is Love, is encountered in his fullness only "between man and man." And this is the burden of the whole Prophetic tradition—that it is only in response and obedience to the neighbour that the claims of God can be met and known. . . . Whether one has "known" God is tested by one question only, "How deeply have you loved?"—for "He who does not love does not know God; for God is love."

Robinson here strikes a note that should have profound significance for Friends for a better understanding of the roots and nature of pacifism.

The Bishop is not happy with traditional Christology. ". . . As long as God and man are thought of as two 'beings,' each with distinct natures, . . . it is impossible to create out of them more than a God-man, a divine visitant from 'out there' who chooses in every respect to live like the natives. The supranaturalist view of the Incarnation can never really rid itself of the idea of the prince who appears in the guise of a beggar." Nevertheless, Jesus is not just another prophet. Jesus is the "man for others," the person in whom Love, which is the ground of being, has completely taken over. Jesus, who himself never claims to be God but who does claim to bring God completely, reveals God by being utterly transparent to him. Jesus is the completely transparent window, and "in his utter self-surrender to others in love . . . he discloses and lays bare the Ground of man's being as love."

Robinson's bold assertions about "worldly holiness," which should ring true for many Friends, derive from the problem of man's estrangement or separation from this Ground of his being. In answering the question, "What does it mean to be a Christian?" Bonhoeffer is quoted:

To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism (as a sinner, a penitent, or a saint), but to be a man. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world.

The Bishop, therefore, rejects the idea of worship being simply what takes place in a consecrated building and what appeals to those who are "religious." He challenges the assumption that the heart of prayer is withdrawal, claiming that Christian prayer is to be defined

in terms of penetration through the world to God. For him the moments of revelation have often been the moments of engagement, when he has wrestled through problems and difficulties with people. He says,

My own experience is that I am really praying for people, agonizing with God for them, precisely as I meet them and really give my soul to them. . . . Perhaps this is the starting point for a "non-religious" understanding of prayer. We may begin from the fact that people do give themselves to people. There is nothing "religious" about this. But to open oneself to another *unconditionally* in love is to be with him in the presence of God, and that is the heart of intercession. To pray for another is to expose both oneself and him to the common ground of our being; it is to see one's concern for him in terms of *ultimate* concern, to let God into the relationship. Intercession is to be *with* another at that depth, whether in silence or compassion or action.

While the Bishop himself has not found much help in withdrawal, he recognizes that periods of disengagement are vital. He uses the phrase "waiting upon the Lord," but the engagement is for him the important thing. "The test of worship is how far it makes us *more sensitive* to the 'beyond in our midst,' to the Christ in the hungry, the naked, the homeless, and the prisoner." This is the vital test, not because Jesus or the church or even our consciences say we should go out into the world in this manner, but because it is precisely in engagement that we will find God. "The holy is the 'depth' of the common." This concept should definitely commend itself to Friends, making our traditions of worship and service more meaningful.

A recent article in *The Friend* (London) has rightly pointed out that the basis of morality being called for by Robinson in *Honest to God* is similar to what the English Friends who wrote *Towards a Quaker View of Sex* are calling for. They all say that the morality of behavior cannot be expressed in proscriptive rules, but must be worked out in terms of the demands of love in any particular situation. As Robinson says, "Love alone, because, as it were, it has a built-in moral compass, enabling it to 'home' intuitively upon the deepest need of the other, can allow itself to be directed completely by the situation." Every moment must be seen as a fresh creation "demanding its own and perhaps wholly unprecedented response. . . . The only intrinsic evil is the lack of love." And it is here that Robinson returns to his favorite Biblical quotation, a favorite also for Friends (I John 4:8): "He who does not love does not know God: for God is love."

An *Honest to God* debate within the Society of Friends would be healthy and constructive. The Bishop is laying the ground for a new Christian radicalism, one

that should appeal both to those with a strong Christian identification and to those with a radical bent of mind. As David Edwards has pointed out in *The Honest to God Debate*, the radical, in contrast to the reformer or the revolutionary, goes to the roots of his own tradition in the search for truth. "Indeed, the essence of the radical protest could be summed up in the statement of Jesus that 'the Sabbath is made for man, and not man for the Sabbath.' Persons are more important than any principles." And this means that the radical himself must be a man of roots.

There are many questions Friends and others will have regarding the thinking of John Robinson. The book, *Honest to God Debate*, points out real problems in respect to worship based on a God in the depths, ethics without law, and God as personal but not as Person. But if Friends can see *Honest to God* as primarily a devotional book, as has one critic in England, this could provide the basis for personal growth and fruitful dialogue. As the Bishop himself says, ". . . we are still only at the beginning of our task. But the beginning is to try to be honest—and to go on from there."

## A Little School Fable

By ROBERT NEEDHAM

ONCE upon a time there lived a little boy called Harry. He was twelve years old but could neither read nor write, as he had been moved so many times from one school to another. The reason for this was that he had had one Mum and three Dads; and Mum and the Dads were so busy thinking about each other that they had no time to think about Harry. So Harry had lived sometimes with his Mum and sometimes with Uncles and Aunts; and he never had a school that was *his* school, because the Aunts and Uncles lived in different places. So sometimes Harry went to this school, and sometimes to that school, and sometimes he never went to school *at all*.

One day Harry wanted a bike. His Mum and Dads and the Uncles and Aunts said they felt *very* sorry for Harry, but they had no money to buy him a bike. So he stole one; and he and a Friend probation officer were told to see each other regularly for a year.

The Friend probation officer felt *very* sorry for Harry, and found that Harry's Mum was living a long way away with the third Dad. Harry was living with his first Dad, his *real* Dad, in a flat which the Council had let to Dad's old Mum. There was only Grandma's bedroom, so Harry had to sleep on the sofa after the telly closed down. The lady at "the Housing" told the Friend probation

Reprinted from the London *Friend*, December 20, 1963.



officer that she felt *very* sorry for Harry, but Harry and his Dad were *naughty* for living in Grandma's flat. Dad was frightened of the Housing lady, and of Grandma too; and Grandma told Dad she felt *very* sorry for Harry but she wanted no trouble. So Dad saw a kind foreign gentleman who owned a lot of property. He said he felt *very* sorry for Harry, and he let Harry and his Dad share one room in a doss-house for two pounds ten a week.

Then Dad said he felt *very* sorry for Harry too, and was going to get a job. He would be going round the country working at holiday camps and taking Harry with him. The Friend probation officer said that this meant Harry changing schools again; so Dad took a local job breaking up old cars instead.

The Friend probation officer told Harry's headmaster that Harry would be staying at that school after all. He asked the headmaster if Harry could go into a remedial class, as he could neither read nor write. The headmaster said he felt *very* sorry for Harry, but there was no remedial class. The town had advertised for a remedial teacher without receiving a single reply. He said that this was because the career structure was so poor. So the Friend probation officer asked if Harry could go to a residential special school; but the headmaster replied that with present facilities Harry was only a borderline case, and, even in the unlikely event of being accepted, would not get a vacancy for a year. The headmaster suggested that Harry's education was being impeded by the home background; and could the probation officer not do something about *that*?

So the probation officer wrote to the Children's Department in the hope that they would take Harry into care; and followed up his letter by visiting them. The man at "the Children's" said he had sent the letter on to the NSPCC; and the NSPCC Inspector had replied that he had visited Harry just before leaving the old Grandma's flat and found insufficient medical grounds to justify removing Harry or prosecuting his Dad. The Inspector offered to visit regularly. The man at "the Children's" said he felt *very* sorry for Harry, but the Department was there to keep children out of care, not take them in. Dad accused the probation officer of sending the Cruelty Man.

So the probation officer tried himself to teach Harry to read; but poor Harry could not read even short words like "wild." However, there was a lady in the doss-house who was said to be *very* *naughty*. She felt *really* sorry for Harry, and when she was not being naughty she spent a long time with him; and when next the probation officer called, Harry could read the word "Woodbine."

About this time the probation officer read an article by a Friend who wrote that many State schools were starved of staff and money while Friends' Schools had

these "off the ration." The probation officer thought that the State services generally were starved; yet surely God loved Harry as much as Friends' School children?

