

FRIENDS JOURNAL

Quaker Thought and Life Today

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*T*HERE is a truth that lies beyond scientific theories and religious doctrines which are always being disproved and outmoded. Religion should welcome every discovery of science, which in rolling back the boundaries of the known world makes the miracle of creation that much more wonderful, that much more divine. Personal religion, like science, should always be rolling back the boundaries—making new discoveries, discarding inadequate concepts, enlarging its vision.

—BRADFORD SMITH
(from *Meditation:
The Inward Art*)

"The Paths of Righteousness"

. by John A. Sullivan

Learning to Learn

. by Ada C. Rose

Love Finds a Way

. by Janet E. Schroeder

Taxes for Violence

. by Alfred Andersen

Courier of Friends Council on Education

Letter from the Past

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Good Will Is Contagious

IT all started because the students of Anderson College in Anderson, Indiana, decided to collect blankets to be sent to Algeria. This was in January, 1960. Their drive resulted in well over a thousand blankets—about a ton of them. This year the Anderson students tried again, adding clothing to the collection of blankets and totaling two and a half tons, plus contributions in cash sufficient to purchase three hundred additional blankets.

An item in the Anderson local newspaper told about the need for sewing machines for use in the Quaker sewing centers in Algeria. This brought in sixteen Singer treadle machines (the only kind that can be used and serviced in Algeria). The local Singer agent repaired them, putting them in perfect working order, donating his services. The Anderson College men students crated the machines for shipment, after a member of Anderson Friends Meeting had made frames to support and protect the foot treadles.

A manufacturing firm located in Anderson shipped the five thousand pounds of blankets and clothing free of charge to the AFSC's warehouse in Philadelphia, and a freight trucking company carried the machines from Richmond, Indiana, to Philadelphia without making any charge.

That's how it happened—a chain reaction of good will all the way from Anderson, Indiana, to a village in Algeria.

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TOO many youngsters are not encouraged to have a social conscience. In fact, they are discouraged from it, for in that direction lie attack, unpopularity, and risk. In this New Era, though, instead of having "the fast buck" as their goal, they may follow the tenet of the Society of Friends: "Let us join together throughout the world to grow more food, to heal and prevent disease, to conserve and develop the resources of the good earth to the glory of God and the comfort of man's distress." When they adopt this kind of interest in their hearts, the gleam in their eye will be brighter, and they will have the straightforward look of a vital personality. They will know they were born for something other than to be comfortable.

—FIFI NELLA

in the Churchman

FRIENDS JOURNAL

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Editorial Comments

It's Fate, So Why Bother?

TO debate the doctrine of fatalism versus that of free will at this stage of the world's history may appear almost as fatuous as it would be to debate whether the earth is flat or round. Surprisingly enough, however, there still seem to be great numbers of people who feel that they themselves have nothing whatever to do with what happens to them in life. In making this statement, the present editor is speaking with the voice of experience. Anyone condemned to six months' stagnation as the result of an accident is also condemned to be a captive audience for people who tell her that she should have been more careful, that the adoption of a certain diet will speed her recovery, etc., etc. But all of these are bearable compared to the dubious comfort provided by the fatalists, who insist that whatever has happened is God's will—that this or any other accident was fore-ordained, and that not by the employment of any possible precaution could the victim have prevented it.

Of all the terrifying philosophies passing under the name of religion this is, perhaps, the most terrifying. Our purpose here is not to expound on the hopelessness, indifference, and recklessness the fatalistic dogma induces, but merely to marvel that it still should have so many devotees. Curiously enough, those who espouse it are not invariably devoid of ambition, as logically they should be, but presumably they *do* find it a comforting excuse to fall back on in case of failure. This last aspect of fatalism may be, within bounds, its one beneficent feature, for certainly there is many a secretly unhappy man who might be far better off if he were not constantly plagued by the feeling that his achievements have not measured up to his ideals or his goals. A fatalist, we assume, would not worry about such shortcomings; his failure to succeed would be no fault of his own, but God's will.

Still, foreordained or not, we cannot feel that it is a wise idea to go out of one's way to step on a banana peel, or that it is advisable to abandon all medical research, all social work projects, and all efforts to improve the condition of backward peoples simply because of the belief that what is to be is to be. On second thought, however, it occurs to us that fatalism might be the best

of all possible means to contest the ascendancy of that even more terrifying philosophy which might be termed Pentagonism. The consistent fatalist, when confronted with such recurrent newspaper heads as "Pentagon Asks Mile-Deep Hole for A-Shelter" or "Pentagon Plans Supersonic Plane for Instant Annihilation," would simply shrug and say "Why bother? If it's going to happen it's going to happen." Given enough such shruggers as allies, the pacifists might yet stand a chance against the most determined of militarists.

There's Still Wear in Old Shoes

Every now and then there comes an encouraging indication that our youth-worshipping age may yet be willing to recognize citizens past middle age as capable of making useful contributions to society. One such trend was the announcement within the past month that the Youth Accomplishment Program, sponsored by the Law Observance Committee of the Federal Bar Association's Philadelphia chapter, is asking retired persons to volunteer as instructors in the committee's work with boys and girls in two South Philadelphia school districts where the juvenile crime rate is high. This program, which was inaugurated last year with promising results, is designed to inculcate in children respect for law and order and to train them in worth-while pursuits to occupy their out-of-school time. It is for teaching these pursuits (wood-working, clay modeling, writing, science, sports, etc.) that the volunteer services of over-age instructors are sought. Like the Peace Corps, which is continuing to seek retired persons to aid in its work, and the Society of Friends, which never discards an old shoe as long as it has any wear left in it, the Bar Association apparently has been discovering that mandatory retirement ages are responsible for wasting much valuable human material.

"For This Relief Much Thanks"

In connection with making use of the talents of those who have retired, it is timely to point out here that, without the outstanding services of a certain retired teacher named Carl Wise, the *FRIENDS JOURNAL* might have had difficult sailing for the past half year. (Anyone who knows the youthful vitality of Carl Wise finds it

difficult to think of him as retired, and it is unlikely that, in the empty-time sense of the word, he ever *will* retire.) The new editor joins the JOURNAL's Board of Managers

in expressing deep appreciation to him for his self-sacrificing willingness to arise to an emergency and for his remarkably constructive tenure of office as acting editor.

"The Paths of Righteousness"

By JOHN A. SULLIVAN

ONE Sunday in Meeting, an aged Friend rose, cleared his throat and, in a manner as if he were composing it there and then, recited the 23rd Psalm: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters."

As the old voice went on, the glorious imagery of the Psalmist flowed over the Meeting like a balm. We were raised up in our spirits and felt the sense of peace and joy and beauty that those words arouse. As we did, I also felt a nagging, a dim sense that something was out of place, but I was not sure of what it was. Then, as the words re-echoed in the silence, it came to me. There was, in this sense of peace, joy, and beauty, an unreality, an unfulfillment that had its source in the words that had been said without special emphasis or pause, that the Lord leadeth me in the paths of righteousness.

I thought of how often I had enjoyed this Psalm, of how, as generations have, I had found a special solace in it when encountered at a funeral or memorial service, but never before had I focussed on those few words in the middle of the Psalm: "the paths of righteousness." How much does the promise of the rest of the Psalm relate to how well we walk those paths? Where go the paths of righteousness for me? What great challenges and difficulties shall I encounter along the way? Do I know that the paths are there, and that I am on them—or that I am not?

It seemed to me that this question was an ancient one. I thought of how the artificial religious peace of the socially disengaged has lent an appearance of holy calm to their lives, and I thought of how this has occurred at times in Quakerdom and of how unconnected that is to the stir and excitement of the Quaker past, and how it is unconnected with the stir and excitement that can be found in Quakerdom today.

I thought of an era in 20th-century American religious life, an era that began sometime after the days of religious ferment of the colonial years and that has not ended yet. This might be identified as a time when

religion seemed to sanctify the practices of the comfortable and the powerful . . . when there was deep concern over the sinfulness of man in terms of alcohol, gambling, and sex and an unconcern at the social, economic, and at times governmental sins of our American society . . . when the salvation of the egocentric individual was seen as occurring almost in a social vacuum . . . when the accent was so narrowly on joy as a spiritual garment that the religiously affiliated man might feel most comfortable in blinders which prevented him from seeing where he was. This was an era when the Lord and Shepherd was seen as leading innocent man through a valley of peace and goodness, surrounded by an unredeemed vastness of wickedness and perversion. Were these paths the paths of righteousness, paths fenced off from contact with raw and sometimes unlovely humanity?

There came to mind a prayer, that we be worthy of being led by the Shepherd, that our feet truly be placed on the paths of righteousness *wherever they might lead*, and that we be blessed in our faith by having the present-day implications of our religion made clear to us. Then will come the peace and joy and beauty promised in the Psalm and in a fuller and deeper way than the superficial balm, real as it is, that the poetry by itself brings to us. Where do the paths of righteousness lead? Are our own feet truly on the paths?

This meeting-time meditation describes the critical question which religion has always asked of those who profess religion; it is a question characteristic for our generations and our time. Do we contribute our share to the observance of the great American double standard, the truth of which has been succinctly summarized in the supposedly humorous saying: do as I say, not as I do? Are we full participants in the great delusion in which we measure ourselves by the best in our traditions and others by the worst in their practices? Do we donate our share of blindness to the vast eyelessness of an epoch in which a man or woman may be raised, educated, married, may have children, function in some calling, and pass on to a well-mourned and well-tended grave, without the foggiest notion of what is happening to other lives in the world around him? Do we fulfill our quota of a "Christianity" which never turns the other cheek, which permits brother to be set against brother, in which

John A. Sullivan, former clerk of Bennington (Vt.) Meeting, is interim executive secretary of the American Friends Service Committee's New England Regional Office. This article is a condensation of a talk given at the annual meeting for worship at Adams (Mass.) Meeting.

the great commandment is: Thou shalt not get caught? Are our feet squarely in the paths of righteousness where they walk with humble step, or do they dance in a fool's paradise that has no substance and has no realization of its hollowness? It seems to me that this is the religious crisis in an America whose churches are more filled than ever before.

That at least is a side of the picture. But there are

profound and vital ways in which men and women are doing the opposite of all this . . . people who have learned in their own experience that it is false to make a separation between their home and business lives and their spiritual lives, who know that the paths of righteousness are not a divided highway along which we can proceed simultaneously on both sides of the dividing line.

Learning to Learn

By ADA C. ROSE

AS a Yankee recently transplanted for a stay of some months to the Sea Island area of South Carolina, this observer has been brought to wonder when people of contrasting backgrounds will begin learning more from one another. This question presents itself rather graphically in the Philadelphia-to-Sea-Island experience, for the differences here represent several contrasts: white-Negro cultures, urban-rural settings and, in this instance, more-privileged versus less-privileged environments.

