

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 10

MAY 1, 1964

NUMBER 9

***T**HOUGH all the winds  
of doctrine were let loose to  
play upon the earth, so Truth  
be in the field, we do inglori-  
ously, by licensing and pro-  
hibiting, to misdoubt her  
strength. Let her and False-  
hood grapple: who ever knew  
Truth put to the worse in a  
free and open encounter?*

—JOHN MILTON

## The Purposes of Our Society

. . . . . *by James F. Walker*

## Foyer Amitié

. . . . . *by Agnes F. Smith*

## The Breakthrough

. . . . . *by Welden Reynolds*

## Philadelphia Yearly Meeting

*Under the Red and Black Star*

THIRTY CENTS  
\$5.00 A YEAR

## FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia, Pennsylvania 19102, by Friends Publishing Corporation (LO 3-7669).

FRANCES WILLIAMS BROWIN  
Editor

ETHAN A. NEVIN  
Assistant Editor

WILLIAM HUBBEN  
Contributing Editor

BUSH CLINTON  
Business Manager

MYRTLE M. WALLEN  
Advertisements

F. B. WALKER  
Subscriptions

#### CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

England.....Horace B. Pointing, London  
Joan Hewitt, London  
Germany.....Anni Sabine Halle, Berlin  
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut  
Southern Rhodesia.....Maurice Webb, Bulawayo  
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.  
West Coast.....Madge T. Seaver

#### BOARD OF MANAGERS

1960-1964: Mary Roberts Calhoun, Eleanor Stabler Clarke, James Frorer, Francis Hortenstine, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells. 1961-1965: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Emerson Lamb, Daniel D. Test, Jr., Anne Wood, Mildred Binns Young. 1963-1966: Howard H. Brinton, Sarah P. Brock, Ada C. Rose, Benjamin R. Burdsall, Walter Kahoe, Alfred Lowry, Jr., Philip Stoughton, Gordon D. Whitcraft, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.



## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

### Blue Jeans

ONE of the most useful gifts of men's clothing received by the Service Committee is "blue jeans," that tough pair of trousers which in the United States is almost a uniform in factories and on farms. Over the years many thousands of these useful, long-wearing articles have been given to the AFSC by a manufacturer on the west coast who now is contributing twenty to thirty thousand of them a year to Quaker relief work. They have been distributed to refugees in Austria, to poorly clad Italians, to destitute Japanese, after the war, to refugees in Korea, to Arabs in the Near East, to Algerian refugees while they were in Morocco and Tunisia, and now to Algerians in their own country. Wherever the Service Committee is working these blue jeans find grateful recipients.

William Channel, a member of Honolulu Monthly Meeting who is in charge of the AFSC's overseas refugee program, was recently present at a distribution of blue jeans to farm laborers in Algeria. A shipment from America of between two and three thousand pairs had arrived, and the Quaker team in the Philippeville area decided to give them to farm laborers, who generally are very poorly clothed. Each laborer was allowed to select one pair. William Channel raised the question about the smaller sizes, which obviously would not do for the farmers, and it was decided to have another distribution; perhaps an orphanage could use them.

But when the distribution was over there were no small-size blue jeans left. The leftovers were all men's sizes. The answer was simple: these men were like fathers everywhere; instead of selecting a pair for himself, father after father, remembering a little boy at home who had no decent clothing, would say, "Please, a pair for my little son." The father would continue to wear his worn-out clothing, content, however, in the knowledge that one of his children had a good, sturdy pair of trousers.

### Contents

Under the Red and Black Star .....	194
Editorial Comments .....	195
The Purposes of Our Society—James F. Walker .....	196
Meeting on a Windy Day (poem)—Jocelynn V. Gibson..	196
Foyer Amitié—Agnes F. Smith .....	197
The Breakthrough—Welden Reynolds .....	198
Philadelphia Yearly Meeting .....	199
Friends and Their Friends .....	205
Letters to the Editor .....	207

### Urgently Needed

for relief and self-help in  
Algeria & Jordan

### CLOTHING, SOAP, WHITE SEWING THREAD

Please ask your neighbors and friends to send  
as much as they can to the

AMERICAN FRIENDS SERVICE COMMITTEE  
23rd and Arch Streets, Philadelphia 19103

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MAY 1, 1964

VOL. 10 — NO. 9

## Editorial Comments

### *Freedom to Differ*

IN many of us there lingers, apparently, a trace of the inquisitorial, if we may judge by the mail addressed to the editors. From Quaker X there comes a letter calling for the silencing of divers Friends who, in X's opinion, are straying off bounds into the devious paths of communism, atheism, and sundry other isms of which he does not approve. Shortly thereafter a communication from Quaker Z recommends that Quaker X ought to resign from the Society of Friends if he is not in agreement with his fellow members' ideas.

At the risk of being considered by both X and Z a spineless temporizer, we would suggest that possibly both of them are misinterpreting the Query which, in varying phraseologies, is to be found in the books of discipline of almost all Yearly Meetings: "Are love and unity maintained among you?" Can it be that our correspondents are considering unity in the sense of uniformity or absence of diversity, rather than in its larger sense of harmony or concord? A religious society which requires uniformity of thought and action from all its members soon becomes a stagnant body, as the Society of Friends discovered several generations ago when it made a practice of dropping any members whose marriages or other aspects of behavior were not precisely to its liking.

We should like to believe that the majority of Quakers are not only sufficiently tolerant to honor the right of fellow members to divergences of opinion but also sufficiently catholic to welcome it. Voltaire may never actually have expressed the sentiment so frequently attributed to him about disagreeing with everything you say but defending to the death your right to say it, but certainly this attitude is one to which not only Friends but any mature and conscientious citizens of a democracy should subscribe. There are wheels within wheels and circles within circles; if we suggest that others should be "elderred" or ostracized for their dissident opinions we are running the risk that Sidney Hook outlined in his article in the April 12th *New York Times Book Review* when he said: "Those who want freedom must remember that every demand for freedom is also a demand that society curtail the freedom of others to deprive them of their freedom."

So often our conception of freedom of speech is, consciously or not, restricted to the freedom of ourselves and of those who agree with us—a tendency which sometimes results in such inconsistencies as that of one recent critic who (to quote Sidney Hook again) "proudly asserted his belief in the absolute right to freedom of speech and press" and then "promptly threatened to bring an action for libel against a fellow critic who had leveled a thinly veiled charge of plagiarism against him."

We have little fear that readers of the *FRIENDS JOURNAL*, however divergent their opinions, are likely to sue each other for libel, but we could wish sometimes for a wider realization of the fact that our correspondents' occasional airing of doctrines conflicting with currently predominant Quaker beliefs does not make them any the less welcome as members of the Society of Friends.

### *Straws in the Wind?*

Discouraging though the daily papers and news broadcasts may seem to be, with their word of gambling syndicates, betrayal of the Seneca Indians, expenditure of billions for "military hardware," legislators boosting their own pay, government officials' double talk about U. S. planes going "astray" over East Germany or Russia, and a vehement racial segregationist winning twenty per cent of the primary vote in the one-time liberal Northern State of Wisconsin, it is possible, if you look hard enough, occasionally to find a few encouraging items. Some of these, summarized by the Central Committee for Conscientious Objectors in its latest *News Notes*, have to do with the military draft. "Criticism of Selective Service," according to this account, "has suddenly become widespread and vocal." Citing a dozen influential magazines and newspapers that have joined in this criticism, *News Notes* comments that "all consider the present system to be grossly unfair. . . . Numerous proposals have been made to utilize the draft for the 'war on poverty,' dealing with such problems as illiteracy and unemployment. Half a dozen or more Congressmen have introduced bills aimed at finding possible substitutes for the draft, and Senator Young of Ohio has written to his constituents that "The peacetime draft may soon be a thing of the past. It should



be." In any event, the CCCO report concludes: "The Selective Service System seems likely to face a drastic overhaul well before the draft comes up for renewal in 1967."