The probation officer put this to his Friends. Some said: "We agree." Others said: "It's the probation officer making a fuss again." Some of the latter had been to Friends' Schools, and they added: "We feel *very* sorry for Harry, but he's *your* problem; we're talking about *our* children. At Friends' Schools they'll get a top education, moral training, and sensitivity to the world's problems. We know, because we went to these Schools."

The probation officer found that the summer holidays had arrived by now, and that Harry was asking to see his Mum and third Dad, who lived a long way away. So he visited them. When the autumn term was about to begin, Mum wrote to the probation officer saying that Harry wanted to stay with her and the third Dad, who were *really* sorry for him now; and that he could go to the local school.

So Harry stayed with his Mum and new Dad a long way away, and went to the new school, and lived happily ever after.

## Meals and Meditation

### *An Exercise in Silence*

By DAVID LEONARD

**M**ONDAY 6:00 P.M. You walk into the faculty dining room. There are a few fellows sitting around one of the tables. They aren't talking. It is silent. You sit down. Others come in and join you. As you are waiting quietly, Sam sticks his head through the door and quickly counts heads. He returns with food for all of you and begins to serve it. Someone may begin to read at this point; often no one does. Then everyone simply eats in silence—thinking, meditating, worshipping, or simply enjoying the peace as he sees fit.

Frequently, however, one person has chosen something beforehand, and he shares it aloud with the others. As he reads, each individual listens or shuts him out as he wishes. Those who do want to hear find themselves introduced to a piece of meditative literature that they may not have heard before. As Protestants, Catholics, Jews, humanists, and agnostics share with one another, each can glimpse the broad range of experience that seekers and finders have to offer. Out of that half-hour many Haverfordians glean a chance to re-collect, to think of things in perspective, to calm down, and to look at matters in an eternal light. Perhaps one should be able to do these things on one's own, but by doing it at a

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David K. Leonard, Haverford '63, a member of Reading (Pa.) Meeting, is currently doing his alternative service in Southern Rhodesia.

time which really doesn't take much extra time (eating) and with others who feel the same need, it becomes easier.

This exercise in silence began in the fall of 1961. About 15 students and faculty had gathered at Pendle Hill to consider the religious life of the College. One of the students responsible for planning the weekend introduced the silent meal to give the meeting a retreat atmosphere. There had been no thought of using the device at Haverford, but before the Meetings were over everyone felt that it had come to belong. So it was started on the campus. It had a simple beginning, but the silent dinner has found its place and has lasted.

### Spain: A New Challenge for Friends

By GERARD NEGELSPACH

TODAY in Spain there exists a group of seekers who, because of political and religious opposition to their beliefs, feel closely identified with early Friends. My first contacts with the Barcelona group were made during 1960-1961, when they had been meeting for only a few years and were holding meetings for worship in a nearby woods in order not to draw suspicion upon any one member of the group by going regularly to each other's homes. Their clerk first heard about 'Cuaquerismo' in the late 1950's through an article published in a magazine in Argentina and secretly passed from one seeker to another throughout Spain. The other members had been attracted to the group through equally strange or casual encounters. They were subsequently visited by Alfred Tucker, British Friend, on behalf of the Friends World Committee and have since become affiliated with France Yearly Meeting by way of four or five actual members and a dozen 'associates' or friends of Friends. Regular unprogramed meetings for worship are held bi-weekly, and business is conducted monthly with an appointed clerk and minutes. They now meet in a variety of homes, with the clerk zealously keeping a small but growing library of Spanish Quaker literature in his own crowded apartment for the use of all members.

In the spring of 1963 I revisited the group in Barcelona in order to share their feelings and aspirations with British and American Friends. Because the Spanish Government is at present undergoing both internal and external pressures to soften its policy toward non-Catholic religions, the Barcelona group has recently placed before the Government a petition for official recognition in order to hold meetings openly. Although I represented

no particular group, I did travel with a Minute from Representative Meeting of Philadelphia Yearly Meeting, the first such minute, as far as I know, ever addressed to a Friends' group in Spain.

I was impressed with the 'new look' which is rapidly replacing the aged care-worn face one traditionally associates with Spain. I noticed in certain areas more building construction, automobiles, tourists, and general prosperity; but I also sensed, beneath the surface of quiet conformity, definite rumblings of impending change. Although only token reforms toward liberalization or Europeanization have occurred in the regime's political and social life, and although the masses seem more content and less critical of the government, other events may affect the country. Some examples are the Papal Encyclicals of John XXIII; the present Pope's outspoken criticism of Franco when he was Cardinal of Milan; the "Letter signed by 102 leading intellectuals" of September, 1963, protesting brutalities against imprisoned Asturian miners; and in December, 1963, the Abbot of Montserrat's public request to Spain's political leaders to act as Christians and be merciful to political prisoners who, on grounds of conscience, refuse to attend mass.

Great areas of economic conflict are not being resolved by repressive measures; strikes continue to break out not only in Asturian mines but in industrial plants in Barcelona and among agricultural workers in Andalusia and Valencia.

Although it came as no surprise to find the group more prosperous than I had remembered them to be two years earlier, they are certainly not affluent by British or American standards. In the small group of about a dozen persons I was impressed with the friendly spirit that pervaded them, their familiarity and ease in dealing with business matters through a sense of the Meeting, their comprehension of Friends' testimonies, their individual initiative and enthusiasm. I felt it to be a small but highly dynamic group, radiating courage and originality as they face everyday realities.

I attended a session of 'Friends of the UN,' which the group helped to organize and continues to support, the first of its kind in Spain, having a membership now of approximately 600. Since this kind of open lecture and public discussion is rare enough even in Barcelona, traditionally the most liberal city in Spain, the group hopes that 'Friends of the UN' can be introduced into more rural areas where free interchange, particularly of social or political questions, has long been neglected.

The group wishes to be more active in its own community by establishing a center (or, at this stage, even a room) which may be used not only for worship but also as a place where like-minded seekers can meet to discuss their problems and aspirations. Once recognition

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Gerard and Nancy Negelspace, members of Central Philadelphia Meeting, were in Spain for fifteen months in 1960-61, when they led the first AFSC work camp in that country and Gerard Negelspace studied art under a Tiffany Scholarship. His return visit to Spain in 1963 occasioned the accompanying article.



of the group has been achieved (and this may come at any time), they wish to respond to the needs of the community in a dynamic, positive way.

Individual members have been helping families of political prisoners in a personal, discreet way, but the group was united in urging Friends not to jeopardize their existence as a group by the well-intentioned but unwise intervention by non-Spaniards in the sensitive area of political prisoners.

If Spain one day erupts like Cuba, our government will be partly to blame because of our military bases and support of the Franco regime. If it manages to evolve into a democratic society, the presence of Friends will, I believe, help to act as a small but constructive radiating force. It would be a great pity if the Society, preoccupied as it is with many other areas of the world, should overlook and remain apathetic to the smaller but not less challenging and exciting opportunities which exist within the Society itself. It would be an even greater pity if the seed of Quakerism, planted so cautiously and arduously in the resistant Spanish soil, should not bear the fruit it so richly promises

### From The Prism

*The Prism is a seasonal periodical produced by the girls of the State Correctional Institution at Muncy, Pa. The author, serving a life term, was a member of the Great Books course to which the Philadelphia Yearly Meeting Prison Service Committee contributed in order that each girl might have her own books for reading. The article is one reply to a question asked in the previous issue of The Prism: "Of what value are life sentences?"—Ed.*

**A**T first thought you might say that a life sentence is of no value. Such a sentence could do nothing but shock one into inner numbness, bringing on a kind of deadened outward existence. Perhaps it would be better to really be dead than to be compelled to go on living for what seems endless years with very little hope of a free future. Why not just give up?

Well, let me say this. A life sentence, like any tragedy, can either make you or break you. A person is largely the result of the thoughts he harbors, whether he is institutionalized or whether he is not. Either the inner you will go from strength to strength during your incarceration, or you will gradually wither and decay until the desire to even breathe is gone, and then you are done for.