Perhaps the most basic situation which manifests these differences may be found in the parent-child relationships. Northern, white parents and the poorer, Southern Negro parents have one characteristic in common: the majority of them are conscientious, yearning to help their children become out-going adults who make some contribution to their times. But how different are the methods of the two groups! The Northern mothers read books and newspaper columns on child care; they consult psychiatrists, they worry, and—above all—they go into every incident of the day exhaustively. This approach creates an atmosphere of continuous storm-brewing, which soon reflects itself in the faces and attitudes of the children.

What a joy it is, in contrast to this viewpoint, to see the lack of tension that marks most of the adult-child relationships among rural, Southern Negroes. One finds instances where children who were "doing poorly" have been *given* to relatives to be cared for—and lo, remarkable improvement has taken place.

Would a Northern mother give her child to someone better qualified to do an objective job? The wealthy sometimes do it, by employing nursemaids; the poor sometimes do it, by turning to day-long nursery facilities; but the average, middle-class parents doggedly pursue their frantic goals, often re-creating in small children their own competitive anxieties.

Ada C. Rose, formerly editor of *Jack and Jill*, is a member of the FRIENDS JOURNAL's Board of Managers. She has just been appointed Director of Public Information at Friends Hospital, Philadelphia.

When a Negro child runs to an adult with a problem, his complaint is always acknowledged, usually with crooning sounds of sympathetic interest. But no issue is made of the incident. "Somebody pushed you. He *did*? Well, ah'm gonna tell him not to do that any mo'." Miraculously, that's the end of it! "Somebody ran by and almost knocked you down. She *did*? Well, she certainly should have said, 'Excuse me.'"

The rural Southern Negro basks as a child in the warm sunlight of such relaxed attitudes—in an atmosphere of courtesy to all, in the certain love of adults who do not require that every child be precocious in order to be approved. Is it therefore that he shows gentleness later, as an adult? It was in Montgomery, Alabama—not in Philadelphia, Chicago, or New York, nor even in smaller towns of the North or West—that Martin Luther King launched his memorable nonviolent crusade. And Negroes all over America have learned from their Southern fellows to meet obstacles with a song: *Down in my heart, I do believe: we shall overcome some day!*

On the other side of the picture, it is possible that Northern lack of patience, trouble-making as it can be, could be utilized in some degree by Southern neighbors. Such a possibility occurs to an "outsider" upon finding a young Negro girl waiting at an intersection for a ride to her destination some ten miles away. Standing there without any thumb-waving or hand-lifting, with no sign of her need for a ride except a wistful tilt of the head (rather an obscure signal for any motorist to interpret), she finally is picked up. "How long have you been waiting?" she is asked. "Since 1:30," she replies, as if it were her fault. And this, at 3:15!

Is there any Northerner, black or white, who would wait quietly for almost two hours, hoping someone would realize that he needed a ride on a highway where there was no bus service? And if this kind of patience is characteristic of Southern Negroes, is that one reason they have had to wait more than a hundred years for a promise to be fulfilled?

Southern patience, or resignation, or submission, or whatever it is, as opposed to Northern impatience, or whatever it is, makes one think of the teacher who was worn out with coping with two difficult pupils: one too quiet, and the other too noisy. "If only I could shake them up in a bag!" she said.

How can people of good will get "shaken up in a bag," to the mutual benefit of one another? Modern communication and jet transportation help such social movements, but perhaps there are better ways of establishing the needed understandings. Probably the most effective methods for "shaking up" people of different countries have been the visiting, studying, and peace corps techniques. However, such plans for the building of understanding are based upon fairly long-term visits. Even within our own large country, young people are beginning to feel the need of interchange between areas, as evidenced by the Southern Negro Student Project of the American Friends Service Committee whereby students are helped to spend their last two high-school years in Northern homes.

Why should adults not participate in projects of this kind, on their own and without any agency direction—for example, retired persons, people looking for interesting vacations, and careerists seeking information about methods of their trades and professions, as practiced in other areas?

These specific questions which come to mind in contemplating the phenomenon of man's response to differences, one from another, are not important. But they all lead to a larger question which is important: can we ever learn, as God's children, to learn from one another?

Love Finds a Way

By JANET E. SCHROEDER

JIMMY STEVENS' knees were shaking as he mounted the steps of the large platform of Convention Hall at Cape May. He stumbled as he reached the top. "Blast that step!" he thought. But it was really not the step that was bothering Jimmy. His trouble was that he never had felt so scared in all his life. He had been very proud when his classmates had chosen him to be one of the few delegates to report the activities of the junior conference, but now, as he sat down and faced the hundreds of people seated before him, he wished he never had come to Cape May.

His mind was so occupied with thoughts of the com-

Janet E. Schroeder, a member of Southampton (Pa.) Meeting, is chairman of the Religious Education Committee of Philadelphia Yearly Meeting. The story she tells of the Friends General Conference is a true one, but "Jimmy Stevens" is not the boy's real name.

ing ordeal that he hardly heard a word as the two young people on the program before him gave their reports. Then the chairman called his name. Somehow he got up on his feet and to the speaker's stand. All was silent as the audience waited for him to speak, but the words simply refused to come. Again he opened his mouth. Nothing happened. The same hushed, frightening silence prevailed. How he wished he could get rid of that lump in his throat! "Never have I seen so many faces," he thought. The hush throughout the auditorium grew painful.

Then, in the front row, so close that Jimmy could see the kindly eyes and cheerful expression, there rose from his seat a man holding a tan broadbrimmed hat and wearing a dark gray collarless coat. It was William Bacon Evans, known to everyone in the auditorium not only for his unusual attire, but even more for his simple, loving way.

Very quietly, but in a voice clear enough to be heard in the farthest corner of the huge auditorium, he began to speak. There followed a conversation in which God was truly present, for it found its roots in love.

"What is thy name?" gently asked William Bacon Evans.

All was still. Then, haltingly, the answer came: "James Stevens."

When William Bacon Evans spoke again, he was speaking for all who were present.

"Where does thee live?" There was an atmosphere of peace just in the way the words were spoken.

"In Philadelphia," slowly came the feeble reply.

"May I ask how old thee is?" came the gentle persuasion. Again there was a quiet waiting.

"Fourteen," finally came the answer. This time the voice was stronger. It was not a disturbed silence now—just a patient waiting.

"What group has thee been attending here at the Conference?"

Again there was a long silence. Then came the reply, this time with more assurance: "Junior high."

It was at this point that William Bacon Evans knew that Jimmy was ready.

"And what did thee come to tell us?"

There followed a good report. In concluding what he had to say, Jimmy turned to William Bacon Evans. "Thank you," he said, simply. And in the glance which they exchanged there was understanding and gratitude.

*Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank thee, Lord.*

—JOHN OXENHAM

A "Grave" Mistake

Letter from the Past—206

IF "the faculty of making happy and unexpected discoveries by accident" is called *serendipity* (as was mentioned in Letter from the Past No. 205), what shall we call the faculty of repeatedly failing to notice something that would be equally interesting if we observed it? I would call it *stupidity*, and I seem to be endowed with that faculty as well. The preceding letter gave an illustration of the former; this letter will give a case of the latter. How often have I looked at a picture or an object and entirely missed some specially interesting feature! There are words or names that have been familiar to me for years before accidentally I recognized their very obvious origin. I pride myself on catching minor errors, like a proofreader. Undoubtedly I often overlook others.

I have visited the Friends' burial ground at Bunhill Fields in London nearly every time I have been in England. It must be fifty-five years ago that I took an amateur photo of George Fox's gravestone there. I have mentioned such visits in at least three earlier letters in this series (Nos. 1, 87, and 136), and in the third I had occasion to mention the errors of date of death inscribed on the gravestones of Guli Penn and Margaret Fox. But I never noticed until 1963 what appears to be an equally striking error in one of Fox's gravestones.

George Fox died on January 13 in what was then called 1690/1, and was buried at Bunhill Fields. I have reason to remember the date, for when I suggested in 1941 a 250th anniversary celebration at Pendle Hill, I forgot the exact day of the month. When I discovered my error, I sent a telegram of correction, saying simply, "George Fox died on January thirteenth." This message was construed by the telephone operator as of such delicacy that she was unwilling to repeat it to Anna Brinton without first being reassured that Anna was fortified by the presence of other members of the family to receive a message of death.

There have been, I think, four gravestones for George Fox. I believe the first was a typical headstone erected over his grave at the time of his burial. It is said to have given "the initials of the name, the age, and the birth-place of the interred."

Sixty-six years later, when the ground was enlarged and a wall removed near the grave, a strong objection to gravestones had arisen among Friends, and they "would not allow the headstone to be put up again. . . . They

Probably none but the newest of FRIENDS JOURNAL readers needs to be told that "Now and Then" is a pseudonym long used for this series of "Letters from the Past" by Henry J. Cadbury, widely known Biblical authority, Quaker historian, and honorary chairman of the American Friends Service Committee.

only suffered a small stone about six inches square to be built in the wall opposite the head of the grave, with the initials G.F. cut in it."

Even this was also removed; but one of these two stones, being put with the gravediggers' tools at Bunhill Fields burial ground, was still often visited by Friends until, about 1783, Robert Howard, disliking the superstitious veneration with which it was treated, caused it to be broken in pieces.

About 1850 Friends relaxed the strict objection to all gravestones and allowed Monthly Meetings to permit the erection of simple ones. About 1876 a plain but substantial stone was placed where the grave of Fox was thought to be. It bore the inscription:

George Fox
Born
7th mo. 1624
Died 13th of 11th mo. 1690
Aged 66 years.

About the same time some other parts of the graveyard were sold. Other Friends' remains were moved to this vicinity (but with no stones), and buildings were erected nearby. This stone was, I think, moved and finally taken away to the back shed of the only building left after the air raid damage of 1940-41, where it was painted green. There it may still be seen.

The open area was in 1952 made into a public garden with a tennis court and turned over to the care of the borough authorities. But a fine new boulder of "green Westmorland slate" was placed in the front with an inscription, ending "The remains of many thousands of Friends lie buried here, including George Fox, the Founder of the Society of Friends, who died 13 January 1691."

My present concern in this long story is with the next-to-the-last stone. It alone gave a date for Fox's birth: 7th month 1624. Now the only evidence we have about Fox's birth is, I believe, his own *Journal*, as Ellwood edited it. "I was born in the month called July in the year 1624, at Drayton-in-the-Clay in Leicestershire." Unfortunately, the parish baptismal register at Fenny Drayton does not include George, though it mentions other children of Christopher and Mary Fox. And the Quaker death records give his age (66) in years only, not in months.