Lending some support to the CCCO's suppositions is President Johnson's announcement that he has ordered a thoroughgoing study of the Selective Service System in the hope that the draft may be ended within the next

ten years. If the "ten years" he suggests sounds like an unnecessarily long period for the correction of an obnoxious system, it is at least cheering to note his accompanying expression of eagerness to reach a workable disarmament agreement with the Soviet Union.

For that devoutly-to-be-wished end we can hope—and we can work.

## *The Purposes of Our Society*

By JAMES F. WALKER

**F**IRST of all, it is the purpose of the Religious Society of Friends to help people find God. Not a far-off God who exists in the remote heavens, but the God to be found in our own breasts, in whom we live and move and have our being. This is a prime purpose in all religious groups.

Another purpose is to join others in seeking for the Truth. To define Truth in its manifold forms is not easy, but, as far as is possible for finite beings, we want to discover both the physical and the spiritual realities of the universe in which we live. Man's knowledge of Truth grows, and we need to expand our ideas as new light dawns.

Still another primary purpose of our Society is to learn to know Jesus, who came to show us the nature of God and to be a reconciling influence between man and God. In Christianity we find the highest standard of life that we know. In it are to be found the freedom, the joy, and the peace that enrich human life. It is a wonderful spiritual fellowship—an unlimited, inclusive fellowship, and we should reach out to all those who would like to be a part of it.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This transforming of human nature from its selfishness, egoism, and weakness to a higher state is also a basic part of religious purpose. It is a long struggle for most of us, but we need constantly to be reminded that the fruits we are to bear involve "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." How often we fail!

Another part of the Quaker purpose is to help comfort the weary and disheartened. So many people need to be lifted up by the hand of a brother! The burdens of this life are often heavy, but Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . For my yoke is easy and my burden is light."

James F. Walker is chairman of the Friends World Committee for Consultation. For many years he was headmaster of Westtown (Pa.) School. This article is based on a brief talk that he gave recently to the adult class at Lancaster (Pa.) Meeting.

All men are brothers in the sight of God, and since this is the case it behooves us to build the blessed community, where love operates without limit. In such a society the line between the religious and the secular would be wiped out, and all life would be regarded as sacramental. Probably there never has been such a community. Shall we be the ones to make a renewed effort toward its establishment?

The demonstration of Christian brotherhood is our most difficult test. Friends think this means no war or killing, no discrimination or prejudice, and that it means the visiting of those in prison and the care of the sick and the needy. The profession of our lips and the work of our hands must be consistent, and service at its best comes from a dedicated life and a full and overflowing heart.

God is ever available to us, guiding our activity, if we will allow it, and helping us to grow toward that spiritual maturity which prepares for the life that is eternal.

## *Meeting on a Windy Day*

By JOCELYNN V. GIBSON

In this room as white  
As a shell's concavity,  
Since clouds are in windy run,  
There beats a pulse of light  
From smile to gravity—  
Diastole and systole of sun.

Out in the alley there  
Ailanthus, heaven's tree,  
A fugue of motion weaves  
In kindling air;  
A rooted choreography  
Of grave boughs and pirouetting leaves.

We, still and incorporate,  
Are veins light-flooded from the Heart,  
Inextinguishable Sun of suns:  
Of one tree, passionate, sedate,  
Each twirls or sways his part  
As the divine dance runs.

## *Foyer Amitié*

By AGNES F. SMITH

**W**ORK CAMPERS are usually thought of as energetic students of secondary school or college age, not mothers nearing forty. Yet work camping is what my three weeks with French Friends last summer turned out to be. We had been living in Britain for a year, and I felt that I had become well acquainted with English Friends; now I wanted to meet French ones and also to improve my knowledge of their language. At Friends House in London it was suggested that I get in touch with Marcel and Yvonne Froger, the Quakers who run Foyer Amitié (Friendship Center) at Chambon-sur-Cisse, in Loir et Cher, the "château country" of the Loire Valley, about an hour and a half's trip from Paris.

So a fine August morning found me sitting on my suitcase in the railway station in Blois, wondering what I had gotten myself into. Soon a car driven by a young counselor arrived to take me through hilly wooded countryside to the Foyer. Once I was there, all feeling of strangeness vanished, partly due to the warm friendliness of the Frogers, partly to the Quaker form of address. "Tu" is used in France chiefly among children, close members of a family, or intimate friends, but here everyone used it, along with first names—also rare here, where the language is quite formal, with the smallest child adding "monsieur" or "madame" to "thank you" or "good morning."

For fourteen years the Foyer has been caring for homeless and often unstable boys. "Amitié" (the official name of the school) is not under formal Quaker sponsorship. However, both Marcel and Yvonne Froger are members of the Society of Friends, and several Parisian Friends visited us while I was there. The school's main source of income comes from the French government, which pays for the care and education of the boys, who are all wards of the State. Many improvements, as well as part of the cost of the school's second car, were paid for by contributions of American Friends. Young American Quaker (and other) work campers have helped build an addition to the original house, and it is hoped that more will come in the future.

The old stone farmhouse that originally served as the boys' living quarters has become much too small; with help from British and American Friends it has been enlarged to include a washroom, laundry room (converted from the old stable), woodworking shop, recreation room,

ping-pong room, and, best of all, two indoor lavatories. Up on the hillside there is also a large building which houses the Frogers and their three children, the watchmakers' workroom, and the boys' dormitory. This building has electricity but no plumbing.

During the academic year the school consists of two parts. One part is a four-year apprenticeship for watch-repairing, run by the first apprentice of the Foyer, who after several years of military service in Algeria returned to teach others like himself: boys from broken homes, orphans, and underprivileged boys, including a Eurasian refugee from Indochina and a blond Arab from Algeria. The other group consists of ten or twelve boys in their midteens who are also of poor background, academically and emotionally unprepared to tackle the demanding "Certificate of Education" given at that age, without which one cannot begin an apprenticeship in France. So they have daily lessons with a teacher who tries to bring them up to examination standard, in the hope that the understanding and informal atmosphere will stabilize them and so make for better adjustment and academic progress.

During the summer, while the watchmakers go on studying, these boys have a holiday, in which they are joined at the Foyer by young apprentices from youth hostels in several nearby cities who, like the Amitié boys, have no families. There are also groups of British work campers from Quaker schools who work and learn French, and an occasional American group. Unexpected people are always turning up for a meal or for a few days' stay: Quakers seeing the country, schoolboys whose French teachers know of the Foyer, people who have heard of the work done there and want to see it for themselves.

What with all the coming and going, we were feeding from twenty-five to forty people five times a day. I ended up in the kitchen, my natural habitat. Life in France is very expensive, and the school's income is uncertain, so we lived mostly on bread and vegetables and salads (mercifully plentiful in the summer), with a bit of meat at noon and a little cheese at supper for protein. The young people were assigned to kitchen duty in rotation, peeling the mountains of vegetables and washing up after meals. Marcel and Yvonne seemed to be everywhere at once, as was Marcel's sister, Yolande, who manages this complicated household, does the marketing, and oversees the cook and the seamstress, Mme. Marguerite, an elderly lady who bicycles over from a nearby village to do the mending.