I feel like this. As long as I am alive, I'm going to live—just one day at a time, even just one moment at a time. That way I do not carry the torture of future time on my shoulders. Living in a prison without recourse to what I once considered necessities, I now develop ingenu-

ity plus a new set of values. Once money and position meant a lot to me. Now I know that the most precious values are the intangibles, a warm handclasp, a kind look, a friendly smile. Once I thought I had to have certain materials in order to produce anything. Now I know I can make something out of nothing. I never realized before what great wealth the poorest of us have and how little we appreciate it. It used to be that people were just people to me. I was so occupied with my own life that I didn't have time to be bothered with others, except as they might serve my purpose. Now my purpose is to serve others. I understand their feelings, their hurts, their aspirations. When they cry, I cry. But if they don't want my understanding, I understand that also. I know how to keep my mouth shut and smile. I know how to be part of a crowd and at the same time to be alone. I am self-sufficient.

A life sentence has produced in me an inner strength, a quiet faith, a love for humanity that I would never have known otherwise, I am sure. Now I not only know others, but myself as well. —M.

**B**UT if we allow a value, on the one hand, to mystical experience, and yet deny, on the other hand, that it is an essential thing in the Christian life or its highest expression, we must regard its value as more or less analogous to a musical gift, only a much rarer endowment and one which fuses much more readily with the other elements in religion. If a man has a musical gift, as well as a living religion, music will no doubt enter for him into such close association with his religion that the divine world in which he believes will get its character and meaning in part from the world of beauty opened to him by music, and the feelings aroused in him by music will often owe something to the feelings he had in the religious apprehension of God. The religion of a musician will have a difference from the religion of a man without a musical sense. Yet music in itself is not religion or an essential part of religion. Similarly, the mystical sense, for those who have it, will enter into their vital apprehension of God, and bring to their religion a richness of a particular kind. The Supreme Reality which a Christian mystic apprehends in his mystical experiences will get a special character from Christian beliefs about God, and because these beliefs and that experience will for him run together and present themselves to him as a single unity, the beliefs will for him have the unshakable certainty of an immediate perception. —EDWIN BEVAN

## East African-American Encounter in Ohio

By ANNE WEBSTER

**B**ETWEEN Christmas and New Year's over thirty Friends from Indiana, Wilmington, Ohio Conservative, Philadelphia, New York, and East Africa Yearly Meetings met at Olney Boarding School in Barnesville, Ohio. Often East African student Friends are isolated in our country, with one or two in a college or university. Several are on non-Quaker campuses. Few Americans have been to Kenya to know the way of life there. Thus, it is difficult for understanding to take place between Africans and Americans. Moreover, although African Friends can temporarily overcome their own isolation by visiting each other, they have not always known where other African Friends were located.

Benjamin Wegesa, a dynamic Friend who teaches in the Girls High School at Lugulu, Kenya, first introduced these frustrations to Young Friends of North America two years ago. Subsequently, a few Young Friends formed a committee on African concern, and two Young American Friends who returned a year ago from a summer work camp among Friends in Kenya brought the necessary seeds of understanding. The African Concern Committee then undertook to organize a retreat. The goals were that the African Friends might share their experiences in America, speak their own languages again, see cousins, neighbors, friends, former classmates and teachers, and individually think about what they might do as Friends when they return to Kenya. In planning the retreat with several African Friends, we discovered that they were interested in learning more about American Quakers and Quakerism. They wanted American Young Friends to participate with them. The invitation was unlooked for but gladly received.

The first task was to compile a list of African Friends in this country. We now know of sixty students who are in America.

At Olney Boarding School, twenty-one East African Friends and thirteen American Friends gathered for worship and discussion. David Stanfield of the Five Years Meeting gave his impressions after being among Friends in Kenya for one month last summer. The African Friends were impressed with his sound comprehension of the issues they are facing. Fred Reeve, a recent administrator of the now non-existent Friends Africa Mission, presented the relationship of the work of Friends Africa Mission to the present standard of living of the people in the surrounding area. His perspective on Friends in Kenya, Christians in Kenya, Kenya in Africa, and Kenya in the world opened new areas of thought. Levinus Painter spoke of the several Friends' groups in the world and of the many Friends' groups in this country. This comprehensive picture helped African Friends to see themselves better in relation to other Friends and to world Christianity.

In addition, American Young Friends learned about African customs and why African students are so often confused at some of our ways. We take for granted that everyone in the world will understand our words and actions. An African meet-

ing for worship, held during the retreat, introduced Americans to a variety of Quakerism new to them.

As barriers of ignorance and misunderstanding fell, deeper and freer conversations were enjoyed. It was exciting to share each other's comprehension of a given situation. Little time was spent on recreation or sleep. It seemed that every minute was needed for talking—about important subjects—with one person or another.

During the retreat, the African Friends formed an organization of their own. One of its functions will be to prepare orientation materials for the East African Friends who will follow them and to make arrangements for newcomers to be welcomed in New York. The organization will also enable them to continue their sense of community while in this country, to organize other retreats, and to work with the African Concern Committee in speaking to more Americans. Dues for the new organization are \$5.00, so that the students will have the funds to carry out their ideas. Contributions will be gladly accepted from other sources. Everett Adagala at Earlham College is the treasurer.

Money is needed for many things, and all who gathered at the retreat are grateful to the Friends across the country who provided over a thousand dollars to be used by the African Concern Committee for transportation of Friends from Oregon, New York, Kansas, and points in between, to Barnesville, Ohio.

At the final gathering of the retreat, several African Friends said they felt they would take a more active part in Quakerism than formerly. Now is our opportunity to get to know African Christians in this country by inviting them into our homes and our Meetings. I am sure you will find visiting with African Friends to be educational as well as delightful. When you invite them to come and visit you, make it an occasion of a couple of hours, or more. Repeat such gatherings often enough to keep the channels of communication open and your memory clear. If you would like to "travel to Africa" in this way, a rewarding chapter of your life lies ahead of you.

## FCNL Priorities for 1964

By CATHERINE HARRIS

**A**T the Friends Committee on National Legislation Annual Meeting held in Washington January 17-19, 88 assembled Friends from 17 states met for spiritual renewal and to map out plans for the coming year.

The Washington area 20th Anniversary dinner, commemorating the founding of the national office, was timed to correspond with the first day of the annual meeting. Senator George McGovern, South Dakota, spoke at the dinner, which was attended by some 250 persons. The FCNL received commendation from a number of organizations for its work. In expressing his appreciation of the FCNL, James Hamilton, of the National Council of Churches, said, "I want . . . to congratulate the Committee upon 20 years of tremendous service in the capital not only to Friends, but to Protestants, Catholics, Jews, all Americans across this country, and to say for our part we look forward with hope and with inspiration to another 20 years of cooperative work. . . ."

Anne Webster is director of Christian education of Wilmington (Ohio) Meeting.

The entire Committee discussed the 1964 priorities recommended by the Policy Committee. Committee members recognized that what the FCNL staff is called upon to do during any year naturally depends on the kinds of legislative proposals and situations that arise — sometimes unexpectedly — and require some kind of action.

Committee members agreed that the FCNL should keep on promoting those aspects of U.S. foreign aid that are aimed at relieving human distress and at providing much-needed technical assistance to underdeveloped countries. The FCNL expects to take an active role in regard to the "food for peace" program as it comes up for renewal and revision in the 1964 Congress. The FCNL will support continuation of the program and will press for changes that would remove restrictions on the sale and donation of food and non-military goods to people in Communist countries.

Raymond Wilson emphasized the need for stepping up activity to reduce cold war tensions during the coming year. This, he felt, should be done to take advantage of the somewhat improved international atmosphere, to help insure that gains are held firm and that more progress is made. Encouraging the development of constructive, peaceful solutions in problem areas such as U.S.-China relations, Berlin, Cuba, and Southeast Asia is part of the FCNL work on the cold war front. Several at the meeting urged that the FCNL take a position on the question of U.S. relations with Panama. The meeting approved action to support a bill which would do away with the present "national origins quota" system of the U.S. immigration law.

Local Friends' groups want to make sure that the voice of Friends is heard at the national level, as civil rights legislation moves toward a decision in the 1964 Congress. They asked that the FCNL continue its active work on this issue. The national office is also expected to do whatever it can to rally opposition to a massive civil defense fallout-shelter program which is pending in the Senate.