I think we are in the presence here of the frequent confusion, like the confusion about the month of Elias Hicks's birth (Letter 91), that bedevils all fixing of dates prior to January 1, 1752. For from that day on—incidentally, the day on which Betsy Ross was born—all calen-

dars in British territories were changed. Previously the year had begun on March 25th and the numbering of the months by Friends had begun with March. Afterward the year began with the 1st of January, which thus became "first month."

When less than a century ago Friends decided to erect a stone for George Fox, they were of course anxious to give the old dates in Quaker style, but they forgot that July, which for them was the seventh month, had been in Fox's time the fifth month, while for Fox's death they correctly kept the Quaker month-number of Fox's time. This inconsistency was there for anyone to see for three-quarters of a century while the stone was in place and for over a decade since its retirement.

In all these years, as I say, I never noticed the erroneous mixture. I have two consolations. First, so far as I could find out, no other person that I talked with had noticed it either, though many knowledgeable Friends must have seen the inscription. Second, even in modern times "grave" mistakes occur. It was only within a year or two that members of the Elkinton family attending the interment of one of their number noticed two older gravestones in the family lot both of which misspelled the name as "Elkington" and one of which had a mistake in the birth or death date. How this came about is still a mystery to the family and to those in charge of the burial ground. The mystery has not been solved, but the stones have been changed. In the case of the now disused stone of Fox, perhaps a change is not necessary, but I think the cause of its error is adequately explained above. I find that an anonymous writer in the *Friend* (London), 5th mo. 1, 1878 confirms my view. He wrote, "The stone recently placed near the grave of George Fox was incorrect as regards the date of his birth." I agree also with the rest of his sentence, "so there is less reason to regret its present state of obscurity."

NOW AND THEN

When Spring Comes North

By PHILIP MYERS

When Spring comes North next year
It may be I shall not be here,
And yet this bulb which now I plant,
To someone pleasure shall it grant
When rain and sun anoint this hill
With graceful, nodding daffodil.

Long years ago another spade
Dug earth, where now this ample shade
Of widespread maple shelters me.
From that small sapling grew this tree,
So following his kindly deed
I'll look ahead, and plant more seed.

Taxes for Violence

By ALFRED ANDERSEN

FRRIENDS have become increasingly concerned about paying taxes which finance war. Some reasons for this are:

1. The Federal Income Tax provides 75 per cent of the money by which the military is financed.
2. Yet there is no provision for conscientious objection to paying taxes, as there is for conscientious objection to serving in the armed forces. It is obvious that such a provision would be the equivalent of the existing provision for alternative service for C.O.'s.
3. Many Friends took the conscientious-objector position regarding military services when younger; now, in paying taxes, they are serving the military in a more fundamental, though less obvious, way.
4. It is inconsistent for them to encourage young people to refuse military service while they themselves continue to "serve" in this way.
5. Those who have merely sent the Internal Revenue a note of protest along with their tax checks are coming to realize that integrity requires that they follow protest with action.
6. Those who have withheld part of their payment in protest are becoming aware (a) that what they do send is used for military purposes in the same proportion as all the rest, and (b) that because they indicate to the government the amount that they have withheld, the Bureau simply collects it by distraint and adds interest!
7. Therefore, some Friends are increasingly clear that the thing wrong with the tax law is its lack of provision for conscientious objection; nothing short of noncooperation with the tax law itself (i.e., refusing to file a return until the defect is remedied) will meet the moral challenge before us.
8. True democracy requires that all Federal laws provide for conscientious objection.
9. All Friends have observed, and many have helped encourage, the successes of civil disobedience to laws discriminating against Negroes. Therefore, they feel encouraged to challenge other injustices with nonviolent resistance. Forcing persons to finance nuclear weapons makes them perpetrators of injustice toward all living creatures on the earth, both in our generation and in generations to come.

Alfred Andersen, a mechanical engineer who has done graduate work in philosophy, served a prison term for his stand as a conscientious objector. He has taught in several colleges and schools, including Friends' schools. His home is at Glen Mills, Pa., but he is now living in California. He is a member of Concord Meeting, Concordville, Pa.

Therefore, we should expect that more and more Friends will refuse to file income tax returns until our government gives *reliable* assurance that whatever money is paid will not be used for those purposes which our consciences clearly tell us are out of moral bounds for us. As these refusals increase, we may expect that others will join the movement, affirming that where conscience and law conflict, conscience shall prevail.

Jane P. Rushmore Centennial

By EMILY COOPER JOHNSON

THE great Separation which ravaged Philadelphia Yearly Meeting had occurred only thirty-six years before Jane P. Rushmore was born in Albany County, New York, on January 28, 1864. She lived to see the breach healed and the two Meetings joined in 1955. Although then past 90, she attended sessions during the first Yearly Meetings of the reunited group at Fourth and Arch Streets, speaking forcibly to the concerns. She died in Cinnaminson, New Jersey, on June 12, 1958.

This long life, begun one hundred years ago, was devoted almost exclusively to Philadelphia Yearly Meeting held at Race Street, and for the latter half of the time to top level administrative and consultative positions. She had been clerk of the Women's Meeting for two years when the Men's and Women's Yearly Meetings were united in 1924—a gravely considered and momentous decision. Thereupon she was chosen clerk of the merged Yearly Meeting for 1924, and again for 1925. The choice of a woman for this new experiment showed the stature she had already attained.

Jane Rushmore had been appointed in 1921 a member of the Representative Committee, on which she served for twenty-seven years, and for nineteen of those years was its clerk—giving up her clerkship of the Yearly Meeting just before she assumed that of the Representative Committee. Perhaps her service here was the most pivotal of all her responsibilities, although it is hard to rank in order her great contributions to the numerous Quaker bodies on which she sat. Among the more important of these were the Religious Education Committee, for which she wrote and printed much of the First-day School material before the work was taken over by Friends General Conference; the Committee on Education, which cared for the many schools in the Yearly Meeting; the Friends General Conference, whose early development she encouraged and guided, taking her place on several of its committees—and, of course, her thirty-four years as director of Friends Central Bureau, her only professional office. In each of these major activities she was a powerful influence.

Efforts have often been made to describe and evaluate Jane Rushmore's remarkable attributes: her penetrating mind, her sound judgment, her extensive and immediate grasp of prob-

Emily Cooper Johnson, author of the Jane Rushmore biography, *Under Quaker Appointment*, is a member of the JOURNAL's Board of Managers. The above appreciation, prepared as a minute commemorating the 100th anniversary of Jane Rushmore's birth, was adopted by Representative Meeting of Philadelphia Yearly Meeting on January 17.

lems, her clear presentation of issues, her pungent comments which often brought a laugh, her prodigious memory, her strong, carrying voice. But no such lists can build the whole portrait of a woman whose writing, ministry in meetings for worship, teaching, and counseling were the inspiration and reliance of the Yearly Meeting for forty years.

Near the end of her life she rejoiced that reunion of the two branches of Friends had replaced the Separation, an event for which her attitudes and work had appreciably helped to pave the way. "Go forward," she said on another occasion, as she might have said for this, "Go forward, with a flaming torch!"

Mission to Albany

By GEORGE R. LAKEY

Since before Christmas, members of the Quebec-to-Guantanamo Peace Walk, sponsored by the Committee for Nonviolent Action, had been trying to walk through Albany, Georgia. Strict local ordinances had led to their repeated arrest on various charges. The interracial composition of the walk had aggravated the situation. The chief difficulty lay in the inability of the walkers and the city officials to agree on a route through Albany, since an ordinance forbade such activity in the business district, where the greatest number of people could be reached. On February 24 the walkers left Albany along a compromise route which permitted five of them to go through the previously restricted area.—EDITORS.

WHEN I boarded a bus leaving Albany on February 10 after two weeks in the southwest Georgia city I was in a pessimistic mood. Little did I think that barely twelve days later the conflict between the Peace and Freedom Walkers and the city of Albany would be resolved, with the Walkers released from jail, with all charges dropped, and with five of their number being allowed to demonstrate in the main white business district. Such an outcome seemed far off as I reflected on that sad and graceful city passing by the bus window.

I went down to Albany because I was led by God to do so. Not knowing just what it was that most needed doing there, I was prepared to go to jail or to work outside. As it turned out, I worked on the outside, helping to keep the little Committee for Nonviolent Action office going and trying to interpret to the white community just what it was the Walkers were doing.

There was widespread misunderstanding in Albany; the Walkers were thought to be Communists, or beatniks, or rebels against law and order, or Northern agitators come down to attack Albany's way of life. I spent three hours with a city official in the back room of his shop, going over the ground again and again. "But if these people were Communists," I asked, "why would they have walked to Moscow urging unilateral disarmament by the Soviet Union? . . . If the Walkers didn't care about the orderly processes of just law enforce-

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ment, why would they go to the trouble of notifying the police in advance of the details of their actions?"

And so I made my rounds, listening to the demurs of the businessmen who wanted to remain in their comfortable apathy and to the rationalizations of professionals who did not want to risk overturning their own appercarts. I explained how the Walkers were suffering, how weakened they had become through fasting. Some of my listeners were affected by this. But I had to marvel at how people can harden their hearts so they need not move from comfortable patterns of life.

The Peace and Freedom Walk has been criticized for mixing together the issues of civil rights, civil liberties, and peace. Some CNVA supporters have asked, "Why not accept the going assumptions of the local culture, have an all-white Walk team, and simply work on the Cuban problem?"

While civil rights, peace, and civil liberties may seem to be different issues on the surface, I believe them to be in unity on a deeper level. What I as a religious person feel to be blasphemous about segregation is that it interposes a wall between my colored brother and me. In a similar way, the abridgement of the right to peaceable assembly on Albany's main street erects a barrier to communication with our white brothers in that city. Men are taking it upon themselves to say, "No, you may not speak to those people."

Finally, but no less tragically, the federal government has arbitrarily decided that we average Americans have no right to speak to our Cuban brothers. Again men are trying to break apart the human family—succeeding alarmingly well. How many of us are protesting? Will we follow the example of early Friends, refuse to tolerate this, and go visit Cuban Friends and others despite the State Department's high-handed decree?

I came back from the conversations with Albany citizens with a sterner realization of how right Bayard Rustin is when he insists that "social dislocation" is required for producing significant change. The price of maintaining the status quo needs to be put very high before most people are willing to change in a major way. All the sweet reasonableness in the world is not sufficient without a strategy of power. Fortunately, through religious insight and historical experience, we know there is a kind of power which can produce major social disruption and still have a redemptive element in it, which can push people out of their ruts and still not threaten them with loss of integrity at their deepest levels. This nonviolent power is what the Walkers are insisting we try on the international level. It is the power they tried in Albany—and after two months of hard work and dogged suffering, the regime which boasted of being "firm as a rock" came to terms with a couple of dozen peace walkers.