There was no time for meditation, for meeting for

---

Agnes F. Smith, a member of Boulder (Colo.) Meeting and the mother of four children, is a Hungarian by birth but has lived in this country since 1940. Her husband is a professor at the University of Colorado.

worship, for silence. If work is prayer, however, we prayed a great deal indeed. There was also, on the part of the Froggers, great sensitivity toward the needs of the young people and constant watchfulness for personality conflicts and infringements on others' rights. I found out that understanding problems and getting difficulties straightened out are not necessarily the calm and quiet affairs acceptable to Britons and Americans; here things are generally shouted by boys and adults alike; then suddenly it is all over, hands are shaken, and cigarettes are passed around. (Almost everyone smokes, including our youngest, feeble-minded Gerard, and the boys are in no emotional condition to have their cigarettes taken from them. However, it is forbidden to smoke in the dining room and dormitory.)

I was surprised at the boys' good manners—always a greeting, with one's name added and a handshake; if someone was late for meals, he would apologize to all before taking his seat and would wish us a good appetite—an unnecessary wish, as we all ate like horses.

Work was very highly respected, and the watch-repair boys were the elite of the school because they were working and also because they were training for a skilled profession. Meals could not start without them if they were late in arriving; Serge, their teacher, kept them to a strict schedule, and tasks were not left unfinished just because it was mealtime, so there was the frequent cry of "wait for the apprentices," while the coal stove kept the food hot and the boys moaned that they were starving.

The Froggers were assisted by the village schoolmaster, Marcel Number Two, and by two French volunteers, a student and an apprentice, who supervised the boys' dormitory, helped with woodworking, photography, and other projects, took the boys on excursions, and wrote detailed observations of those in their charge.

The amenities were primitive by New World standards, but no one minded much. With our indoor plumbing we were much better off than our neighbors, who had not even a privy. We also had a washing machine, a drum immersed in a tank of water and run by electricity. This worked very well as long as we kept a good fire going underneath it. The wringing and rinsing was done by hand in a convenient wooden tub, where we also did our personal laundry with scrub-brush and a cake of soap. But the villagers wash on wooden tables by the side of the River Cisse (a brook, really), which wanders all over the countryside, and they rinse their clothes in the running water. In fine weather our dishes were washed outdoors at a long table, but our huge modern coal-burning stove also heated a hot-water tank, and we were thankful for the constant hot water for dishes and showers.

Writing this here in America, I feel as if I were giving

a picture of life in an underdeveloped country instead of a modern Western one with an old civilization and a high standard of living; but we adults also had long political and religious discussions in the evening, listened to chamber music on records, and went on several excursions by camion—a sort of truck fitted with benches down either side, paid for mostly by American Friends—to see some of the historical châteaux. There were also guided tours by knowledgeable and fortunately slow-speaking guides, which taught me a great deal about historical events and life in the region.

When it came time to leave there was much kissing and handshaking, along with tears. I felt as if I were leaving home and family; and I look forward to returning next summer to "mon pays" for a longer stay (and to taking the children to share it with me).

## The Breakthrough

By WELDEN REYNOLDS

WE see it happen so often. In the flagstone, the sidewalk, the cement, the concreted area appears a slight crack, and, soon after, the first tender shoot of plant—grass, shrub, or flower—pushes through. Soon, in the midst of this rigid and unpromising situation, a plant is growing and flourishing.

The most vivid example of it that I remember was a cottonwood sapling which was growing in the midst of a vast macadamized parking area, having sprung up out of a slight fissure where the paving joined the base of a lamp post. This young plant was well on its way to becoming a veritable green bay tree.

There is a parable in this familiar sight. The crack, the fissure, the slight break in the rigid surface that permits the seed of divine life to lodge, is our willingness, however weak or uncertain, to let God into the situation. Once we are willing—in the midst of the stubborn definitions, requirements, and explanations with which, in our poor human reasonings, we try to work out the problem—once we are truly willing to step aside for a moment and let God work, something unexpected happens. A tender plant not of our making or conniving begins to grow. Life begins to fill the situation that comes from the God who is love and who, out of this love, created us and our world. The roots of divine love begin to work and move and undermine all hardness, so that things are not as they were, or even as we thought they should be.

The way, the work, the wonder of Divine Love has appeared, to transform the stony world which men try to create in their own power.

Welden Reynolds is Secretary of Evanston (Ill.) Meeting.



## Philadelphia Yearly Meeting

284th Annual Sessions

March 26 - April 1, 1964



THE 284th sessions of Philadelphia Yearly Meeting opened at the Arch Street Meeting House on March 26, with David G. Paul as clerk and Alice L. Miller as recording clerk. The opening period of worship was solemnized by prayers of praise and dedication.

At the business session, Sylvan E. Wallen, secretary of the Japan Committee, and Myrtle M. Wallen, his wife, were given a minute for their projected visit to Japan, with expressions of warm sympathy and interest.

The clerk's announcement that concerns from individuals, Meetings, and committees were to be presented in writing at two later sessions caused some anxiety that this might inhibit fresh concerns from reaching expression; but the clerk assured the meeting that all persons having concerns would be given opportunity at any time.

### *Worship and Ministry*

George E. Haynes, clerk of the Yearly Meeting on Worship and Ministry, and Carl F. Wise, recording clerk, now came to the table. The clerk was authorized to endorse a minute to Joseph R. and Katherine H. Karsner for their approaching visit to Ireland to attend the Friends World Committee meetings. Mary Hoxie Jones, in returning her minute for her visit to England, described London Yearly Meeting and expressed

The authors of this report are Francis R. Bacon, Sarah P. Brock, Ethel M. Buzby, Lydia C. Cadbury, Charles Doehlert, William Hubben, Emily C. Johnson, Esther Holmes Jones, Elizabeth H. Kirk, Harriet R. Knight, Ruth A. Miner, and James F. Walker. The FRIENDS JOURNAL is grateful to all of these reporters, as well as to Theodore B. Hetzel, who has supplied the accompanying photographs.

her interest in the small Meetings characteristic of England. Eliza Ambler Foulke returned the minute given her last year for service in Japan. She spoke thoughtfully about Japan's amazing economic recovery since the war and described the people's concern for peace and for the well-being of Korea. A young, new, vigorous Japan is emerging; it stands at the start of a new era.

The reading of a memorial minute for our late member William Bacon Evans brought forth many testimonies to his life and ministry. In remembrance of other Friends of the Yearly Meeting who have died within the past year, a short commemorative silence was observed. A careful minute of the Continuing Committee dealing with the problem of worship in the large Meetings in the city on Yearly Meeting First-day was read by the clerk. Discussion was reserved for the afternoon.

L. C. C.

As the afternoon session convened, the clerk read from the 12th chapter of I Corinthians on the diversity of gifts. A warm letter was read from Blanche W. Shaffer, a member of Philadelphia Yearly Meeting and secretary of the World Committee for Consultation, who offered a welcome to Friends from Philadelphia expecting to attend the Friends World Committee gathering in Ireland this summer.

After some discussion of the right holding of meetings for worship on First-day of Yearly Meeting week, the wider consideration of worship and ministry was opened by the reading of the report of the Continuing Committee, with its thought-provoking "reflections." These led directly to the concern that recurred all afternoon: Are we speaking to our time? A stirring challenge was voiced that we are not doing so, that we are not

living in the life and power that George Fox did. We should be active participants in the shaking of foundations which is now going on around us. Let us share in the ferment of these days. If we do, there will be a rebirth of Quakerism.