The FCNL will be supporting legislation to encourage cutbacks in military spending and to help ease conversion to a civilian economy. One of the members from California, where the amount of "defense-related" employment is very high, pointed out how important it is to plan for ways in which people and communities now dependent on arms spending can be protected from the harmful economic effects of Defense Department cutbacks. Unless steps are taken to safeguard employment and economic well-being during reconversion to peace industry, there is danger that localities will urge Congress to continue war spending and the piling up of "overkill" capacity.

In discussion from the floor, members expressed their views that the FCNL should add another interest to its traditional ones, namely the war against poverty at home. The war on domestic poverty is partly related to the issue of civil and human rights, because of the practical need for providing job opportunities for people as one of their first-class citizenship rights. Partly, also, it concerns planning for a change to peacetime economy. The Domestic Issues Subcommittee of the Policy

Committee was asked to study the problem of "poverty at home" over a period of the next two years.

Staff members emphasized the realities of limited personnel, time, and resources which keep FCNL from doing all that it would like to do and all that needs to be done. Support for civil rights legislation, preparing for transition to peacetime economy, and continued efforts to ease the cold war were named as the most urgent priorities for the immediate future.

A report of the Committee's legislative activities in 1963 can be obtained on request from the Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D. C. 20002.

## Extracts from Yearly Meeting Epistles

*Mexico Yearly Meeting:* In all of our actions we must express our conviction in friendship and in nonviolence find the way to peace. We believe that one of the most important tasks of Friends is to seek sufficient Light to move forward and overcome the fears which tend to paralyze our generation.

Specifically, we would like to recommend the organization of an international Seminar for the study of nonviolent revolutionary techniques which can be applied to all types of conflicts.

We Friends in Mexico feel intensely our spiritual solidarity with our brothers who in Cuba continue to maintain firmly the ideals of our Society. With this in mind, we recommend the organization of a Quaker Seminar which would include Friends from Canada, the United States, Mexico, Guatemala, El Salvador, Costa Rica, Cuba, and Jamaica.

We put ourselves at the disposition of all who share this concern in order that such a Seminar can take place in Mexico. We will receive with gratitude any suggestions and recommendations related to the practical realization of this project in the not too distant future.

These concrete proposals come out of our conviction that we should all be preparing ourselves in times of relative calm for the hours of acute crisis.

This Fourth Reunion has strengthened among us the bonds of sincere friendship and has fortified us to the purpose of "walking cheerfully over the earth answering to that of God in every man." In sending this message, we hope to receive from Friends in all parts of the world your support and your expression of spiritual solidarity.

*North Carolina Yearly Meeting (Conservative):* As you read these words, we hope that our deep concern for the future of the Society of Friends may be conveyed to you. Our Yearly Meeting is disturbed by the fact that Quakers "who have so much are willing to settle for so little." The world never needed the message of essential Quakerism as it needs it today. Can the Society of Friends be re-vitalized to be the bearer of that message? Will we conform to the world or will we be transformed by the renewing of our minds? Do we expect to practice what we dare to preach? We must answer as individuals. This is the word of God to us all, that our example and life may preach. Then we may come to walk cheerfully over the world answering that of "God in every man."

Catherine Harris is a volunteer with the FCNL staff in Washington.



We have lost the vision of putting the Love of God into action and we have grown inward trying to keep the embers warm in our own little meetings. We are weak, divided, mangled, and imprisoned by bars of our own making. We are in the valley of dry bones, as Ezekiel said. We worship the gods of intellectualism and emotionalism instead of coming into the presence of God Himself and worshipping Him in spirit and in truth. When intellectualism and emotionalism part company with the spirit of the living God, they are nothing but sounding brass and tinkling cymbals. Let us experience God for ourselves, that our very lives may reflect His love at work in us.

*Western Yearly Meeting:* We cannot ignore the special tensions and problems inherent in the struggle to bring the ideal of racial equality into actual being. We further realize that this struggle is not confined to Africa and to our own deep South. It is *our* problem—now and here—and we seek earnestly for divine inspiration to meet this need in a creatively Christian manner.

We have been led, through illustrations from modern American drama, to a fuller understanding of our inability to deal with our personal problems on a strictly human basis. This attempt results only in frustrations, loneliness, greed, guilt, a sense of failure. Our society's increasing awareness of a dependence upon the man-to-God relationship to solve our man-to-man problems is reflected not only in religious life, but also in artistic expressions of these past few years.

We see a common thread running through these tensions and problems with which we and others are concerned. It is the personal element. All these problems and tensions are ultimately related to persons—not people as a group concept, but persons, *individuals*. Therefore, we are under the weight of a concern for a vital, divinely inspired *ministry to persons*—a ministry which we as Friends should be uniquely fitted to provide. We are aware that we sometimes differ among ourselves about methods, and occasionally about goals. But we sense that we are one in this concern to the individual at the level of *his* need. We ask that you hold us in love as we seek prayerfully the means to provide a creative "Ministry to Persons."

*Rocky Mountain Yearly Meeting:* We appreciate the fellowship of visiting Friends from other yearly meetings in our services. Oregon Yearly Meeting Superintendent Dean Gregory was our very capable speaker this year. His messages have been inspiring and educational. For the morning services he dealt with Christian unity. An outstanding statement was, "There are no grounds for church unity without unity of doctrine."

Christian education has been a high point as we have been made aware of our greater responsibility for Christian training in this day of growing atheism, liberalism, and communism in our public school system.

*South Central Yearly Meeting:* South Central Yearly Meeting, convening over Thanksgiving weekend at the Soroptimist Club Camp outside Dallas, shares with local Friends and with

the nation a deep sorrow and concern over the rising tides of hatred and intransigence which have erupted in numerous episodes of violence and death since our last gathering. It is our prayer that recent culminating tragic events have finally shaken the apathy of a world too long accustomed to the acceptance of hatred, and that they have awakened our country and ourselves to a new awareness of the futility of violence.

At the same time we would testify to the redoubled power of the memory of a Willie Moore, a Medgar Evers, of four little girls in Birmingham, of a President. At this Thanksgiving season it is appropriate to remember and resolve to reinforce the continuing contributions of their memory and their examples to the quickening of the spirit of those of us who live to be changed and to bring change.

*Netherlands Yearly Meeting:* Like a large family, we were gathered: old and young of all ages.

The young people confronted us with the question: "Who are you, after all? What is the essence of Quakerism?"

Both older and younger ones resolved earnestly to study ways to make our message clear. We must be like a house with large windows that are open to the Holy Spirit of God, that give us a view on the world and give our fellow-men an insight into the spirit by which we live.

## Books

THE BATTLE FOR STALINGRAD. By MARSHALL VASILY IVANOVICH CHUIKOV. Holt, Rinehart and Winston, New York, 1964. 364 pages. \$5.95 (illustrated).

This first account of the bloodiest battle in World War II should interest all those working for peace. The unbelievable sacrifices in men and *matériel* on the Russian as well as the German side surpass anything known in modern warfare. Although some of the strategic details of the book go into tedious enumerations of detachments and their positions, the descriptions of the fanatical heroism of individuals and groups are more than impressive. They will again evoke the regret that so much bravery and material investment could not have been spent on peaceful efforts. The story will also remind militarists everywhere never to underestimate Russian patriotism.

WILLIAM HUBBEN

PEACE AGITATOR: THE STORY OF A. J. MUSTE. By NAT HENTOFF. The Macmillan Company, New York, 1963. 254 pages. \$5.95

A Dutch immigrant, born into the bosom of the Dutch Reformed Church, trained for its ministry, found too independent in his thinking for his first parish, A. J. Muste tried a Congregational parish with similar results. He finally landed in the ministry of the Friends Meeting in Providence, Rhode Island. Hardly had this ministry begun, when the tragic textile mill strike in Lawrence, Massachusetts, came. He went to see, and has never emerged from the center of conflict somewhere. The Lawrence strike shook him to his depths. He felt sure some basic surgery in the economic order was necessary. He became an ardent student of Communism, a Trotskyite

and a member of the party. In 1936 the family was visiting Paris and by chance strayed into St. Sulpice Church. Here a deep sense of peace invaded Muste, and this seems to have been a turning point in his inner life. The reality of God and the revolutionary character of the Gospel invaded him. He came home ready to set his hand to applying the nonviolent teachings of the great prophets and the New Testament to life as he found it.