There are men whose idea of life is static, who long for its continuation after death only because of their wish for permanence and not perfection. . . . They completely identify themselves in their minds with their fixed surroundings and with whatever they have gathered, and to have to leave these things is death for them. They forget that the true meaning of living is outliving; it is ever growing out of itself.

—RABINDRANATH TAGORE

Friends and Their Friends

Cambridge (Mass.) Friends will commemorate on April 12 the first Friends meeting for worship in Boston, which, according to early records, was held in May 1664 at the home of Edward Wanton on Brattle Street. Edward Wanton was one of the officers near the gallows at the time of Mary Dyer's hanging in 1660. The experience made him a Quaker convert.

Winners of the three \$100 awards offered by the Peace Committee of Philadelphia Yearly Meeting to seniors and juniors in Philadelphia public, parochial, and private schools are Carol Kaufmann of Girls High School, Daniel Bright of Abraham Lincoln High School, and Suzanne Spaeth of Germantown Friends School. In addition, Suzanne was chosen to attend an East-West Seminar in Europe this coming summer, under the leadership of Richard Hiler.

The topic of the contest was *The Significance of William Penn's Ideas for Today's World*. Judges were Elizabeth Gray Vining, author; Edwin B. Bronner, curator of the Quaker Collection of Haverford College Library; Marguerite Hallowell, formerly of the Philadelphia Yearly Meeting Office; Richard Tyre, English teacher in Germantown Friends School; and James Weaver of the American Friends Service Committee staff.

The contest was conducted by Ethel M. Buzby of the Yearly Meeting Peace Committee and Michael Yarrow of the Youth Work Program.

Friends General Conference has added to its tape-recordings library two commentaries on the book, *Honest to God*, by John Robinson. The first is by Maurice Creasey, director of studies at Woodbrooke in England, and the second is by Harold Loukes, author of *Friends Face Reality* and Reader in Education at Oxford University. Both talks are approximately one hour in length. If both tapes are used, the one by Harold Loukes should be used first.

Also added to the tape-recordings library is the 1964 Rufus Jones Lecture by Paul H. Vieth, professor emeritus of Christian Nurture, Yale University. This review of the religious education movement, with suggestions for future directions, is entitled, "Religious Education Faces the Future." Tapes rent for \$2.00 apiece. A complete list is available from Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

The FRIENDS JOURNAL's business office is urgently in need of volunteer helpers who might be willing to spend from a few hours to a few days a week on such vitally needed clerical work as stuffing envelopes, checking mailing lists, filing, etc. Such persons could be "on call" or might arrange to come in at stated times. A telephone call (LOcust 3-7669) or a post card to Bush Clinton, 1515 Cherry Street, Philadelphia, indicating an interest in contributing such services, would be much appreciated.

The New York-Westbury Peace and Service Committee (under the sponsorship of the New York Yearly Meeting Advancement Committee) announces that the historic Flushing Friends Meeting House (137-66 Northern Boulevard, Flushing, N. Y., near Main Street) will be open to visitors every Friday, Saturday, and Sunday, from 2 to 8 p.m., during the New York World's Fair, April 22 to October 18, 1964. Friends and their friends visiting New York City and the Fair are cordially invited to attend the Friends' Exhibit. Marjory Bodkin of Mullica Hill (N.J.) Monthly Meeting will be the hostess.

When the meeting house was open to visitors during the 1939-40 World's Fair, it was noted that "their appreciative and reverent attitude and interest in the Society of Friends provided a real opportunity to spread the Quaker message." Now in 1964 another such opportunity is at hand.

As in 1939, Flushing Friends invite those who wish to share in this concern to send their contributions, no matter how small, to Philip Gilbert, treasurer, 174 Killburn Road, Garden City, New York.

Lawrence Barker's "The Programed Meeting" and Lawrence McK. Miller's "The Unprogramed Meeting," both of which appeared as articles in the January 15 JOURNAL, have been reprinted in leaflet form under the title, *We Look at Ourselves*. Also reprinted has been Joseph Havens' article, "Christian Roots and Post-Christian Horizons" (January 1). Each of these leaflets sells for 15 cents singly, 10 copies for \$1.00, and 100 copies for \$5.00.

An earlier article, "The Quaker Way of Life," by Alison Davis (FRIENDS JOURNAL, April 15, 1962) has also been reprinted and is priced at 10 cents a copy, 20 for \$1.00, and 100 for \$3.00. The leaflets are available from the FRIENDS JOURNAL Office, 1515 Cherry Street, Philadelphia, Pa. 19102.

Three publications of the major faiths in the U.S. will promote advertising sales as a unit, according to the Philadelphia *Inquirer*. *America*, the national Catholic weekly; *The Christian Century*, a Protestant publication; and *Community*, sponsored by the American Jewish Committee, have formed the Opinion Magazine Group, which will make it possible for advertisers to buy space in the three magazines with one order.

The Carolina Friends School, which opened in the fall of 1963 under the care of Durham and Chapel Hill (N. C.) Meetings, plans to add a kindergarten next September. Gifts and pledges have enabled the school to increase its land holdings to twenty acres, and plans have been drawn up for buildings to be renovated or constructed so that the school staff can be housed on the premises. The new kindergarten will occupy a building adjoining the Durham Meeting House.

The school will welcome donations of suitable books and toys. Contributions to the scholarship fund are also needed, since patterns of racial discrimination in the community make tuition subsidies essential if the school is to fulfill its policy of promoting complete integration.

Downers Grove (Ill.) Meeting, which was established in 1951 as a Preparative Meeting of 57th Street Meeting in Chicago and which achieved full status as a Monthly Meeting in 1956, has recently purchased a building at 5710 Lomond, Downers Grove. The new building will be used primarily for Sunday meeting for worship. The first of such meetings was held on March 1, at 10:30 a.m., which will continue to be the regular meeting time. Visitors are welcome, and may wish to get in touch with the clerk of the Meeting, Orval Lucier, 339 Third Street, Downers Grove, Ill. (WOODLAND 8-6516).

Pamelia Anne Coe, a Memphis-born anthropology student who has completed two years as a volunteer community worker on the San Carlos Apache Indian Reservation in Arizona, has been named National Indian Program Assistant in the Community Relations Division of the American Friends Service Committee. Her responsibilities include coordination of AFSC American Indian programs at Seattle, Washington; San Francisco and Southern California; San Carlos, Arizona; and Fort Berthold, North Dakota, as well as working with committees in Tucson and Denver.

AFSC's new Indian program assistant has a bachelor's degree in science and a master's degree in anthropology from Columbia University, N.Y.C.

Thomas Hora, M.D., a well-known New York City psychiatrist, will lead the annual spring meetings of the Friends Conference on Religion and Psychology, to be held at Haverford College, Haverford, Pa., June 12-14. Dr. Hora will speak on "Wholeness and Prayer" in formal lectures, but the major part of the weekend will be spent in informal discussion.

An advance reading list is available from Susan Yarnall, 5337 Knox Street, Philadelphia, Pa. 19144.

Haverford College will raise tuition \$300 next fall, to \$1,775. In announcing the increase, President Hugh Borton cited continuing increases in operating costs "especially in view of major improvements in the college's facilities and educational program." Room and board at \$900 and a "unit fee" of \$135 will not be raised.

Two New Jersey Friends were honored during Brotherhood Week, February 16-22. Henry W. Ridgway, a member of Mickleton Meeting, received the Brotherhood Award of the Gloucester County Human Relations Council, and State Senator John A. Waddington, a member of Salem Meeting, received a like award from the Salem County Council on Human Relations.

David Ludlow, clerk of Summit (N. J.) Meeting, has been honored by Frontiers International, a Negro business and professional men's organization, as the "Man of the Year" for his work in civil rights. He has helped to organize more than twenty fair housing groups in New Jersey and is past chairman of the Summit-New Providence Open Occupancy Committee.

One of Pendle Hill's hardest-worked pamphlets, Howard H. Brinton's *Guide to Quaker Practice*, is just going into its 8th printing, having been chosen recently for distribution by the Wider Quaker Fellowship. Long established as a Quaker classic, it has been translated into Spanish and Japanese. Two of the author's other pamphlets, *Prophetic Ministry* and *Quakerism and Other Religions*, have been made available in Dutch, the latter also in German.

A welcome addition to Friends' periodicals is *The Northwesterner*, published by the Pacific Northwest Region of the American Friends Service Committee, which has its offices at 814 N.E. 40th Street, Seattle, Washington, and 4312 S.E. Stark Street, Portland, Oregon. This new regional newsletter's first issue appeared in February.

The report *Journey Through a Wall*, based on the trip of inquiry which eight AFSC representatives made last September, was published on February 24. Friends who were present heard of its probable content at the Annual Meeting of the AFSC in Philadelphia. It indicates that each side should share part of the blame for present conditions and asks pertinent questions of responsible persons on each side of the wall, but refrains from proposing a detailed program of specific recommendations. It is on sale at any regional AFSC Office at 35 cents per copy.

Five Peace Caravans have been scheduled for this summer by the American Friends Service Committee: Oregon, Southern California and Arizona, Ohio and Indiana, Michigan, and New York State. "If you are young and wish to do something to preserve your future and the world's," write for further information to the nearest Regional Office or to 160 North 15th Street, Philadelphia, Pa. 19102.

"The Spoken Word," by Bliss Forbush of Baltimore Yearly Meeting, originally published in the FRIENDS JOURNAL, has now been printed as a leaflet by the Advancement Committee of Friends General Conference. Considered as first in a series on ministry, the leaflet deals with the importance of the cultivated mind and spirit. The Advancement Committee has also just published "The Practice of Quaker Worship," by Lawrence McK. Miller, Jr. Soon to be published in leaflet form is "Sacraments: A Quaker Approach," by Maurice A. Creasey, Director of Studies at Woodbrooke in England. Single copies free, quantities at 2 cents a piece, are available from the Friends General Conference Office, 1520 Race Street, Philadelphia 19102.

Monthly Meeting peace committees may find a leaflet entitled *Toys of Violence for Our Children* (a protest) useful for distribution at Meeting or elsewhere. Samples can be obtained from the South Central AFSC office at 4717 Crawford Street, Houston 4, Texas.

A new worship group has been started in the Yakima, Wash., area. Meetings are held on some Sunday mornings at the home of Charles and Alice Walker, 1303½ Glenside, Yakima; telephone GL 3-1095.

The Seventh Annual Friends Secondary Summer School will be held from July 11 to August 8 on the campus of the John Woolman School, near Grass Valley, California. Three teachers, including the school's director, Phil Phillips, will help students explore such subjects as "A Philosophy of Life," "The Role of Man on This Earth," and "The Role of Creativity." Study will include workshops, worship, lectures, discussion, and handicrafts. The teaching staff will be assisted by boys' and girls' counselors and a cook-dietitian. Some staff positions are still open, and persons qualified as teachers or as counselors are invited to apply for these.