The mood turned to the source of all our being. Reference was made to our frequent longing to see Jesus. Yet we can indeed find bits of him in the people around us. Each of us is the agency through which the eternal Lord is trying to show us the life of the Spirit. An illustration was given of a young person suddenly taken from her community by a fatal accident. The family and the Meeting became then so bound together in love and in recognition of the utter beauty of spirit that had been among them that they found renewed faith and strength and conviction of the quiet working of the life of God in human lives.

We must not be hesitant to speak of our sense of God. It is important for us to show others where we are rooted. We should acknowledge and praise the wonder of God, become alive with the gifts of the Spirit, heal the bruised, comfort the bereaved, speak to the concerns of our time with a prophetic voice, and, above all, take time to search within ourselves for holy direction.

E. C. J.

#### *Representative Meeting*

At the March 27 afternoon session, Dorothy B. Hallowell, clerk of Representative Meeting, reported on that Meeting's work. Average attendance at the Meeting's eight sessions was fifty-seven of the eighty-eight members.

The clerk listed the minutes granted for travel in the ministry to William Bacon Evans, to visit Yearly Meetings in the



Edward R. Swart (left), Salisbury Meeting, Southern Rhodesia, and Francis Shiverenje, East Africa Yearly Meeting.

United States; Gerald L. Negelsbach, to visit Friends in Spain; Edward M. and Esther H. Jones, for travel in the Near East, Africa, and Australia; Joseph R. Karsner, for attendance at North Carolina Yearly Meeting (Conservative); and Caroline Lippiucott Forman, for travel in Turkey and Southeast Asia.

The Epistle Committee has been asked to study the need for and the purpose of any epistle to be sent out in the future, and to report its findings to Representative Meeting.

A working party of twelve members has been appointed to

study the need for greater commitment of members of the Yearly Meeting to Friends' testimonies. This group's four main concerns are: (1) Re-examination of the function of meetings on worship and ministry to see if they should become more active working groups than at present; (2) Greater effectiveness in drawing in and influencing members who sometimes tend to drift away from Meeting activities; (3) Involvement of young Friends in activities which will place them in the channels of spiritual, intellectual, and social work; and (4) Discovery of ways to help members find outlets for their natural potential.

Contact with the Pennsylvania, the National, and the World Councils of Churches has been maintained through representatives appointed by Representative Meeting to attend conferences of these Councils. Lydia B. Stokes and E. Raymond Wilson have been named by Representative Meeting for a three-year period from December, 1963, as members of the National Council's General Board.

Sixteen fraternal representatives of Philadelphia Yearly Meeting were present at the Five Years Meeting sessions held at Earlham College in July, 1963.

The Committee on Church Unity, after nearly two years of investigation, has recommended that Yearly Meeting not give its approval to Friends General Conference's joining at this time the International Association for Religious Freedom and Liberal Christianity.

The Committee on the Use of Friends Properties in Central Philadelphia has continued its studies. Though the plan for the widening of Fifteenth Street is likely to be carried out at an earlier date than was anticipated a year ago, decision has been reached that the Yearly Meeting offices will remain at 1515 Cherry Street and the American Friends Service Committee offices at 160 North Fifteenth Street. Plans for the William Penn Garden south of Arch Street Meeting House must await notification of its tentative cost from the Redevelopment Authority. Friends' Select School had tentative plans to relocate in the area south of the Fourth and Arch Streets parking lot, but restrictions laid down by the City Planning Commission may preclude this. Plans are being discussed for the development of the Fourth and Arch Streets property into a conference center, with improved facilities.

The Coordinating Committee hopes to give Yearly Meeting committees an over-all view.

The hundredth anniversary of the birth of Jane P. Rushmore was given recognition. Many Friends expressed appreciation of the great contribution which Jane Rushmore made to the Society of Friends.

The Book Committee has been active during the year. The *Yearly Meeting News*, edited by Richmond Miller, has been successfully launched, and three new pamphlets have been issued.

E. M. B. and E. H. J.

#### *Financial Reports—Study of Epistles*

On the evening of March 27, William Plummer, Jr., presented the report of the Audit and Budget Committee. The total budget approved was \$192,740, of which \$141,500 is apportioned among the Quarterly Meetings according to the adult membership.



The reports of the Trustees of the Yearly Meeting, presented by Wayland H. Elsbree, president, and of Friends Fiduciary Corporation, presented by Edward R. Moon, its president, were received with appreciation.

Plans for the writing of the Epistle were discussed. The Yearly Meeting hoped that this year and in the future there would be more sharing of concerns to be put into the Epistle.

#### *State of the Meeting*

March 28 was Family Day. Special arrangements had been made for children and their parents who were able to attend part of the first session together.

After reading the Epistle of the Young Friends of North America, the clerk welcomed Eleanor and Harold Mallard, members of the Methodist Church and active officials of the Pennsylvania Council of Churches in Harrisburg.

Richmond P. Miller, associate secretary of the Yearly Meeting, reported that at the end of 1963 the Yearly Meeting had 17,313 members, of whom 4,883 were below the age of 21. Regrettably, there was a loss of 187 members during the last year. There is at present no uniform registration of minors, and Representative Meeting is preparing a more accurate method of ascertaining their numbers.

Francis G. Brown, general secretary of the Yearly Meeting, read the Quarterly Meeting replies to the Supplementary Queries. All Monthly Meetings hold regular meetings for worship; most also hold regular business sessions, keep complete records, and have their finances audited or, at least, "checked." Discussion centered around the listing of attenders and their children, a procedure which is not yet uniformly handled.

Detailed Quarterly Meeting reports will be published in full as part of the complete Yearly Meeting report. Only those of Salem, Caln, and Bucks Quarterly Meetings were read in full. Chester paid homage in its report to the continuing services of 100-year-old Charles Palmer, who was present at Yearly Meeting.

The afternoon session opened with the reading of the Epistle of the Five Years Meeting. The names of those appointed to the Yearly Meeting's Nominating and Representative Committees were read.

David G. Paul, clerk, read a helpful summary of the extensive thirteen Quarterly Meeting reports. Francis G. Brown, sharing with the meeting some tentative conclusions from the reports, stated that none of our ninety-two Monthly Meetings is growing in accordance with the general population growth. Several Monthly Meetings have pruned their membership lists, eliminating chronically inactive members. The frequent lack of seriously committed, well-informed Friends is one cause of our decline. It is imperative to cultivate the loyalty of young Friends. One Meeting reported a significant increase in membership after the deaths of several former leaders. Some of our social testimonies, such as peace and abstinence, are as much a stumbling block to certain individual Friends as is the apathy of some older Friends. Fortunately, the proportion of young Friends within our over-all statistics is growing.

James F. Walker reported that within the last thirty years more than a hundred new Meetings had been affiliated with the American Section of the Friends World Committee and that

some other local Meetings had been able to register substantial growth.

The discussion stressed the detrimental effect of an unwonted sense of security, the courage of our academic youth in the present racial conflicts, and the need for welcoming visitors and for advertising our Meetings. Our schools are the best agents for Friends' extension activities. Younger Friends must be appointed systematically to assume growing responsibilities within our Meetings.

Upon being asked to share his reactions to these deliberations, our Methodist visitor, Harold Mallard, remarked that



*Konrad and Hildburg Braun of England (formerly of Germany), now at Pendle Hill.*

our problems are those of all large Protestant Churches, which of late are beginning to experience the effects of stagnation. He stressed the paramount importance of concern for the individual, as well as of the individual's dedication.