He became secretary of the Fellowship of Reconciliation, but expanded his exploration of fundamental peace beyond the bounds of any one organization. The War Resisters League, the Committee for Nonviolent Action, the World Peace Brigade, the Church Peace Mission, and other efforts to apply nonviolence had his support. The place of civil disobedience, the value of such dramatic projects as the voyage of the *Golden Rule* and the *Phoenix*, the walk from San Francisco to Moscow, etc.—all in turn commanded his support. One might judge from this bare recital of his efforts that he was a "peace organization tramp." Rather, this biographer pictures him as a constant seeker after new truth and a real spiritual adventurer in applying truth to action as new light came. Friends will see some parallels between Muste and George Fox and other early Friends who often found civil disobedience for them a call of God. One also realizes the influence Gandhi has had on Muste's thinking. As one comes to know A. J., he finds gathered around him a strange crew of devout Christians, atheists, and agnostics; but Muste stands in their midst as a continuous seeker and discoverer of truth and a steady adherent to an inner spiritual enlightenment. It is this inner security that makes him stand out as a beacon guiding the more radical wing of the peace movement.

While the author of this volume writes objectively of Muste's career, he has evidently been personally changed and deepened in his own life. He writes as an author but also as a disciple. This adds materially to the value of the book.

CLARENCE E. PICKETT

**WOMEN OF LIGHT.** By WALTER RUSSELL BOWIE. Harper and Row, New York, 1964. 205 pages. \$3.95

This is a derivative, lives-of-great-men-all-remind-us book, but is none the less valuable for that. It is pleasant, interesting, stimulating reading, a companion book to the author's *Men of Fire*.

It begins with great women of the Bible, including somewhat incongruously Queen Jezebel, who has been allowed companionship with Elizabeth Fry and Florence Nightingale lest one should assume that all women are equally saintly. Twelve post-biblical women are presented. They make a truly inspiring dozen.

One question raised in the book—but not answered—is what makes the great become great, what kindles the fire in their bones? The obvious reply is that they did not merely *have* convictions but were possessed by them. Although to be possessed by convictions may lead to execution, as it did for Joan of Arc and Edith Cavell, it leads always to a life flooded with inward light and usually to an honored old age. This book should be very useful in First-day schools.

C. F. W.

## Friends and Their Friends

The annual meetings of the Friends Publishing Corporation and the Friends Journal Associates will take place on Saturday, March 21, at the Race Street Meeting House in Philadelphia. Business sessions will be held from 10:30 a.m. to 12:30 p.m., with time for fellowship and discussion.

At 2 p.m. Charles A. Wells, editor and publisher of *Between the Lines*, will speak on "Friends' Responsibility to Journalism." The public is invited.

The 1964 William Penn Lecture, "God's Lonely Man," will be given by Allan A. Glatthorn, recently appointed principal of the Intermediate School of Abington (Pa.) Township School, on Sunday, March 29, at 3 p.m., in the Race Street Meeting House (west of Fifteenth Street), Philadelphia, during the sessions of Philadelphia Yearly Meeting. Allan Glatthorn is a member of Horsham (Pa.) Meeting.

Herbert and Gertrude Bowles, of Honolulu Meeting, left in late January for an extended sojourn among Friends in Korea, especially those of the new Seoul Meeting. Their visit, under auspices of the Friends World Committee, expresses part of a world concern of Friends for closer and stronger ties with widely separated groups. While in Korea, Herbert Bowles is also serving as consultant to several medical units.

The first prisoners' aid organization in New Jersey, the Morrow Association on Correction, has opened administrative offices at 46 Bayard Street in New Brunswick, with Bruce Lindbom as executive director. Edmund Goerke, a member of Shrewsbury (N. J.) Meeting, is president of the new association. He has long been active in prison concerns, serving as chairman of the Prison Committee of New York Yearly Meeting and as chairman of the Continuation Committee of the Friends General Conference on Crime and the Treatment of Offenders. Also on the new board is Curt Regen, a member of Rahway and Plainfield (N. J.) Meeting, who has been a lay prison visitor since 1943.

A newly formed group of Friends and their friends is meeting regularly each Sunday morning in Annapolis, Md., on the third floor of McDowell Hall, St. John's College campus. Informal discussion at 10:30 a.m. is followed by meeting for worship at 11. Further information may be obtained from Caroline Martin, 24 Wilson Road, Annapolis.

Landrum R. Bolling, president of Earlham College, Richmond, Ind., has been elected chairman of the Board of Directors of the Council of Protestant Colleges and Universities. The Council, a related unit of the Commission on Higher Education of the National Council of Churches, held its annual meeting in Washington, D. C., on January 13, at which time Elton Trueblood, professor of philosophy at Earlham, gave the principal address.

The Executive Committee of Friends General Conference has approved a total budget for the Conference of \$81,620 for 1964. New projects include the Community Friendship Project, to provide skilled leadership for Meetings desiring to foster interracial understanding in their communities; and the Fellowship of Non-Resident Friends, designed to serve non-resident Friends who are geographically removed from a Meeting. A portion of the Barnard Walton Memorial Fund, which in 1963 received contributions totalling \$8,700, will be used for this latter project, which will include mailing of literature to and visiting of non-resident Friends.

The year 1964 is the first in the history of the Conference when it has had a staff of three full-time secretaries. They are Larry Miller, general secretary, Joseph Vlaskamp and Paul Goulding, assistant secretaries. Friends General Conference now links together eight constituent Yearly Meetings and one Quarterly Meeting. Independent monthly and yearly meetings also draw on the services of the Conference.

To Moses M. Bailey, the FRIENDS JOURNAL is privileged to add its felicitations to those of his sons, Moses Bailey and Philip R. Bailey, as he enters his 95th year. Truly, "the influence of a life of service grows and grows."

Powell House, the New York Yearly Meeting conference and retreat center at Old Chatham, N. Y., hopes to expand its facilities by enlarging the dining room to nearly twice its present size and by converting the carriage house into a youth center for year-round use. Francis Hall, co-director of the center, is looking for a professional architect who might be willing to volunteer his services in helping to plan these projects. Anyone interested in giving this assistance can get further information by writing to Powell House, Old Chatham, N. Y.

Maurice Mook, professor of anthropology at the Pennsylvania State University and a member of State College Friends Meeting, will spend five months from April 1 to September 1, 1964, as a Fulbright grantee for anthropological work in Peru. He will be in Lima for a month, but will spend the greater part of his time at Cusco, where he will help teach a course in cultural anthropology at the University and also study the cultural ecology of the city. Cusco is an inland city 11,000 feet high in the Andes, and the ecology of such a community has never been studied before. Louise Windle Mook and their children, Allison, John, and Margaret will join him for three months in the summer. If Friends know of Friends in Peru, the Mooks (at Box 25, Boalsburg, Pennsylvania) would like to hear of them.

The Peace Corps estimates that it will require at least 9,000 volunteers to meet the requests of host-country governments in 1964. These needs include 5,000 teachers, 2,000 community development workers, 700 health workers, 600 agricultural technicians, and 700 skilled tradesmen, technicians, and professional personnel.

The greatest demand is for teachers—3,000 for secondary schools, 1,000 for elementary, and 50 for colleges and universities. An additional 500 volunteers are needed for the fields of physical, vocational, and adult education.

The Peace Corps is interested in volunteers who are planning to retire and also those eligible for a leave of absence from their present employment. Applicants are advised to submit an early application if they want to be considered for June appointment. An application form may be secured from the Peace Corps, Division of Recruiting, Washington, D. C. 20525. Special literature will be sent to those indicating the particular area of their skill and when they would probably be available.

A Chinese Moon Festival Basket, a Wonder Box, and Eye-It-and-Try-It Booklet, and a Pencil Case for an Algerian Boy—these are among the service project suggestions in the AFSC's new 18-page packet, *Days of Discovery*, June–September.