Students now enrolled in grades 8 through 11 are eligible to attend. They need not be members or attenders of Friends' Meetings, although it is desirable that they be interested in the faith and practice of Friends.

Additional information may be obtained from the director, Phil Phillips, 645 Lake Street, San Francisco 18, Calif. Applications must be received by May 1.

A brochure describing the Quaker Collection of the Haverford College Library has been prepared by the collection's curator, Edwin B. Bronner. Attractively illustrated, the brochure provides a brief history of the collection and of each of its major components, such as the William H. Jenks Collection, the Rufus M. Jones Collection, the William Pyle Phillips Collection, etc. It is available from the Haverford College Library, Haverford, Pa.

Friends Hall Plans Approach Fruition

For many years Friends in the Philadelphia region have been hoping and planning to establish a home or hospital to care for confused and chronically ill elderly Friends, but actual fruition of the project has been repeatedly postponed because of its great cost and other obstacles. Several years ago the name "Friends Hall" was adopted for this castle in the air, and now at last Friends Hall's Board of Managers has adopted the following minute:

"Resolved, that if a suitable location on the grounds of Jeanes Hospital can be made available by the Trustees of Philadelphia Yearly Meeting of Friends, Friends Hall will commence the erection of a building for the care of the confused and chronically ill at such location as soon as acceptable plans can be developed."

The decision to build was made possible by the Board's belief that, at long last, the necessary funds are at hand. The money on hand, however, is not expected to be adequate to carry the project very far beyond the costs of construction. More funds will be urgently needed for costs of operation. Those wishing to contribute may draw checks to Friends Hall and send them to the chairman, Alan Reeve Hunt, 1617 Land Title Building, Philadelphia.

THE COURIER

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Friends Schools in Their Communities

By J. HALL CUSHMAN

THE testimony of community has refused to fit a narrow definition. Ultimately, community strives for the interdependence of all men. However, if the ideal of community is to embrace the world, the resulting personal obligation can appear awesome, especially to children. Community, in such broad terms, seems diffuse and vague to young minds. Where can or should young people start working?

Early Friends were somewhat doubtful of theological doctrines, which they called "airy knowledge" or "notions." Direct experience was the best guide, they felt, and so it was inevitable that they became more and more involved in social concerns outside their meetings. Also it was just as inevitable that the "religiously guarded education" of Friends' schools would become an obsolete protection. And so the school door opened and allowed traffic both in and out. And out led to the community.

If we want the children in our Friends' schools to feel committed to the solution of human problems, they must have the chance to get involved in them. Admirable as our foreign school affiliations and projects in far-off lands are, we sometimes miss opportunities to engage our students in the very problems that brush or bump against them almost every day. Therefore, in this article the term "community" will refer to the neighborhood surrounding a school.

It is doubly important to give our students the chance to work in and to understand their communities, because these children are, in general, a privileged lot who need direct contact with concrete problems. If we can move them emotionally, we will make their good minds even more effective. We must give more than lip service to community relations. Our children need to see and work with urban community problems now. If we wait until they leave the comfort of socially guarded institutions, it will be too late.

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Friends' schools are usually not neighborhood schools in the sense that many public schools are; therefore, it is harder psychologically to go out into the immediate community. Those of our schools that are in the midst of congested cities may be more fortunate in that they are forced to step out of their insularity; their fate is too closely tied to the encircling conditions for them to do otherwise.

What are Friends' schools doing in their communities? To find out, I wrote to several schools in the Northeast. The twenty-one replies that I received showed a wide range of community relations. No letter was complacent in tone; many either stated or implied concern that their involvement was not deep enough.

In talking about community, Howard Brinton has said: "On its economic side, this sense of interdependence has expressed itself in numerous attempts to aid the poor and to improve the condition of depressed elements in society." The American Friends Service Committee has been our traditional leader in relief work throughout the world, and, as we would guess, the school responses listed many service projects like those of AFSC. For example, children at Greene Street Friends School, Philadelphia, contribute canned goods to the Meals-on-Wheels program, a food service for elderly people of low incomes. The Lincoln School in Providence runs a "toy-lending library" at a local elementary school. Many Friends' schools told of a variety of contributions to local orphanages, nursing homes, hospitals, homes for the aged, and day nursery schools. Many schools participate in community charity drives.

Certainly no one should overlook the physical needs around him; however, it is all too easy, particularly with younger children who are limited in what they can do effectively in the community, to appear as over-eager do-gooders who are dispensing largess to underprivileged neighbors. Giving is a "blessed" beginning; however, as soon as possible students should mix in the community and work *together* with the people who live there.

Many Friends' schools send their older children to work camps. Moses Brown School in Providence participates in American Friends Service work camps and also does painting, cleaning up, and other necessary jobs at the Providence International House. Even children in rural Friends' schools can have work camp experience: seventh and eighth graders at Buckingham (Pa.) Friends School join the William Penn Center's junior high school work camps.

Several schools mentioned the cultural-educational contributions they make to their communities. Either their students perform for neighborhood audiences or the school sponsors outside amateur or professional groups at programs which are open to the community. The William Penn Charter School, Philadelphia, is in its tenth year of offering public-service-to-education lectures; at a fee of \$2, teachers from surrounding independent and public schools have taken courses in cultural anthropology, linguistic science, and modern mathematics at the elementary and secondary levels. Next fall the school hopes to give courses in oceanography and psychometrics.

One of the most exciting trends, as shown in several of the letters, is the interchange going on between certain Friends'

schools and their neighboring public schools. Often a relationship will start on a simple basis: Frankford Friends School, Philadelphia, has invited a local public school faculty to see educational films with its teachers. Teachers can visit back and forth. Educational speakers can be shared. Moorestown (N. J.) Friends School has had a successful exchange of assembly programs with a local public high school, while the college guidance counselors from the two schools have consulted on common problems. Students from the two schools also have shared an extension course on electronics. Such interaction can give Friends' schools valuable perspective. Perhaps the wide resources of some public schools, particularly in curriculum, can stimulate experimentation which all too often has been missing in some independent schools.

Moorestown Friends also participates in several community programs, one of which is "township government day," sponsored by the local Rotary and Y Men's Club. Several Moorestown Friends and public school students are assigned to township officials for the day. A similar program is held at the county level. Abington Friends, Jenkintown, Pa., also joins in a "Township School Day" in the community.

Oakwood School, Poughkeepsie, N. Y., has an unusual student program. During the last two springs, eighteen to twenty-four seniors in good academic standing have been dismissed from classes for a two-week period to participate in "full-time activities" with a variety of local organizations (research laboratory, utility company, welfare board, urban renewal committees, architectural office, etc.).

At Friends School, Wilmington, Delaware, a special study project is being planned for seniors in the last weeks of school. It will include, in addition to lectures, work assignments in social agencies, government offices, and businesses, concluding with student reports and an appraisal.

Newtown (Pa.) Friends School reports that part of its social studies program deals with the community and its problems. However, I would guess that too few Friends' schools include the community as a serious subject of study. Extracurricular projects sometimes abound, but little time is given to systematic investigation of the community.

How much can one Friends' school do? It would be foolish to overextend ourselves. Teaching is a hard, full-time job. Energy, even at its peak, has limits. Every school, then, must set up some priorities as to what it should do for and with its community.

The letters suggest two final areas of community relationship which Friends' schools, by their institutional nature, should be able to explore without sapping their strength or distorting their routines. First, many Friends' schools allow their school plants to be available for community groups. Friends School in Baltimore grants liberal use of its facilities to outside organizations: its tennis courts are leased on weekends and during the summer, a badminton club uses the gymnasium, a welfare organization meets regularly at the school, etc. The large campus at George School, Pa., is also alive with activity, especially during the summer: Scout groups, several baseball leagues, a

summer camp for crippled children, Red Cross Life Saving course in the pool, etc. In addition, George School runs a summer camp of its own for boys from nearby towns.

The second area is one in which Friends' schools can make their most significant contribution to the community. Education is the service we can best provide; it is what we are trained to do. After meeting the basic obligation of admitting the children of Friends and alumni, there is usually enrollment space for a few new families, even in the smaller schools. Friends School in Atlantic City and The Friends Community School in West Chester, to mention only two, give scholarships to deserving neighborhood children. Some of the larger urban schools are in the process of enrolling, or already have enrolled, underprivileged neighborhood children on scholarship. Unfortunately, such children will be only a small minority, as the openings are few; however, even a handful of these students will do much toward widening the socio-economic span of our student bodies. Certain foundations might well support a neighborhood scholarship program, initiated by one school or a group of Friends' schools in a metropolitan area.

Germantown Friends School and Friends' Select School, both in Philadelphia, have summer schools where paying and scholarship students work together in class.

Speaking of the narrow social range of our student populations, Friends Seminary, New York, in cooperation with the American Friends Service Committee's Southern Student Program, has brought a Negro boy from Florida on scholarship. There are too few Negro children in Friends' schools, and no amount of rationalization (such as the apparent dearth of academically acceptable applicants) will ease the sense of imbalance or injustice.

In this second area "enrichment" programs are another way to share our educational know-how. After-school interest clubs for local elementary children, as well as tutorial programs where young neighborhood pupils are individually taught by able juniors and seniors, are fringe techniques to help a needy community; they also give our students a chance to mix with children they might otherwise never meet.

Under the guidance of a local community council, twenty-five Germantown Friends students, mostly seniors, are tutoring local public school children, grades three to six, on an individual basis in mathematics and other school subjects on Saturday mornings. Much of the tutorial time is spent in establishing warm relations with these elementary school children, most of whom are Negro, and in encouraging them to express themselves.

Today's social problems are too demanding to be ignored. It is difficult to slight them. Eventually they will come to us. Thomas Waring, headmaster of the new Cambridge (Mass.) Friends School, tells this story: "Our meeting for worship at the school two years ago grew out of an incident with community children who came into our yard and then threw sticks and stones at our kids; our kids got excited, so we talked about it, and out of this came a feeling that quiet thought about problems is a good thing. Then it was only a few more steps to the development of a meeting for worship."

A New Venture

By DAVID MALLERY

IN the last several months there have been some lively stirrings in a new group called the Development Committee of the Friends Council on Education. This committee is seeking ways to bring teachers and administrators of Friends' institutions together for stimulation and exchange on subjects of special concern to them. This year is simply a start, a kind of map of the territory we should like to explore and a plan of some ways in which we should like to explore it.

On November 18, 1963, at Germantown Friends School, Philadelphia, our first seminar got under way—an afternoon and evening for twenty teachers of history, some coming from as far as Poughkeepsie, N. Y.; Baltimore, Md.; and Barnesville, Ohio. They met to discuss some themes on the origins of World War II. Professor Henry Winkler of Rutgers University made a challenging presentation and led a most thoughtful discussion. This group of teachers was briefed with three suggested readings which were sent out well in advance as the basis for the meeting.