Representative Meeting will study in detail many findings from Quarterly Meeting Reports. W. H.

#### *William Penn Lecture*

"God's Lonely Man," Allan A. Glatthorn's William Penn Lecture on Sunday afternoon, March 29, was a searching analysis of our present spiritual condition. Although every person must face life's experiences from the isolation occasioned by his very existence as an individual, we are shallow men, he declared. We hide behind an ostentatious social façade, desperate to relate and afraid to love; afraid to give ourselves to another because that means commitment, responsibility, and suffering; fearful of looking into the unknown depths within ourselves—afraid we will get lost, although actually we never have found ourselves. We put God's name on coins while closing our hearts to the disturbing forces of deep religious experience.

All this, he said, has resulted in impotence, for power over nature and mastery over machines cannot be substituted for the primal creative force that comes from self-knowledge. It will not do to take refuge in fatalism, in frenetic activity, or in trying to find one's identity as a member to replace the feeling of being lost as a person.

What can we do about it? Confront our loneliness, said Allan Glatthorn. Face the darkness inside. Realize that this is



William Penn Lecture in Race Street Meeting House. Allan Glatthorn speaking; Elwood Cronk, Young Friends Movement secretary, lower left.

every man's situation. Learn in introspective solitude that our own soul is, in Eckhart's words, "the secret place of the Most High." And then, since the man who knows himself feels at one with saint and sinner, will come involvement and commitment. "Begin," he said, "by loving not man in general but one man, with all your heart, with all your soul, and with all your body. Listen to him and respond, even if you stammer. Through love of neighbor you will surely find love of God. The spirit of Christ lives for those with the courage to make the leap of love and faith."

R. A. M.

#### *Race Relations—Call to Action*

The keynote of the afternoon session on March 30 was sounded by the Epistle received from Pacific Yearly Meeting, with its emphasis on the nationwide crisis in race relations. Mention was made of the action of the 1963 General Assembly of the National Council of Churches in calling upon its thirty constituent member denominations to seek attainment of the ideals of Christian brotherhood in all aspects of personal and community living.

While grateful for progress that has been made since 1688, when Philadelphia Yearly Meeting received from Dutch Friends in Germantown a statement against slaveholding, many Friends now feel it imperative that we rid ourselves of any forms of racial injustice which have been perpetuated through the years in our Meetings, agencies, institutions, and general practices. "A Call to Action in Race Relations," referred by the Representative Meeting, was approved. It urged Monthly Meetings and individual members to take specific actions, including:

- Announced policies of open membership in all Monthly Meetings, with opportunities for association of Negroes and whites in worship, fellowship, and Christian service.

- Integration of our communities by offering our homes for sale or rent on a nondiscriminatory basis, by being good neighbors to nonwhites, and by supporting unprejudiced realtors, builders, and bankers.

- Integration of students and guests of Quaker schools and colleges, camps, hospitals, and homes for the elderly and for children, along with their committees, boards, and employees.

Use of factual and objective curriculum materials on race in our First-day Schools and other educational institutions; unprejudiced administrators and teachers.

Fair-employment clauses in all contracts for construction, maintenance, and repair of Quaker properties.

Investment of funds in enterprises free of racial discrimination.

Support of desirable federal, state, and local civil rights legislation, and of Christian and interfaith groups working nonviolently for racial justice.

Assumption by Meetings of conscious responsibility for cultivation among their members of attitudes and practices which give evidence of a growing commitment to equality of all men before God.

About twenty-five persons participated in discussion of this program. Some spoke of the immediacy of need in Mississippi and urged all necessary support for Young Friends who heed the Call to Action. The Yearly Meeting's Race Relations Committee has written to Martin Luther King, Jr., and to the National Council of Churches, asking their advice as to how and where Friends' efforts to prevent violence should be concentrated.

The Civil Liberties Committee reported a certain amount of worth-while activity, but asked to be dissolved, after referring its particular concern for abolition of the death penalty to the Social Order Committee and other matters to the Social Welfare Committee.

The session noted with appreciation the election of Lydia Stokes as one of the new vice-presidents of the National Council of Churches. Hope was expressed that at the Council's next triennial assembly in 1966 the importance of peace among nations will have primary consideration.

F. R. B.

#### *Care of the Aging*

"Care of the Aging" claimed the attention of the Yearly Meeting at a well-attended session on the evening of March 30. The Ad Hoc Committee has been surveying the field under the able direction of Dorothy Cooper as consultant.

Bryn Hammarstrom, chairman of the Coordinating Committee, recommended that the Yearly Meeting establish a Committee on Care of the Aging. Almost one-fourth of our membership is over sixty years of age. Proposed to meet changing needs was a comprehensive plan to be financed by the Yearly Meeting, with an estimated annual budget of \$8,000. The plan calls for a trained consultant and a standing committee of eighteen members, to be increased from time to time by representatives of committees that may be affiliated later. (The Family Relations Committee approves merging in approximately two years.)

The Committee on Care of the Aging would in no way usurp the responsibility of local groups managing Friends' homes and other activities. The need for such a committee was emphasized by Dorothy Cooper's account of her numerous consultations with individuals and committees. The plan was approved and referred to Representative Meeting.

There were brief comments on plans for several projects: *Friends Hall*—to be built in the spring of 1965 on the grounds



of Jeanes Hospital, Philadelphia, from funds on hand, providing accommodations for from thirty to thirty-five confused and chronically ill members; *Greenleaf Extension*, Moorestown, N. J.—a nursing home to be constructed in 1964 for Friends in New Jersey, south of Trenton; *Foulkeways* at Gwynedd, Pa.—a planned community for “lifetime care”; and *Haverford* (Pa.) *Meeting's* plans for placing elderly Friends in apartment houses.

H. R. K.

#### *Social Relations*

At the afternoon session on March 31, where the topic was “Christian Response to and Witness in Social Relations,” Howard Brinton said that our social concerns produce results when there is a right relationship between an inward religious experience and outward pressure. Arthur W. Clark, secretary of the Prison Service Committee, urged personal rededication to a Christian response to our social responsibilities. He told of the need for more volunteers for the “Friendly Advisor” program to help in prisons and when prisoners are released.

A review of Friends’ peace testimony presented the problem of how to convince ourselves and others that the religious approach is the way to obtain peace. The “Friends in Washington” program brings our point of view to government officials

Senators working out long-term solutions for Indians. (Names can be secured from Pamela Anne Coe of the American Friends Service Committee.) The Federal Government’s record on Kinzua Dam was called a monument of bad faith, while its rehabilitation and education program is one of good faith.

Donald Baker, on behalf of the Social Order Committee, asked, “Does our Yearly Meeting speak as a whole on social problems in a Christian spirit? What are we doing to help unemployed employables?” Elwood Cronk questioned the overlapping committee work found in the Yearly Meeting, suggesting that methods and equipment should be overhauled to meet the dynamic revolution going on in our society. Concerning this, Francis Brown, Yearly Meeting secretary, said that Representative Meeting’s new Coordinating Committee is planning to give close attention to committee structure.

The meeting “spoke truth to power.”

S. P. B.

#### *Religious Education*

Robert James opened the discussion of religious education on the evening of March 31 by recalling a conversation in which a Friend said, “There won’t be any Society of Friends 275 years from now.” In connection with our constant need for “renewal” he said that the Society of Friends “is possibly less equipped and less likely to renew itself than any Protestant religion.” His concern was that we have too few leaders who have sufficient training to help others with their spiritual needs. What would happen, he wondered, if each Monthly Meeting would spend on religious education courses for some of its members the equivalent of funds that used to be spent to support families of traveling ministers?