The Turkish Candy Festival, the Korean Day of Swings, the Armenian Grape Festival, Succoth, and a play about the American legendary hero, Johnny Appleseed, are additional features. Games include Korean Poong Chosse, American Flag Relay, Turkish Coffee Cups, and Chinese Tiger Trap. There are also recipes and songs from around the world, which help children become acquainted with new ways of cooking and singing.

Journeys to still other lands may be taken during vacation days, as leaders and children explore the packet, *Friendly Things to Do*, June–September. In this packet (a companion to the above) there are directions for making a Happy Octopus, a First Fruits Basket, and a Playtime Bag for a Migrant Boy or Girl. Holidays range from Baalbek in Lebanon to the Brother and Sister Festival in India. Songs, games, riddles, and recipes reflect age-old customs in Israel, Lebanon, and Puerto Rico. The concluding ceremony, "We Worship with Other Children," which incorporates parallel portions from the Koran and the Bible, may be used when service projects are completed.

Either or both packets (priced at 25 cents each) may be ordered from the Children's Program, American Friends Service Committee, 160 North 15th Street, Philadelphia, Pa. 19102.

Quaker Leadership Grants are awarded each year to mature young Friends or to Friends in the middle years whose opportunities for service are expanding. It is expected that many of the recipients will take part in one of two Summer Study Tours arranged by the Friends World Committee. A few individual Grants may be made to Friends who propose a plan for special experience or training likely to result in increased usefulness in the Society's organized activities.

Summer Study Tour I (June 28 to July 26) will consist of the three weeks' Summer Term at Pendle Hill, Wallingford, Pa., followed by a week for becoming acquainted with two local Meetings, one pastoral and the other non-pastoral; an optional part of Tour I adds the Friends General Conference at Cape May, N. J., June 20-27.

Summer Study Tour II (June 20 to July 12) includes Friends General Conference, visits to the Quaker United Nations Pro-



gram in New York and to the Friends Committee on National Legislation in Washington, and a close acquaintance with both a pastoral and a non-pastoral Friends Meeting.

Further information and an application form may be obtained on request to Friends World Committee, American Section and Fellowship Council, 152-A North 15th Street, Philadelphia, Pa. 19102.

The ninety-fifth Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs will be held at Hominy, Oklahoma, in the Friends Meeting House, May 8 to 10, 1964. All are welcome.

Registrations should be sent to Frances Holding, Star Route B, Box 1, Hominy, Oklahoma, including name and length of stay. There is no fee, but each attender will be responsible for his own expenses for food. Meals will be served in the meeting house.

Those wishing to camp may do so, on land owned by Homer, Jr., and Frances Holding. Others will stay in private homes. Names should be sent promptly, so that arrangements can be made.

### ***The New Henry J. Cadbury Pamphlet***

Pendle Hill has just published a pamphlet by Henry J. Cadbury entitled *The Eclipse of the Historical Jesus* (Number 133). This pamphlet is a survey of biblical scholarship which deals with our factual knowledge of the historic Jesus as contrasted with the so-called Christ of faith portrayed in the writings of the early church. Here Henry Cadbury displays his usual wide scholarship and incisive wit. He concludes that more is known about the historic Jesus than some scholars believe. As he says in the foreword, "... eclipses in the sky are not permanent and indeed are rarely total."

HOWARD H. BRINTON

### ***A Young Friend in Africa***

David Leonard, who is a member of Reading (Pa.) Meeting and a recent graduate of Haverford College, is in Africa doing his two years of "alternative service" with the British YMCA in Salisbury, Southern Rhodesia. In his "Epistle from Africa," published in the November, 1963, *Young Friend*, he writes:

I miss you, my friends, and yet a few short weeks in Southern Rhodesia have convinced me that I was called here. The racial tensions in Salisbury are not as great as in parts of the American South, and multi-racial disaster is not as imminent as we have been led to believe in the States. Yet the situation here is not less depressing because of these mitigating facts. If tragedy is not imminent, it nevertheless seems inevitable. And what can a single individual do?

Strangely contrary to my expectations, I do not feel out of place here but rather very much at home. Racial tensions cannot be new to any sensitive American. I also find that our pacifism trains us well in facing the continued disappointment of reality and wide-spread disagreements with our views.

## **Letters to the Editor**

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

Thank you, Barbara Hinchcliffe, for that heart-warming letter that appeared in the Feb. 15th issue! I am a "convinced" Friend who cannot attend a Meeting at present because there is none in my community, and the nearest one is 125-200 miles distant.

At present I am a member of Wider Quaker Fellowship. D. Elton Trueblood is hoping to get a National Membership going for non-resident Friends like myself.

Lawrence Barker's talk of ours being a "dying religion" left me feeling low until your buoyant letter lifted me out of the doldrums again! Thank you!

Farmington, N. M.

W. JACK VAUGHAN

Those interested in reducing the menace of destruction by atomic war can read a very interesting statement of a danger that threatens us by securing from their U.S. Senator or member of the House of Representatives a copy of the *U.S. Congressional Record* for the Senate, of Friday, August 2, 1963.

It contains a speech by Senator George McGovern of South Dakota. The speech opens with a report by the Senator of his own bombing operations in World War II and leads into a rich presentation of facts in our present "defense" situation. Get one if you can. It has rich material that interested citizens can copy and send to their local papers over their own names and that of the Senator.

This cloud for annihilation is on our horizon. Only people can stop it. The local country newspapers are not much used to publish *thought*. The readers of this issue of *FRIENDS JOURNAL* are quite possibly subscribers to several hundred local country-town newspapers, including the Philadelphia *Evening Bulletin* and the Washington *Evening Star*. Every one of those papers should in the next year receive from Quakers at least two excerpts from McGovern. Why not consider yourself a private in the struggle against atomic bombs now being piled up by our tax money?

We should be industrious enough to get the idea into thousands of minds of people who read the worthless little gossip sheets which most country-town newspapers are.

Are Quakers content to sit and let this destruction pile up behind us? This method of national defense is open to all of us.

Swarthmore, Pa.

J. RUSSELL SMITH

Colin Bell's request for comments by Friends concerning possible support by the American Friends Service Committee of Planned Parenthood in suitable areas brought nothing less than a thrill to one Friend who has made this subject a major concern for three years, after decades of hope that Friends would become increasingly interested.

One may safely assume that Service Committee staff in far distant countries, or indeed wherever the so-called "population

explosion" is serious, will be wisely guided by executives in the national office and by experts in the special committee to be appointed. Cooperation of governments and often of local welfare agencies should be sought. Some experts rate the economic danger greater than that of nuclear war, a belief which I share. However, recent study of scientific, religious, and educational pamphlets and articles on the subject has also confirmed a conviction that homes of people at all income levels are happier where every child is sought and welcomed, not a sort of accident! Then one may hope for less "juvenile delinquency," here as well as abroad.

Mrs. Alice T. Neilson of the Planned Parenthood Association at 2004 Walnut Street, Philadelphia, permits me to ask cooperation from Friends as well as others in an expected new program to include local committees, probably beginning in Delaware County. She came as my guest, with the chairman's approval, to a recent meeting of the Philadelphia Quaker Women. Those present will remember her skill and attractiveness as a speaker. Friends with suggestions of places where she may speak could call her directly, or could reach me evenings or weekends by telephone at Flanders 2-0106. I shall be glad also to share some literature with newly or increasingly interested Friends.

Upper Darby, Pa.

EDITH REEVES SOLENBERGER

An isolated Friend, with a continuing interest in Quaker concerns and an attachment to the form of worship, has few opportunities for satisfying religious needs. He can seek an outlet in another religious group, maintain non-identity, or search out like-minded people and establish a worship group.

In Alaska I have tried all three, and none is satisfactory. In standard Protestant denominations I found fellowship and friendliness. With the Unitarians I found these and also intellectual stimulation, but nothing to which I could respond spiritually. I tried to form a worship group from 1956 until I left the Anchorage area in 1959. Now I remain aloof, but I'd like to explore the idea of a National Monthly Meeting as mentioned in a recent issue of FRIENDS JOURNAL.