A few days later, at Baltimore Friends School, teachers from a 150-mile region met to consider this question: "How can the school have relationships with its community which the community finds genuinely useful?" The group of thirty had plenty of challenge from its invited guests: a psychologist from the State Department of Mental Health in Wilmington, a Y.M.C.A. director, a social worker, and a leader in the Health and Welfare Council of the Baltimore area.

As field director for this new committee, I had a special bonus on December 5th in meeting elementary school heads and some teachers from the Pennsylvania-New Jersey region for a discussion of a provocative, delightful, and disconcerting book, *Teacher*, by Sylvia Ashton-Warner. We had a group of thirty-five, and the exchange of ideas and responses both to the book and to the comments of the participants would have surprised—and possibly delighted—the author, who was some 6000 miles away but very much present in the focus of the discussion.

On February 5th, the same thirty-odd elementary schools were invited to send two teachers, or the head and one teacher, to what turned out to be a particularly challenging and mind-stretching discussion, led by Hall Cushman of Germantown Friends, of some ideas and methods for teachers' self-examination of their own techniques. A group of nearly forty wrestled with a monograph by Robert Amidon of Temple University, exploring actual teaching approaches and procedures of which we might do well to be more conscious, whatever our teaching styles. This is the kind of thing teachers get little chance to do: to explore together, with intense give and take, the nature of teaching itself, and to do this freed, for a moment, of the immediate problems of Johnny, the green text, lesson five, and the overcrowded faculty-meeting agenda.

As this is written, there has just been a particularly lively day at Haverford College for seventeen teachers of elementary,

David Mallery is Field Director for the Development Committee of the Friends Council on Education.

secondary, and college level. Frank Parker, head of Haverford College's department of philosophy, designed and led this seminar on "education of character" with the help of a Haverford colleague in philosophy, Paul Desjardins, and one in religion, Gerhard Spiegler. After an opening panel discussion these three were joined in searching exploration by a sixth grade teacher, two college deans, a school head, a biology teacher, a visiting philosophy professor, an eighth grade English teacher, and others as varied in background and teaching experience. That morning and the luncheon following were a high spot in this whole program.

Coming up on April 7th is a seminar at George School on Friends' education and the arts: literature, painting, sculpture, drama, and music. Friends' colleges and schools are invited to send up to five participants. This will be the only one of our seminars to be at all "big," though we hope to keep it under 100. Friends' educators have been under alternating attack and praise about their record of encouraging creativity in the arts. This seminar will look at some of the experiences and ideas within our institutions. The visiting artists are a special attraction: Edna Phillips in music, William Matchett in poetry, Daisy Newman in the novel, Edaik Rinden in painting, Selma Burke in sculpture, and Larry Gates in drama. We are making a special point of asking schools and colleges to invite a member of the board of trustees or of the school committee.

In April a group of teachers embracing the Cambridge (Mass.)-Providence (R. I.) area will be meeting to talk with Professor Douglas Heath of Haverford College on meanings of "Maturity," and there will be one more meeting for history teachers, planned and carried out by a group of the teachers who found the first of the seminars especially valuable. And even now there may be other plans shaping for this spring.

The year's climax will be the Friends Council Seminar on Teaching at Westtown School, June 15-20, when thirty college and school teachers will discuss a range of subjects crucial to today's teaching: curriculum and values, school integration, certain key studies going on in education, case studies in actual schools and colleges. Visiting discussion leaders will include Philip Phenix of Teachers College, Columbia University; John Seiler of Harvard Business School; Dr. Robert Coles, a psychiatrist who has done special studies of two southern cities' first years of school integration; Henry J. Cadbury, with some challenges on Friends' perspective in education; and Esther Raushenbush, reporting on a current study of outstanding college students around the country. There will be special films shown and discussed (including *David and Lisa* and *The Loneliness of the Long Distance Runner*). This, we hope, will be a week of searching, illumination, and excitement for some key people in our colleges and schools.

That is the design of this first year's adventure. We have already learned a good deal, and one of the happiest discoveries has been to see the liveliness and thoughtfulness of the exchange among teachers meeting other teachers of quite different students and subjects who have important ideals and concerns in common and who are eager to talk them over and hear some new ones.

Some Adventures with the Curriculum

By RICHARD A. PLATT

IN assaying recent curricular trends among Friends' schools in the fourth to ninth grades, a concerned, albeit tentative, movement is noted toward reassessment of basic teaching techniques. For some years now, foreign languages—particularly French—have been presented to elementary school children. In some schools the program has proved to be quite popular and reasonably sustained. The problem of personnel has left other schools taking the position that a smattering of foreign language is of no real value. Although our national weakness in the field of foreign languages is generally acknowledged, there seems to be no general movement to improve the situation.

Perhaps some of the most exciting experimentation is taking place in the field of structural linguistics. Although attention is being focused on fourth graders and above, the suggestion has been made that certain aspects of the program could profitably be employed with second graders. The same tendency to offer new approaches to younger students has been recorded for several years in the field of mathematics.

The social sciences are providing a good many opportunities for experimentation with both new materials and new methods. More and more emphasis is being placed on developing skills in geography: more map work in the middle elementary years, current events tied to the areas under consideration, and the increasing use of debates. Units on Communism are being introduced in several schools among elementary as well as junior high students, again highlighting the present trend toward upgraded curriculum. In addition, several schools recommend using local and state authorities as resource persons, particularly for units of American and state history. Finally, an interesting experiment in socio-dramas is operating in one of the girls' schools where the course in elementary psychology includes each year four or five dramatic performances on current social problems. The plays are written and performed by the students.

A great deal of attention is now being placed on reading skills among older students. Several systems are reported as being quite effective, although the SRA Reading Laboratory is most frequently mentioned. This early training, especially in study skills, needs yearly reinforcement at the classroom level.

In weighing any proposals designed to stimulate students above and beyond the content of a given unit of study, we must first question our own motives, as well as the motivations of students, before any consideration is given to techniques of presentation. If we use discretion and sidestep the problems of personality, we face two alternatives: are we interested in the exact knowledge gained through inter- and intra-subject study, or should we focus our energies on the intellectual processes which need to be developed in students before real understanding sets in?

Richard A. Platt is Principal of the Junior High School at Friends' Select School, Philadelphia. His article is based on a questionnaire sent to Friends' schools some months ago by the Friends Council on Education.

These alternatives can and quite properly should be developed simultaneously in older students, for whom an intellectual exercise *can* be rewarding for its own sake. Many teachers do not feel, however, that the great majority of our younger students approach this condition. Since knowledge itself can either be lost or remain static, it seems to me that our great challenge with younger children is to help them learn to manipulate knowledge: to reason from cause to effect, to anticipate conditions, to develop creativity, and—perhaps most important—to develop a confidence in and an appreciation of their status as *thinking* beings, not merely memorizers.

Switching for the moment to the youngsters, we find ourselves face to face with the adolescent syndrome, about which so much has been written. (One of the amusing results of this recent gush of literature has been the adolescent's ability to comprehend this information and to manipulate a smattering of it to his or her advantage.) What then can we postulate concerning the basic learning drives of these youngsters, again not becoming involved with questions of individual psyches?

- 1) The appeal to learn for the sake of immediate award, or avoidance of punishment, seldom leads to intellectual growth, even though it can get results.
- 2) To suggest that learning, like castor oil, will make one a better person has remote appeal.
- 3) A relaxation of physical and intellectual standards usually leads to anarchy in the classroom. This is particularly true if conjecture outweighs facts in subject areas.
- 4) Adolescents will occasionally extend their efforts for a popular teacher, but they are fearfully quick to detect an instructor who courts popularity.

Proper digestion of these thoughts leads one to wonder why we do not have more learning problems than we do.

There is a naturalness and even, in many cases, a rightness to learning. Can we not propose, therefore, that the same sense of rightness—by no means the highest level of motivation—be instilled in the concept of intellectual curiosity? Too much is said about the adolescent preoccupation with self and not enough about the sense of excitement that a skilled teacher can generate. Adolescents tend strongly to identify with people, not ideas, and will relate quite willingly with a teacher whose course includes the time for and the love of conjecture. At its best, conjecture should be disciplined as well as stimulating, and it should include clear explanations of the reasoning processes involved.

For this system to be effective there *must* be cultivated a pattern of mutual respect: the students' respect for and attention to each other's intellectual gropings, and the security of a sympathetic teacher. Only a highly disciplined class can perform at this level.

In many ways, the smooth blending of discipline and creativity by the teacher is a supreme challenge, since it bears out the importance of *who* is teaching and *how* the material is presented, rather than *what* is taught.

Editorial Staff: Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, Edwin W. Owrid, Oscar E. Jansson, George Peterson, and Clark Moore.

Friends' Work on Civil Rights

When the civil rights bill was up for final action on the floor of the House early in February, a group of forty-eight Friends attending the Quaker Leadership Conference were on hand to make their opinions known to Members of Congress from their home states. State councils of churches from some of the Midwestern and mountain states also sent representatives to Washington at this time. During the debate, Richard W. Taylor spent most of his time in the House gallery, listening to speeches and watching the votes. (Richard W. Taylor is a Friend from Cedar Rapids, Iowa, who for the past year has been doing intensive civil rights lobbying for the Friends Committee on National Legislation.) He joined with other representatives of civil rights groups, and with visiting Friends, in encouraging Members of the House to stay on the floor so that they could vote on all the key amendments.

Last-minute visiting by Friends helped to persuade at least a few Representatives to vote for rather than against the civil rights bill on the final count. What had meant even more was the slower process of building up relations over months of personal visiting and writing. Through this work, some Congressmen were prevailed upon to change their views and to support civil rights legislation. Others who had been only passively sympathetic were roused to a more active concern and took a leading role in working for the bill. Some Congressmen who were personally in sympathy with civil rights objectives and who took a decisive stand have appreciated the moral support they received from the Friends who visited them.

A special concern of Quaker lobbying on this issue has been Southern Congressmen. An American Friends Service Committee deputation to Washington in August discussed problems they had in finding employment for Negroes. They held about thirty interviews with Congressmen south of the Mason and Dixon line. This sort of work has helped to show points at which some progress might be made. To present an opposing viewpoint, and to try to persuade others, is often valuable even though it is not registered in immediate results. The South has not been altogether a "solid bloc." Eleven Southern Democrats from the states of Florida, Tennessee, Oklahoma, and Texas voted in favor of civil rights legislation as it was finally passed in the House.

A strong effort is being made by all cooperating groups to insure the bill's passage in the Senate.