At this point, Elwood Cronk rose to interrupt the speaker with “Are you suggesting that we should have a paid ministry?”

There was a courteous answer, followed by more severe heckling and more answers, much to the consternation of sympathetic Friends. Finally, Elwood joined Robert on the facing bench, and the Meeting was told that the heckling was a deliberate device to indicate that there is a wide range of opinion as to whether Friends need or do not need a great increase in adult education to fit themselves for their Friendly responsibilities.

As further proof of this diversity of thinking here are some excerpts from the ensuing lively discussion. “We have not been talking to the condition of many people. We need to learn a new language. . . . A fantastic amount of Friends’ discussion has literally nothing to do with the world in which I live. . . . We are members of a religious world and a secular world. Much of what makes sense to us does not make sense to the world.”

Also, “The danger we suffer from is dry rot that sets in when we live too long in one place without aeration. . . . I would like to commend that group of Friends which gathers to study and seek from 8:30 to 10:00 a.m. each First-day morning before worship. (They are now talking about an eight-hour day for First-day school.) . . . If we could only catch up with John Woolman and George Fox!”

Further comments from the body of the meeting included the following: “One of the weaknesses of Quakerism in the



Walter Taylor, Friends’ representative to Seneca Indians; Dorothy Jimerson, Seneca clan mother of (right) Robert Haines, chairman of Yearly Meeting Indian Committee.

with love, understanding, and compassion, particularly when we are dealing with those with whom we do not always agree. Richard Wood mentioned the importance of respect for others and of making sure that the other party gets something of value from any transaction. Albert Linton spoke appreciatively of Senator Fulbright’s recent appeal to speak the truth even though it is unpopular. Wilmer Young stressed the need for carrying out general and complete disarmament, not just talking about it. “American business,” he said, “is not dependent on arms production for jobs.” Dorothy Hutchinson emphasized practical suggestions for peace in a spirit of love. The question raised by Raymond Wilson was “What has happened to our peace testimony since the test ban?” Honest, earnest, thoughtful discussions with Washington officials are needed.

Robert Haines and Walter Taylor presented the problems of the Seneca Indians. (Dorothy Jimerson, a Seneca, was a visitor.) Concerned Friends were urged to get in contact with



eighteenth and nineteenth centuries was lack of intellectual content." . . . "We are excited about *Honest to God*. We should have produced our own book." . . . "There is a scholarship at Pendle Hill that goes begging." . . . "Some rigorous and precise thought should be given to two questions: 'Are we going to survive?' 'How are we going to improve our religious education?'" . . . "There are better ways than by merely attending meeting regularly." . . . "I wonder if we can listen well until we are prepared." . . .

And so forth.

This spontaneous exchange of opinion, revealing many lines of interest, seemed to support vigorously the idea that we could do much to broaden our understanding, information, skills, and zeal.

The Religious Education Committee was requested to go further into the general subject of the evening's topic and its development.

C. D.

#### *Civil Rights—Biblical Literacy—Special Concerns*

At the afternoon session on April 1 consideration was renewed of the racial crisis in the South and of the hope that Friends might work in some way for prevention of violence. Friends were asked to give financial support to the work that the Student Nonviolent Coordinating Committee expects to do in the South this summer. The effectiveness of the work of Northern whites in the South was questioned. Investigation and possible action were referred to a special committee already appointed to work with Representative Meeting, with the help of Friends in Southern Yearly Meetings.

Since mail reaching Pennsylvania Senators about civil rights legislation is heavily antagonistic, it was hoped that Friends would add their voices to those favoring such legislation's passage. The Yearly Meeting approved sending a letter to this effect to its heads of families, but was reminded that we cannot absolve ourselves from obligation in this area without action in specific local situations. We must make it clear we disapprove of violence. Friends were urged to join in the interdenominational civil-rights assembly in Washington.

The Religious Education Committee presented its report of a study authorized at the 1963 Yearly Meeting in the interest of greater Biblical literacy among adult Friends. Monthly Meetings had been asked to report what work they were undertaking in this area. Replies indicated wide variance, with a widespread desire for more courses written by Friends. It was felt that any program should evolve within the local Meetings, and that expert leadership is needed. Two experimental weekends at Pendle Hill have been planned. The Religious Education Committee accepted responsibility for leadership training and asked for \$500 for costs. The report had the approval of Representative Meeting.

In the period allotted for presentation of individual concerns E. Raymond Wilson of the Friends Committee on National Legislation urged Friends to support restoration of relations with the Communist world, increased exchanges and reduced tensions between the United States and such countries as Cuba and China, and military withdrawal from Vietnam. He also asked the Yearly Meeting to support Public Law 480 con-

cerning disposal of U.S. agricultural surpluses abroad, which is designed to insure adequate feeding without food's being used as a cold-war weapon. The Yearly Meeting expressed the hope that the situation in Vietnam would be settled through the United Nations.

A concern was voiced on behalf of Friends in Cuba who need help in establishing a center near the University. The Yearly Meeting referred to Representative Meeting the formulation of a letter of encouragement to Cuban Friends.

Mention was made of the fact that Flushing (N. Y.) Meeting will welcome New York World's Fair visitors to eat and rest on its grounds.

A concern for the possibility of holding Yearly Meeting at the Race Street Meeting House was referred to the Yearly Meeting Planning Committee.

A concern for the high cost of education at George School was referred to the George School Committee. The increasing tuition rate at all Friends' Schools had been mentioned in Quarterly Meeting reports, and the committees of Friends' Schools are well aware of the families affected. Many Monthly and Quarterly Meetings are endeavoring to supplement scholarship funds.

Conditions of poverty and suffering in Korea were the subject of another concern. Hope was voiced that a self-sustaining community, similar to Pendle Hill, might be established for the training of young men. For this purpose land away from the border would have to be purchased. The Yearly Meeting felt that this need should be referred to the American Section of the Friends World Committee to seek more information before any action is taken.

There was some discussion as to how Quakerism should be represented in the new immigration museum at the base of the Statue of Liberty, where the Friends Historical Association has been invited to contribute to the permanent exhibit.

The Epistle of the 284th session of Philadelphia Yearly Meeting was read and approved.

Expressions of appreciation were made to all those who had labored throughout the week on behalf of the good ordering, comfort, and convenience of the Yearly Meeting.

E. H. K.

#### *Closing Session*

After a week of self-examination and search for light on the pathway ahead, Friends were ready to settle quietly for the closing on the evening of April 1. After a period of worship and prayer, Henry J. Cadbury summarized the chief items which had exercised the Meeting during the previous days. A long and varied list was skillfully woven together.

The week together had been a strenuous one, but not nearly so rigorous as some of the historic Yearly Meetings of early times. For comparison, Henry Cadbury mentioned the London Yearly Meeting of 1772, reported in an account written by John Woolman. On that occasion it required one hundred pages of minutes to record the proceedings. There had been thirty sittings of three to four hours each, and there were forty Quarterly Meeting reports, with much time devoted to the query answers from each. Modern flesh must be weak.