As the Anchorage Friends Meeting, the worship group referred to above, a centrally located meeting place was secured, times were set, announcements were put in the papers, and personal contacts were made with Friends and others known to be interested. The endeavor secured the good wishes of a number of Quaker groups. Attendance ranged from one to seven, usually toward the one side. The curious, as well as the interested, came—but not the same ones continually. A family from Oregon Yearly Meeting went through the routine from 1960 to 1962, adding new personal contacts and the formal approach of their evangelical nature.

I wonder how often this has been repeated elsewhere. Were we unable to introduce the feeling that the essential message of a meeting for worship comes from within, and can be felt without a spoken word or the ministrations of an official? That Quakerism gives exhilaration by its freedom? Was there an unsatisfied expectation that there would be some spectacular manifestation of the spirit that inspires the "good works" of

Friends, in turn resulting in the widespread favorable reputation? Or was it the aura of "Friendly Persuasion" that was missing?

Those who came to the Anchorage Friends Meeting frequently took literature and asked many questions, but were not at that time drawn to it sufficiently for the effort to be sustained.

Copper Center, Alaska

SAMUEL F. N. LIGHTWOOD

As the result of a concern to improve race relations in this country, the Peace and Service Committee of the Boulder Meeting of Friends has had 1,000 sheets of stickers printed bearing a symbol of racial brotherhood and cooperation:



We hope that you, or organizations to which you belong, may wish to use these stickers on your personal or other mail throughout the year, or as long as you feel a concern.

We are not asking you to buy these stickers, but in order to cover the cost of printing and handling, we would be pleased to receive a donation of approximately ten cents per sheet of eighty stickers. We will pass any profits on to the NAACP Legal Aid Committee.

Please address any orders or further correspondence to me.

530 Aurora Avenue  
Boulder, Colorado

JACK KRAUSHAAR, Convener  
Peace and Service Committee

If it is permissible to review a book review, I would like to express a few thoughts, in a friendly spirit, about the recent account in the JOURNAL of Elizabeth Vining's new book, *Take Heed of Loving Me* (February 15).

This review began by indicating that the first few chapters of the book were rather dull. This was, to me, a startling remark, as I had found quite the opposite to be true! In the very first pages my interest was caught and held; my reaction was, "What an interesting book!"

The reviewer of Elizabeth Vining's book took the approach of comparing it to *Henry Esmond*, mentioned a fault of phrasing, and among other things seemed dissatisfied with the love scenes.

With due respect to the reviewer's approach, it seemed to me that a comparison to Thackeray was beside the point; Elizabeth Vining's book should be reviewed just on its own merits. I could not share the reviewer's comment that the sentence in the John Donne story, "My father me taught," was a slip; and I, for one, noticed especially how sensitively and beautifully described were the love scenes! The reviewer says, "The five-and-six letter descriptions of four-letter situations are not wholly successful." What does the reviewer want?

In concluding, the account does make a few favorable comments and the reviewer admits that "It is not a book easily put down."

With this last sentence I am heartily in agreement! I would like to say, moreover, that *Take Heed of Loving Me* is an extremely interesting and alive picture of the Elizabethan period in England. It is a book that is a work of art, full of richness of description, and a first-rate story and love-story to boot (if I may revert to early language myself)! From the very first pages, it lives and breathes.

Please, dear Friends and friends, take heed of *Take Heed of Loving Me*!

Philadelphia, Pa.

HEBE BULLEY

I so thoroughly disagree with the review of Elizabeth Gray Vining's *Take Heed of Loving Me*, in the February 15th issue of the FRIENDS JOURNAL, that I cannot resist saying so. I do not feel that the "story both starts and stops too soon." Without some understanding of John Donne's early life, the story of how he became utterly committed to God would lack the force which makes it a great novel. I do not believe that "as narration it has a life of its own." The author of a historical novel is free to select the facts only if in the end she gives a true picture of the character. The close of this novel is, as it should be, that after reaching the very bottom ("in the destructive element immersed") John Donne rises, a new man. To have continued into his life as a preacher would have weakened the dramatic effect. Mrs. Vining, admirably, forestalls the need of this by her brief prologue. And anyone who questions why John Donne never mentions Shakespeare should read the author's *I Will Adventure*. The reason was not that she had failed "to do her homework."

I agree with Aileen Pippett in the *Saturday Review*: "This masterly presentation of a complex character, outlined with firm yet subtle simplicity, is writing of a very high order."

Philadelphia, Pa.

ANNA PETTIT BROOMELL

With delicate taste, Elizabeth Gray Vining has succeeded in representing the late Elizabethan world not exactly in the language of our time, but happily without the heavy overcrust of Elizabethan rhetoric. Being myself one who has struggled with the perplexing historical difficulties of those times, I read *Take Heed of Loving Me*, unlike our esteemed editor, with very few qualms.

The novel reveals how Jack the Libertine, whose brilliant bawdy verses delighted the fashionable male Elizabethan world, became the Doctor Dean of St. Paul's, whose passionate homiletical performances brought great Jacobean audiences to tears. How, indeed, could this transformation occur but by the road of suffering? The suffering first of the sensitive young man, brought up a Roman Catholic, presented with the necessity of accommodating himself to a specious national church or of foregoing all possibility of political advance; the suffering of an injudiciously passionate lover, who thinks by sheer impudent bravado that he can force a tough and ugly world to conform to his appetites; the suffering of a father, bound to a despicable flunkeyism, which he cannot abjure because it provides his all but only source of income for the support of an exploding family.

I admired particularly Elizabeth Vining's frequent pairing of the historical event with the fictional circumstance: history lending verisimilitude to fiction, and fiction, without perceptible historical distortion, lending warmth and intimacy to history. The book brings together successfully much detail which otherwise would remain scattered and unregistered in the reader's mind: What was it like to be put in jail in 1600? How many people expected fees from a distinguished prisoner? What happened if you didn't pay? Light is thrown on all too abundant Quaker experiences in jail later in the century: Quakers mostly refused, or were unable, to tip!

I should like to express my public approval of this book. I hope that many Friends will take the opportunity to read so incisive a portrayal of the life of a seventeenth-century young man, removed by only two or three generations from William Penn.

Westtown, Pa.

J. BERNARD HAVILAND

### BIRTHS

BRADY—On January 15, a daughter, SARAH ELIZABETH BRADY, to Alan and Elizabeth Brady, of Wycombe, Pa. The mother and maternal grandparents are members of Wrightstown (Pa.) Meeting.

KEIGHTON—On February 16, a son, STEPHEN JOEL KEIGHTON, to James D. and Alice Swetland Keighton, of Concord Park, Pa. The father and grandparents, Walter B., Jr., and Eleanor M. P. Keighton, are members of Swarthmore (Pa.) Meeting.

LOVELL—On February 13, to Arnold Buffum and Amanda Norris Lovell, a son, JONATHAN READ LOVELL. Both parents are members of New York Monthly Meeting. The baby is tenth in descent from John Coggeshall, of Newport, R. I., in whose house was held what is said to have been the first Friends meeting in the United States, in 1657.

PUSEY—On January 26, a son, DAVID CARROLL PUSEY, to Walter Carroll Pusey, 3rd, and Betsy Pusey, of Houston, Tex. The father and paternal grandparents are members of Swarthmore (Pa.) Meeting.

SHUMAN—On January 29, a son, ROBERT GROVE SHUMAN, to James and Victoria Shuman. The father and paternal grandmother are members of Wrightstown (Pa.) Meeting.

WESTON—On February 6, a son, DANIEL ELLIOT WESTON, to James and Patricia Weston, members of Scarsdale (N. Y.) Meeting.

### MARRIAGES

HYNES-ABBE—On February 29, in the Wrightstown (Pa.) Meeting House, CASSANDRA J. ABBE, of Newtown, Pa., R. D., and J. DENNIS HYNES, of New York City. The bride is a member of Wrightstown Meeting.

LYLE-CHUI—On February 1, in Connecticut Hall, Yale University Old Campus, New Haven, Conn., under the care of New Haven Meeting, KATHY CHUI and EDGAR ROCHFORD LYLE, 2ND. The groom is a member of New Haven Meeting.

WOLL-BELLAFIORE—On January 25, in St. James' Episcopal Church, Langhorne, Pa., SANDRA LEE BELLAFIORE and ROBERT C. WOLL, son of Ruth and John Woll, Oak Dale Farm, Newtown, Pa. The groom and his parents are members of Newtown Meeting.