CATHERINE HARRIS

"Christianity and War"—A Seminar

"Can a Christian participate in or condone modern war?" This was the question put to approximately 75 participants in a seminar on "Christianity and War" held February 22-23 at Malone College, Canton, Ohio, under the sponsorship of the Peace and Social Order Committee of the Young Friends of North America and the leadership of T. Canby Jones, associate professor of religion and philosophy at Wilmington College.

Discussion in seven small groups seemed to center around four areas. The first of these was "Does our first allegiance belong to the state or to the church?" "Our responsibility lies

for and in Christ," said Canby Jones, adding that Christian pacifism is an outgrowth of allegiance to Christ.

A second area of discussion was "Right and Wrong." "Each moment of moral decision is new," said the leader. Motive is the important thing. One cannot tell what he is going to do beforehand; he must depend on the Holy Spirit to prompt him at the hour.

Evil must be fought by all Christian means. To take no stand at all is immoral and impossible.

A third area was the practicality of Christian pacifism. There is a difference between passivism and pacifism. To the question "How do we display love now?" Canby Jones replied, "Through utter commitment to the way of the cross."

The fourth area was defined as "Mercy versus Evangelism." Under this came the question of whether we help another in the name of Christ or just because he is a brother in need. The difference in the two approaches is found when failure is encountered, for the Christian has a resource to fall back on that the humanist lacks. Pacifism is only one necessary aspect of the whole gospel.

As Christians, according to the leader, our convictions should be strong enough for us to be willing to die for them. "We cannot condone or participate in war," said Canby Jones, "without betrayal of our Lord and making a shipwreck of our faith." Calling upon all Christians to join "the army of the Lamb," he pointed out that the Lamb's War begins in the individual heart. It must find a victory there before it can spread to the whole world.

Conference participants included several students and faculty members from Malone, several area residents, and fifteen representatives from the Young Friends of North America. YFNA participants were given hospitality in the campus residence halls, thus carrying the discussion beyond the formal setting.

The object of the seminar was not to find single solutions to many of the questions raised and not to convince those with differing views, but to bring to light what it means to be a Christian in the world today.

JUDY STARBUCK

Mission from Hiroshima and Nagasaki

Thirty survivors of the atomic bombings of Hiroshima and Nagasaki will arrive in the United States in April on a global mission of good will and peace education. The project, called the World Peace Study Mission, is being coordinated by Barbara Reynolds of Hiroshima, who in 1962 brought two young Japanese survivors here on a world Peace Pilgrimage. The delegation includes a nuclear physicist, three doctors, several educators, religious leaders, a housewife, an engineer, a clerical worker, and a labor representative.

The chairman of the project, Dr. Tomin Harada of the Harada Hospital in Hiroshima, states that the aim of the Mission is to present to the peoples of the nuclear and potential nuclear nations the survivors' knowledge and experience of atomic war and its physical and social aftermath. Sponsors include Friends Albert Bigelow, A. J. Muste, Clarence Pickett, and Kenneth Boulding.

The Mission will be six and a half weeks in the United

States, arriving in Honolulu on April 21 and on the U. S. mainland on April 24. A televised welcoming meeting in Hollywood is planned for April 26. After that the group will divide into teams for better coverage of American cities and centers. After leaving the United States on June 7 the members of the Mission will make stops in England, Paris, West and East Berlin, the USSR, and mainland China.

Further information may be obtained from the World Peace Study Mission, 325 Lafayette Street, New York, N. Y. (Walker 5-1386).

Letters to the Editor

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

The February number of the *AFSC Star*, published by the New York metropolitan region of the American Friends Service Committee, expresses great jubilation because the Second Circuit Court of Appeals has upheld the conscientious objector status of Dan Seeger, even though he stated that he did not believe in a Supreme Being. Seeger, an employee of the A.F.S.C., had refused military induction and had been convicted by the Federal Court. The Second Circuit Court reversed the decision, reflecting the belief that the statute under which Seeger had been convicted was unconstitutional. The reversing court stated its belief that the statute was prejudicial in that it preferred theistically oriented religions over nontheistic ones. Can there be a nontheistic religion? We know of only one which is sometimes referred to as such, communism; and we doubt that it is a proper use of words to refer to any atheistic set of beliefs as a religion.

At any rate, according to the *AFSC Star*, the New York Peace Committee is elated. For a newsletter published by the American Friends Service Committee to take such satisfaction in the triumph of an atheist over the laws of our country is indeed most disheartening. We find nothing in this entire episode even remotely compatible to the beliefs and practices of the Society of Friends, and we believe most Friends will be extremely unhappy on account of it.

New York City

HOWARD E. KERSHNER

I am very glad that I did not read Paul Goulding's review of Howard Thurman's latest book, *Disciplines of the Spirit*, before I had read the book. Otherwise, I would have been influenced against what I found to be one of the most helpful presentations of various aspects of the spiritual life which I have ever found.

Of course, we are not going to assimilate it all at once, as Paul Goulding rightly points out; but that is not because it is too rich and mellifluously sweet. It deals with disciplines, not indulgence in "rich attractive fare." It provides substantial spiritual nourishment, but may require repeated reading to extract all the meat that is there. It certainly should not be read in a hurry.

I would recommend it highly, not only for individual inspiration, but as a basis for group consideration, particularly by Committees on Worship and Ministry.

Newtown, Pa.

AMELIA W. SWAYNE

William Bacon Evans spent a great deal of his time in his later years in research in the Quaker Collection at Haverford College, working on his books and on his *Dictionary of Quaker Biography*.

We feel it would be a service to Friends, both now and for the future, to gather together reminiscences and remembrances of the long and useful career of William Bacon Evans. We should be pleased to hear from persons who would record their feelings about him and stories concerning his life and ministry.

Haverford, Pa.

EDWIN B. BRONNER, Curator,
Quaker Collection, Haverford College

Friends interested in problems of integration and civil rights may wish to know that the existence of Tougaloo College (near Jackson, Miss.) is threatened by a bill introduced in the Mississippi Senate on February 20. Tougaloo is one of the few integrated institutions of any kind in Mississippi. It is accredited by the Southern Association of Colleges and Secondary Schools and is connected with the United Church of Christ. Many Tougaloo students have participated in nonviolent demonstrations in Jackson, and the college has thereby earned the enmity of those who control public policy in the state.

The bill now before the Mississippi legislature (Senate Bill No. 1672) would revoke the college charter, which was granted in 1871, for no stated reason except that this would be "in the public interest." Among other probable effects, this action would render each of the trustees personally responsible for damage suits arising from actions of the students. The bill may be only a threat aimed at frightening the college and its students into inaction, or it may be a real attempt to eliminate entirely this college which has provided leadership for Negro hopes in Mississippi.

Friends may wish to express their concern to state officials in Mississippi or to communicate with Dr. A. D. Beittel, president of the college, in support of its continuing struggle to provide integrated educational opportunities.

Beloit, Wisconsin

RUSSEL C. EVANS
for Beloit Preparative Meeting

Ann Marsh, of Boalsburg, Pa., a member of State College Meeting, was the first guest to stay at the recently opened Friends' Center in Amsterdam, Holland. She reports that it is a very convenient and pleasant place at which to stay, and also that the Center was "pleased by the rapidity of the response to its advertisement in *FRIENDS JOURNAL*."

Boalsburg, Pa.

MAURICE MOOK

In John McCandless's letter (February 1) commenting on my article, "Christian Roots and Post-Christian Horizons" (January 1), he states well the central importance to many Friends of a Society based on a commitment to Jesus Christ. Could it not be that our differences regarding the nature of our Society, which he underscored, can themselves become the focus of dialogue? (In my article I suggested that the diversity of religious experience and theological formulation within the

Society could be a spiritual strength *provided* we were able to communicate deeply enough with one another.) In several ways McCandless suggests how central for his religious life and work is his being a part of a community made up of other Christians. In stressing the necessarily corporate nature of the Christian faith he uses strong language: it is a "solid, existential, historical fact . . . that persons who find Jesus Christ is the most important factor in their lives are inevitably driven to seek a religious fellowship with Him at its center." For other Friends, uniting with groups of present-day seekers is more fruitful of growth than union with the Christian Church. Both are seeking like-mindedness or like-experiences, but the *kind* of likeness sought is different. Why? Is there a common spiritual element underlying this diverse seeking of the fellowship of kindred souls? The answer lies, I believe, in learning more of what is precious to individual Friends in these different kinds of communities.

I am grateful for the stimulus of John McCandless's comments.

Amherst, Mass.

JOSEPH HAVENS

There was quite a bit of interest in our Meeting in the timely article by Joseph Havens, "Christian Roots and Post-Christian Horizons," which appeared in the January 1 FRIENDS JOURNAL. We agreed with the thesis that it is important to have a dialogue between Friends concerning the changing religious views of our day.

Some of us did not understand, however, why Friends who believe that "Christ within" is a "Universal Indwelling Principle of Truth" are not needed in the dialogue. These Quakers who believe, as Howard Brinton expresses it in *Guide to Quaker Practice* (p. 10), that the source of Life and Truth is called the "Light within," "Christ within," or "that of God in every man" must be at least as large a group in some of our Eastern meetings as some of the categories of Friends that Joseph Havens mentions in his article.

Also, the lines are not tightly drawn between the various groups he mentions. Those who experience the "Indwelling Christ" or "Principle of Truth and Life Within" may also be found among those whom Joseph Havens calls the psychologically and the scientifically oriented seekers. Any of these may also be found among those who find relevance and meaning in Eastern religions.

In any case, is there a need to exclude or to look down upon those who experience the "Christ within," if we can be broad enough to include in the dialogue those whom Joseph Havens terms Eastern religionists?

Philadelphia, Pa.

JANE M. MORGAN

May I let you know how much of a psychological lift I received from Joseph Havens' article and the several letters supporting its thesis? It seems that we Friends are passing through a period when, for all the politeness of our language and the friendliness of our smiles, there is a fair undercurrent of intolerance concerning the differences among our members. J. H. McCandless isn't the only Friend who feels compelled to

state his beliefs with such absoluteness of conviction, and to identify them so closely with the total position of the Society that some members feel shut out. New York Yearly Meeting has just prepared a preface to its new Discipline that accomplishes much the same thing. Called by the lofty title, "The Life of the Spirit," it so rigidly defines the channel through which that Spirit must flow that in effect it reads a minority of members out of Meeting.

All of these phenomena make some of us ask from time to time what has happened to that generosity and inclusiveness with which we were once welcomed into Quakerism. Most of us, I'm sure, sought membership on the basis of complete honesty about our beliefs, but, with the stiffening of the mold, where do we stand today? What do those Friends who know so surely the boundaries of belief intend to do about those who habitually step beyond them? Is our Society taking adequate time to consider this problem?

I believe it should do so before it is too late. Those who are not clear whether the person who differs is a valid Friend can at least be clear that he is a fellow human being who should not be hurt by needless misunderstandings.

Ossining, N. Y.