Yearly Meeting this year took two especially important

steps. First was establishment of a Yearly Meeting Committee to cooperate with Friends' homes in a coordinated program for care of aging Friends, marking the consummation of a concern that had been growing over a period of years. Second was adoption of an inclusive program of action for carrying out Friends' concern for equal treatment of Negroes. Quaker institutions of every kind are urged to examine their policies to be sure that they are consistent with our professed Christian approach. Under consideration is a plan to send a small group of Quaker visitors to Mississippi to meet with Caucasian preachers and teachers to express our concern for conciliation. The Representative Meeting was freed to proceed with this project if way opens.

In his closing observations Henry Cadbury pointed up the desirability of balancing practical service with the spiritual life that motivates it. What we say and do is important, but more important is what we are.

At the end of this concluding meeting for worship came the rereading of the outgoing epistle and the passing of the minutes of the session. Adjournment followed the clerk's beautiful closing minute, advising that we submit ourselves to God's leading, which is ours for the asking. J. F. W.

## Friends and Their Friends

Daniel A. Seeger, college secretary of the American Friends Service Committee's New York Metropolitan Office, whose recent conscientious objector case has received national attention, will be the evening speaker at the AFSC's New York Regional Meeting to be held at the Ridgewood (N. J.) Meeting House, 226 Highland Avenue, on Saturday, May 16, from 3:30 to 8:30 p.m.

Charles Read, division secretary of the AFSC's International Services program, will be the afternoon speaker. He has been with the Service Committee since 1943 and has served as director of missions in France, Germany, and Palestine.

There will be program activities for the whole family, including young children. Attenders are requested to bring box suppers. Ice cream and beverages will be served. The young people will have a special Mexican program, complete with *pinata*.

Further information may be obtained from AFSC, Suite 220, 2 West 20th Street, New York City (OR 5-4200).

George A. Kennedy, associate professor of classics at Haverford College, and Franz H. Mautner, professor of German at Swarthmore College, are among the 312 U.S. scholars, scientists, and artists who will receive Guggenheim Fellowships which will enable them to carry out projects in their special fields during the coming year.

The annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, will be on May 1-2-3 and May 8-9-10, from 11 a.m. to 8:30 p.m. Azaleas are expected to be in full bloom. Parking space is limited, but cars may be driven through the grounds. The hospital may be reached by "R", "J", or "K" buses.

Baltimore Monthly Meeting (Stony Run) has decided to try holding meetings for worship on Sunday mornings in the meeting house on the grounds of the Sheppard and Enoch Pratt Hospital, Towson, Maryland, in addition to the regular meetings at Stony Run.

A summer program designed to prepare college students for voluntary service in welfare and other projects in the South has been set up by the Commission on Religion and Race of the National Council of Churches. Students will learn literacy-teaching skills and voter-registration techniques in a series of orientation programs.

The project will be based at Berea College, Berea, Kentucky. Similar programs may be located in other centers as the need for them develops. Details may be obtained from the National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Haverford College students, under direction of the Students' Council, are again conducting "sports clinics" for youngsters in nearby suburban Philadelphia communities. The clinics, held on the Haverford campus and with the use of college facilities, are part of a year-old community services program which includes also "clean-up, fix-up" drives and special-interest trips to Philadelphia for boys and girls from the area.

Even more significant, perhaps, is the establishment of a tutorial program patterned after a successful project in Philadelphia, with which Haverford students have cooperated for some time. Since last fall, 25 young men have given individual instruction weekly in high school subjects to 28 boys and girls. While the Haverford students initiated these programs and have assumed responsibility for carrying them out, the cooperation of community agencies has been welcomed. Future plans call for a camping program and science trips for the neighborhood youngsters.

Pendle Hill, Wallingford, Pa., invites Friends to a spring tea at 3:30 p.m., Sunday, May 17, and to an address at 4 p.m. by Konrad Braun on "Goethe: Diversity and Unity." The speaker, formerly of Woodbrooke, the English Friends' study center, hopes to show that the many activities and tendencies of Goethe's work are expressions of one underlying conception of life which can give direction and inspiration to people of our time.

More than two hundred Friends, representing fifteen meetings and worship groups of Iowa Yearly Meeting (Conservative) and the Missouri Valley Conference, met at Camp Sunnyside near Des Moines, Iowa, on April 4th and 5th. Among the features of the gathering were a panel discussion of "Our Quaker Heritage in a Changing World" and the projection by Gary Haworth of Cedar Rapids of slides illustrating his alternative service work with the AFSC in Mexico and Guatemala. The presence of Fumiye Miho, director of the Tokyo Friends Center, was much appreciated by both adults and children.

The United Nations will keep its doors open in the evening during the summer months, to handle the expected influx of visitors to the New York World's Fair. According to *The New York Times*, the extended schedule will go into effect on May 18 and will continue until midsummer. Under the new plan, the UN will be open from 9 a.m. until 10 p.m. on weekdays, and tours will be conducted until 8:45 each evening.

At the eighth annual shareholders meeting of Suburban Fair Housing, Inc. (formerly Friends Suburban Housing), held in April at Wayne, Pennsylvania, it was reported that there was increased interest in furthering integrated housing in the suburbs and that during 1963 twenty-one sales had been made on that basis in Delaware, Chester, Montgomery, and Bucks Counties.

Washington (D. C.) Monthly Meeting ("Florida Avenue Meeting") has approved a plan for raising funds to assist Negro students attending Sidwell Friends School in Washington.

Fritz Eichenberg, artist-illustrator member of Scarsdale (N. Y.) Meeting, has been appointed a judge in this year's Herald Tribune Children's Spring Book Festival, to be held May 10-16, with exhibits in bookstores, schools, and libraries throughout the country. Another interesting activity of Fritz Eichenberg is described in a recent issue of *Publishers' Weekly*, which tells how he accompanied the American Graphic Show to Russia last fall and winter. In Moscow 725,000 Russians visited the exhibit, but the most challenging experience was in far-eastern Alma Ata in the Kazakhstan Republic, where it became the illustrator's unexpected task to "explain" (as far as an artist's intentions can be explained) the spirit of American graphic arts to a large, unsophisticated, and often puzzled audience.

The Bureau of Studies in Adult Education announces a wide variety of opportunities for study and training in adult education at Indiana University, Bloomington, during the 1964 summer months. Offerings will include graduate courses in adult education and adult education institutes, to be conducted by faculty of the Bureau of Studies in Adult Education. For further information write to the director, Bureau of Studies in Adult Education, Indiana University, Bloomington, Indiana.

"U.S. and China—Journey Toward Dialogue" is the subject of a Workshop sponsored by the East-West Contacts Subcommittee of the Young Friends Committee of North America, to be held June 7-13 at Friendly Crossways, Littleton, Massachusetts. The participants are to be college-age students with an interest in China and a concern to explore the issues involved in U.S.-Chinese relations. Among the speakers and leaders will be professors from several Harvard departments (including the East Asian Research Center), representatives from the U.S. Department of State, and a number of recent travelers to China. Student membership in the Workshop is not limited to Quakers.

Through the cooperation of the building trades unions the cost of the proposed kitchen-dining-room-laundry building for John Woolman School, the new Friends' school near Nevada City, California, has been reduced sufficiently to permit the school to embark immediately on construction. Also with the objective of saving money, the school's sponsors, the College Park Friends Educational Association, has decided to build log cabins instead of a dormitory as residences for boys. Much of the work of building these cabins is to be done this summer through volunteer help at work camps. Anyone interested in joining one of these work camps should get in touch with Mary Jorgensen, 919 Creston Road, Berkeley 8, California.

What had formerly been Stamford Monthly Meeting, Stamford, Connecticut, changed its name in March to Stamford-Greenwich Monthly Meeting.