### DEATHS

ASHTON—On February 16, RANDOLPH ASHTON, aged 66, of Morrisville, Pa., a member of Chesterfield Meeting, Trenton, N. J. He is survived by his wife, Mary R. Ashton; a son, two daughters, and two grandchildren; and two brothers, George T. Ashton, of Haverford, Pa., and Herbert Ashton, of Washington, D. C.



**BAYARD**—On January 28, ANNA ELIZABETH TAYLOR BAYARD, of Vincentown, N. J., a member of Chesterfield Meeting, Crosswicks, N. J.

**BLACKMAR**—On February 23, in Detroit, Mich., MARY K. FLUKE BLACKMAR, aged 90, widow of Harry E. Blackmar. She was a member of Solebury (Pa.) Meeting and is survived by a son, Roger Blackmar, of Dallas, Tex.; two daughters, Mrs. Ralph W. Snoke, of Detroit, Mich., and Mrs. Bruce Gould, of Hopewell, N. J.; three grandchildren; and seven great-grandchildren.

**EVANS**—On February 25, at the Stephen Smith Home for the Aged in Philadelphia, WILLIAM BACON EVANS, aged 88, a member of Philadelphia Monthly Meeting (Fourth and Arch Streets).

**GROFF**—On February 2, at the Chester County Hospital, ELLEN PYLE GROFF, aged 91, widow of Thaddeus S. Groff. She was a lifelong member of London Grove Meeting, Kennett Square, Pa. She is survived by a step-daughter, Mrs. Louise Slavin, a niece, Juliette Pyle, and several grand-nieces and grand-nephews.

**HILLES**—On February 11, RAYMOND W. HILLES, aged 84, of Cedar Grove, Philadelphia, Pa. He was a member of Frankford Meeting and is survived by his wife, Amanda Chase Hilles; by two sons, R. Webster Hilles, Jr., of Haverford, Pa., and Hugh C. Hilles, of Philadelphia; by a daughter, Mrs. Herbert W. Fraser, of St. Louis, Mo.; and by three grandchildren.

*Correction:* The notice which appeared in the February 15 issue under the name "Moon" should have read as follows:

**MOORE**—On December 16, 1963, in Sandy Spring, Md., BEATRIX TYSON MOORE, sister of Mary Moore Warner and Estelle Tyson Moore. She was a member of Sandy Spring Meeting (United).

### William Bacon Evans

Philadelphia has lost its last Plain Friend. It has also lost someone whose ready smile, gentle heart, and concerned wisdom will be difficult to replace. He had an extraordinary way with children, who would flock about him at Quarterly or Yearly Meetings to see what new toy or puzzle he had slipped into his pockets; and since he had a concern for the ministry, they knew him far beyond the limits of his own Yearly Meeting. His strong desire to see Friends united contributed greatly to the final merger of the Philadelphia Yearly Meetings and produced a delightful example of his waggish wisdom. "Friends should move carefully," he said at one meeting at which reunion was being mooted, "but I don't think waiting 125 years is moving too fast."

He was born in Philadelphia, the son of William and Rebecca Carter Evans. From Westtown School, he went to Harvard, Columbia, and Rollins College. He returned to Westtown to teach French and later was on the staff of the Daniel and Emily Oliver Orphanage at Ras El Metn, Syria. Poet, botanist, ornithologist, he wrote eleven books. Most Friends will remember him, however, because of his concern for the ministry and that Friends should witness by their outward appearance to what they inwardly try to do.

We are thankful that for almost eighty-nine years he was present among us.

C. F. W.

## Coming Events

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

### MARCH

15—Swarthmore College Centennial Lecture, "The Prospects for Man," by Constantinos A. Doxiadis, Swarthmore (Pa.) Meeting House, 8:15 p.m.

19—Chester Monthly Meeting Forum, 24th and Chestnut Streets, Chester, Pa., 8 p.m., following covered-dish supper at 6:30 p.m. Topic: "World Court," with J. Barton Harrison.

20-22—Seminar on "Faith and the Comic Vision," to be led by Paul Lacey. Dinner, Friday evening, to noon meal on Sunday. Cost, \$16.00, including fee of \$4.00, which should be sent with application. Registration limited to 30. Apply to Powell House, Old Chatham, N. Y.

On Sunday afternoon, March 22, at 3 p.m., Samuel and Clarissa Cooper, directors of the John Woolman Memorial, will speak on "The Relevance of John Woolman." All are invited.

21—Annual Meetings of Friends Publishing Corporation and Friends Journal Associates, Race Street Meeting House (west of Fifteenth Street), Philadelphia. Meetings for business and discussion, 10:30 a.m. to 12:30 p.m. Public meeting, with Charles A. Wells as speaker, 2 p.m.

26-April 1—Philadelphia Yearly Meeting, 10 a.m., 2 p.m., and 7 p.m. Most meetings will be held at Fourth and Arch Streets. For complete agenda, write to Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia 19102.

29—Cuba Yearly Meeting, Banes, Oriente, Cuba. Correspondence should be addressed to Mrs. Albertina G. deFernandez, Guerrere 223, Pte. Cd., Mante, Tampico, Mexico.

### APRIL

2-4—Jamaica Yearly Meeting, Seaside, Hector's River, Jamaica. Address correspondence to Helen S. Abrikian, Brown's Town, Jamaica, W. I.

4—Special Interest and Hobby Show, Scarsdale (N. Y.) Meeting House, 2 to 5 p.m., for the benefit of Powell House. Tea will be served, and there will be a sale of arts, crafts, and foods. All are welcome.

4-5—Missouri Valley Conference, Kansas City area, Missouri. Address correspondence to Bryan Michener, 625 Brookland Park Drive, Iowa City, Iowa 52241.

5—Swarthmore College Centennial Lecture, "The Prospects for Man," by Hermann J. Muller, Swarthmore (Pa.) Meeting House, 8:15 p.m.

10—Philadelphia Quaker Women, Abington Meeting House, Jenkintown, Pa., 10:45 a.m. Marie Albertson Emlen will speak on "Listening to the Inner Voice and Spiritual Healing." Bring sandwiches for luncheon; coffee and tea will be served. Baby-sitting and free parking available.

12—Swarthmore College Centennial Lecture, "The Prospects for Man," by Hermann J. Muller, Swarthmore Meeting House, 8:15 p.m.

12—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., north of Muncy, on Route 220.

## MEETING ADVERTISEMENTS

### Arizona

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

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

### California

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

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

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

**LOS ANGELES**—Meeting, 11 a.m. 4187 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.

**SANTA BARBARA**—Meeting for worship, Sunday 11 a.m., 326 Cota Street.

**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.

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

### Colorado

**BOULDER**—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, HI 3-1478.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S Williams Clerk, SU 9-1790

**Connecticut**

**HARTFORD**—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

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

**Delaware**

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

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

**District of Columbia**

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

**Florida**

**DAYTONA BEACH**—Meeting, 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

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

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepfel, 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 3-7988. Patricia Westervelt, Clerk. Phone 373-0914.

**Illinois**

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

**PEORIA**—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

**Indiana**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-1103; after 4 p.m., HA 2-8723.

**Iowa**

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

**Louisiana**

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

**Maine**

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

**Maryland**

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

**Massachusetts**

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

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

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

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

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

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

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

**Minnesota**

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

**Missouri**

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

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

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor  
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)  
about First-day schools, monthly meetings, suppers, etc.

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

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

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

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

**North Carolina**

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

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

**BUCKINGHAM at Lahaska**—Meeting for worship 11:00 a.m. First-day school 11:00 a.m. Family Meeting the 4th First-day of the month at 11:00 a.m.

**CHESTER**—24th and Chestnut Streets, Chester. Meeting for worship, 11 a.m.

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

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

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

**MUNCY at Pennsdale**—Meeting for worship at 11 a.m., Mary F. Bussler, Clerk. Tel. LJ 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 Waln Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

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

**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 32-74615.

### Texas

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

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

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

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA. McLEAN—Langley Hill Meeting, Sunday, 11 a.m., First-day School, 10:30 a.m. Junction old route 123 and route 193.

### Washington

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

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