ALBERT SCHREINER

I have read with the greatest interest and appreciation the two articles joined under the single heading *We Look at Ourselves*, which appeared in the FRIENDS JOURNAL of January 15. I was particularly struck with the competence and honesty of the first paper, written by Lawrence Barker. It seems that the wave of thinking which produced *Pacem in Terris*, *Honest to God*, and *Toward a Quaker View of Sex* has for the first time (at least in my experience) received expression by a Quaker paid pastor.

There is much to be said in favor of releasing a member to full-time service—provided that service does not become a vested interest. I have often said 19th century Quakerism exploded in America because the elders wanted to run things. They did, in the Wilburite branch. The overseers took the initiative among the Hicksites (both eldership and recorded ministry were abolished). But in the Wilburite branch the ministers took charge so successfully that they became a paid leadership! In most pastoral Meetings most decisions are taken by the paid minister. As a result the "sense of the meeting" is relegated to a minor role—which to my way of thinking is to return to the priestcraft against which Fox created our Society.

I would be the last person to pretend all is well in non-pastoral Quakerism. In Philadelphia Yearly Meeting (1961 statistics) the largest six Meetings included 4,274 members, or one-fourth of the membership (nearly half in Indiana). The nine largest Meetings, also constituting one-tenth of the whole, comprise 5,648 members, nearly one-third of the total (in Indiana more than half). Probably fewer of the Philadelphia Meetings are dying—but many are as identified with neighbors in sentiment as is the case in Indiana. Rural sociological erosion is the principal cause of decline in both instances.

But at least in non-pastoral areas the Meeting is not subject to professional or semi-professional guidance and pressure. The

worst extremes of fundamentalist obscurantism, which afflict the worst-paid pastoral leadership in much of rural America, have been avoided.

Lawrence Barker is quite right in saying that to abandon the pastoral system would be to lose most of the membership of the pastoral Meetings. Careful reading of his analysis reveals that the rate of loss in any case is tremendous. Why not "cut the losses"? In this day of ecumenical tendencies, only that Quakerism which is soundly built on the discipline of the sense of the meeting is worth preserving, as an authentic contribution to pastoral Christianity and to ritualistic Christianity. At least that is my opinion.

ROBERT J. LEACH

Geneva, Switzerland

Elder, Geneva Monthly Meeting

BIRTHS

BLACKBURN—On January 26, in Guam, a son, RICHARD CHILDS BLACKBURN, 3RD, to Richard C., Jr., and Eileen Murray Blackburn. The father is a member of Dunning's Creek Meeting, Fishertown, Pa.

ERHARDT—On January 10, a daughter, FRANCES ELAINE ERHARDT, to William Henry and Patricia Erhardt, members of Upper Dublin Meeting, near Ambler, Pa.

FOWLER—On January 21, a son, DAVID CRAIG FOWLER, to David Henry and Heather T. Fowler of Osterburg, Pa. The mother is a member of Dunning's Creek Meeting, Fishertown, Pa.

JENKINS—On March 9, JONATHAN FORD JENKINS, third son of David F. and Joy H. Jenkins of Houston, Texas. The father and grandparents, Howard M. and Elsa P. Jenkins of Swarthmore, Pa., are members of Swarthmore Meeting.

ADOPTION

UYTTEBROUCK—By Roger and Alice Uyttebrouck, on February 19, a daughter, HOLLY UYTTEBROUCK, an Apache Indian, aged 15 months. She joins Roger Michael, 6, a Mexican, and Paul Andrew, 3, a Puerto Rican, in the Uyttebrouck family. Alice Uyttebrouck is a member of Downers Grove (Ill.) Meeting.

MARRIAGES

BAYS-DUPREE—On December 28, 1963, at Avery Coonley School, Downers Grove, Ill., MARTHA ANN DUPREE and J. CARTER BAYS. The bride is the daughter of Alfred and Margaret Dupree, members of Downers Grove Meeting, and the granddaughter of Martha Balderston, a member of Fifty-seventh Street Meeting, Chicago.

SUBLETT-BAKER—On October 20, 1963, at Avery Coonley School, Downers Grove, Ill., MARIE LOUISE BAKER and WALTER SUBLETT. The bride and her parents, Jesse and Helen Baker, are members of Downers Grove Meeting.

VAN OSTRAND-EMREY—On December 27, 1963, at Swarthmore (Pa.) Meeting, VIRGINIA LEE EMERY and JAMES R. VAN OSTRAND. The bride is a member of Swarthmore Meeting.

DEATHS

ANTES—On January 24, in Oberlin, Ohio, EMILY ANTES, aged 18 months. She is survived by her parents, John and Marilyn Antes, a brother, Jonathan, and a sister, Amy.

BOBINAC—On January 20, SHELLEY BOBINAC, widow of Paul Bobinac. She was a member of Buckingham (Pa.) Meeting and is survived by a daughter, Jane James, who, with her husband, William James of Washington, D. C., is a student at Earlham College.

BULLEY—On February 27, at the University of Pennsylvania Hospital, Philadelphia, REBECCA DUHRING BULLEY, aged 72, a member of Chestnut Hill Meeting, Philadelphia. She is survived by her husband, C. Rex Bulley, and a daughter, Hebe Duhring Bulley, both of Chestnut Hill.

CLARK—On February 27, ALICE JONES CLARK, aged 84, widow

of Frank W. Clark. A member of Oberlin (Ohio) Meeting, she is survived by three daughters, a son, eleven grandchildren, and six great-grandchildren.

KRITSCHIL—On February 21, CARL H. KRITSCHIL, aged 65, a member of Central Philadelphia Meeting. He is survived by his mother, Margaret Kritschil; his wife, Bertha K. Kritschil; his daughter, Carol Lear, and two grandchildren.

MCDOWELL—On March 5, at Pittsburgh, Pa., MARY DELL VAIL McDOWELL, aged 80, a lifelong member of Baltimore Meeting (Stony Run). She is survived by a daughter, Caroline Lee of Pittsburgh, two sons, James V. McDowell of Richmond, Indiana, and George A. McDowell of Roseburg, Oregon, and six grandchildren.

MILLER—On December 29, 1963, E. BLAIR MILLER, aged 86, a member of Dunning's Creek Meeting, Fishertown, Pa. He was the husband of the late Mary J. Miller and is survived by his sons, Arthur Miller of Philipsburg, Pa., and J. Robert Miller, of Bedford, Pa.

SAILE—On February 28, at Kennett Friends Boarding Home, Kennett Square, Pa., JENNIE PIERSON SAILE, aged 89, widow of Charles Saile. She was a member of Kennett Meeting.

SELLERS—Suddenly, on February 3, at his home near Stonington, Deer Isle, Maine, MAURICE SELLERS, husband of Phyllis Komori Sellers, formerly of Shrub Oak, N. Y. He was long an active worker for Amawalk (N. Y.) Meeting, though not a member.

SHIMP—On March 6, LYDIA BACON SHIMP, aged 51, of Springfield, Delaware County, Pa., a member of Providence Meeting, Media, Pa. She is survived by her husband, H. George Shimp, two children, Susan Mary and Lawrence Albert Shimp, and her mother, Helen Comly Bacon, widow of Ellis W. Bacon.

Coming Events

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

APRIL

1—Meeting for worship at 10:30 a.m. in the Friends Meeting House, on the college campus, at Swarthmore, Pa., followed by a tree-planting ceremony commemorating Swarthmore College's receipt of its charter on April 1, 1864.

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

3-5—Seventeenth Annual International Festival at Wilmington (Ohio) College, featuring guest speakers, displays from Canada, and a 220-voice All-Ohio Chorus, led by Leonard C. Holvik, director of the Earlham College Department of Music.

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—Midyear Meeting and Joint Quarterly Meeting of Iowa Yearly Meeting (Conservative) and other Friends at Camp Sunnyside, near Des Moines, Iowa. Opening meeting for worship, 10:15 a.m., Saturday.

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.

16—Chester Monthly Meeting Forum, 24th and Chestnut Streets, Chester, Pa., 8 p.m., following covered-dish supper at 6:30 p.m.

17-19—Spring Conference of South Central Yearly Meeting at Magazine Lodge in the Ozark National Forest, near Paris, Arkansas.

Theme: "The Essence of Quakerism." For further information write to William E. Byerly, 337 S.E. 46, Oklahoma City, Okla.

18—Western Quarterly Meeting at New Garden Meeting, south of Route 1, one mile from Toughkenamon, Pa. Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business meeting, 11 a.m. Luncheon served, 12:30 p.m. Afternoon program, 1:30 p.m.; Paul C. Palmer, a member of Hockessin Meeting, will show slides of his trip to England and Ireland as a member of the Quaker Youth Pilgrimage.

18—American Friends Service Committee Regional Meeting, Plainfield Meeting House, Watchung Avenue at East 3rd Street,

Plainfield, N. J., 4 to 8:45 p.m. Theme: "Reaching Across Barriers in Our Communities." Speakers: David Ludlow, Barbara Moffett, Frances Levenson, Max Wolff. "Green Circle" program for children. "Vocations" for high school section. For further information, write to AFSC, Room 220, 2 West 20th Street, New York 11, N. Y.

18—19—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., starting at 3 p.m., Saturday.

19—Swarthmore College Centennial Lecture, "The Prospects for Man," by Gunnar Myrdal, Swarthmore (Pa.) Meeting House, 8:15 p.m.

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

MEETING ADVERTISEMENTS

Arizona

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

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

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

California

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

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

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

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

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors, call AX 5-0262.

PALO ALTO—First-day school for adults, 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—2620 21st St. Discussion, 10 a.m., worship, 11. Clerk: 451-1581.

SANTA BARBARA — Meeting for worship, Sunday 11 a.m., 326 Sola 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 3-2770 or HI 2-5853.

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 288-2359.

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

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

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

Delaware

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

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

Georgia

ATLANTA—Meeting for worship and First-day school at 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

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

Illinois

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

DOWNERS GROVE — (suburban Chicago)—Meeting and First-day school, 10:30 a.m., 5710 Lombard Ave. (new Meeting House); Telephone WOODLAND 8-2040.

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 3-3103; after 4 p.m., HA 2-8723.

Iowa

DES MOINES — South entrance, 2020 30th Street, worship, 10 a.m.; classes, 11 a.m.

Kentucky

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

Louisiana

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

Maine

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

Maryland

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

Massachusetts

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

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

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

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

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

Michigan

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

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, Clerk.

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

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day; First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

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

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

New Mexico

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

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

New York

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

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, Race St., west of 15th.

Chestnut Hill, 100 E. Mermald La., 10 a.m.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Green Street, 45 W. School House Lane.

Powerton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

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

Switzerland

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

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-7-4615.

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

Texas

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

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

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

Virginia

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

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

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

Washington

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

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