A grant of \$5000 from the Smith, Kline, and French Foundation will enable the William Penn Charter School in Philadelphia to offer a course in Ecology in its summer-school sessions of 1964 and 1965. Students in the metropolitan Philadelphia area may obtain further information from their science teachers. The 1964 Ecology course will be given from June 22 to July 31, under the guidance of James D. Keighton, Science Department, Penn Charter School.

The gospels in the Seneca Indian language, Bibles in Hebrew and in Greek, portions of the Bible in some twenty modern languages, and several contemporary translations of the Bible have been included in a special exhibit at the Orchard Park (N. Y.) Meeting House, according to the *New York Yearly Meeting News*.

**Correction:** Through an unfortunate typographical error the word "again" was omitted in the opening line of Philip Myers' poem, "When Spring Comes North," in the April 1 FRIENDS JOURNAL. The line should have read: "When Spring comes north again next year".

### AFSC Summer Institutes

Twenty-one adult and high school institutes and family camps have been scheduled by regional offices of the American Friends Service Committee for the coming summer season.

These "vacations with a purpose" gather persons who have a concern for such issues as peace, disarmament, nonviolence, and civil rights, and permit group exploration in depth for periods up to a week. Adult institutes, of which five have been scheduled, are more elaborately structured than family camps. In each case a number of faculty and resource persons are provided. High school institutes are arranged for the same period, and the faculty is shared between the adult and teenage gatherings. Family camps are informal; usually they have but a single faculty member or "dean."

The five adult institutes scheduled are at Shaver Lake, California, from June 27 to July 4; at Williams Bay, Wisconsin,



from June 28 to July 5; at Oakwood School, Poughkeepsie, New York, from July 8 to 10; at Elizabethtown College, Elizabethtown, Pennsylvania, from July 11 to 18; and at Geneva Point Camp, Lake Winnepesaukee, New Hampshire, July 18 to 25.

Details on family camps and high school institutes are available at the AFSC regional office closest to the inquirer, or at AFSC's national headquarters in Philadelphia. Send queries to Peace Education Division, AFSC, 160 North 15th Street, Philadelphia 2.

### ***Friends General Conference***

A greater variety of afternoon activities will be available this year to those attending the Cape May Conference, June 20 to 27. In addition to teas at the Hotel Lafayette in honor of speakers and special guests, there will be meetings of interest and hobby groups. There will also be an opportunity to hear tape recordings of morning lectures. In the evening there will be square and folk dancing at the Green Mill Club. It is expected that these arrangements will provide amply for social contacts and for meeting friends. The Social and Recreation Committee has accepted responsibility for getting in touch with all new conference attenders to make sure they feel entirely welcome.

Registration headquarters will be in the Solarium, fronting on the newly built promenade. Evening meetings will be held in a tent on the centrally located Congress Hall Hotel lawn.

Advance programs, Senior High School Conference registration forms, and application forms for college-age Young Friends have been distributed to member heads of families or Meetings and are available from Friends General Conference, 1520 Race St., Philadelphia 2, Pa.

### ***FWCC Meeting in Ireland***

About 150 Friends from forty-one Yearly Meetings and groups plan to attend the Ninth Meeting of Friends World Committee for Consultation at Newtown School in Waterford, Ireland, July 21-28.

The representatives have been asked by Blanche W. Shaffer, general secretary of FWCC, to survey the articles published in Quaker periodicals during the past year or so and select the main issues that are now exercising the minds of Friends and raising deep questions as to Quaker life and witness. These topics will be sent to Blanche Shaffer (Woodbrooke, Selly Oak, Birmingham 29, England) for compilation of crucial issues. The complete list will then be forwarded to the participants for discussion with Friends in their respective Meetings. Any questions needing clarification that arise in the discussions will be passed on to the two speakers on "The Creative Center of Quakerism," Maurice Creasey of London Yearly Meeting and Yukio Irie of Japan Yearly Meeting. Other concerns will be presented on a regional basis at several evening sessions.

A number of the Friends participating in this triennial gathering plan also to attend sessions of London Yearly Meeting, to tour Ireland, or to join in the 1652 North-West Pilgrimage in the George Fox country.

ALFRED STEFFERUD

## **Letters to the Editor**

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

Alfred Andersen's "Taxes for Violence" (JOURNAL, April 1) was interesting to us as Friends, since Canadian Yearly Meeting last summer took action on a similar matter and sent a delegation to the Canadian government concerning it.

Like Alfred Andersen, we were concerned about our income tax being used for armaments; we felt that a tax law is needed which will channel our tax money into nonmilitary uses. We chose a different means: political lobbying instead of refusal, individually, to pay income tax.

We came to the conclusion that it would not do to stipulate that the government should use all our tax money for, say, welfare services only, since they would then simply readjust their books to use someone else's taxes for military purposes only, and nothing would have been achieved. Therefore, we felt certain that the diverted funds would have to go to non-governmental peace-directed activities. The United Nations and its agencies, and private groups engaged in peace education, peace research, or international welfare would be eligible—though not peace action groups. (The line would be drawn in accordance with the rules which now govern tax-exempt status of organizations.)

In order to show the seriousness of our purpose and the intensity of our feeling, we offered to match the diverted amount from our own pockets, so that essentially we, as conscientious tax-objectors, were petitioning the government to increase our taxes! (The government refused, but we will try again.)

We would like to hear your readers' comments on this idea.

Dundas, Ontario

HANNA NEWCOMBE

The difference between those of us who pay our taxes and those who do not, or who plead for some special use of Federal tax money paid by objectors to military expenditures, obviously is in our conceptions of the ownership of income.

I live under three instruments of government: City Charter, State Constitution, and Federal Constitution. All three have defects, but they represent the best forms of government that I know. Without such instruments I would live in a chaotic community. All three of them specify that revenue shall be raised by taxation and spent under the direction of the legislative branches of government. When my checks for taxes, local or national, are paid by me, the ownership of that portion of my income passes to the government. I have great responsibility as a citizen to try to influence the legislative branches to make better use of their tax funds, but I am in no way responsible for what by our constitutions is ownership and control by the government itself. It would be impossible for legislators to allocate parts of the public income to suit the preferences of individual groups of taxpayers.

The conscription of my body is an entirely different matter. The ownership of my body cannot be divested from me!

Philadelphia

J. PASSMORE ELKINTON

I was a student at Germantown Friends School for many years. I had one year at a boarding school in Connecticut. As I wanted to know more about Quakerism, I joined the Society of Friends in order to enter Westtown School for my senior year. I graduated in the class of 1914.

I feel Friends' schools are very important to the growth of the Society of Friends, memberwise.

There must be many children who would be a benefit to the high-I.Q. students to whom all our schools obviously are catering. These students, *who have not been awakened* to putting forth their best efforts or are not capable of getting high grades scholastically, may be the children who should have the opportunity of attending our Friends' schools. Perhaps the unawakened children and the dullards, so called, are as important to the world as the brighter children.

The race is not always to the swift.

How welcome are these supposedly dull scholars?

From some of the advertisements in the FRIENDS JOURNAL and from what I have been told, I would say that the poorer scholars need not even apply.

Are our schools completely losing the ideal of service through such rigidly selective requirements?

ELIZABETH P. S. SATTERTHWAIT

I welcome Bliss Forbush's ideas of three pathways to God (FRIENDS JOURNAL, February 1).

There is a continuing dialogue, reflected in letters recently in the JOURNAL, about the hope of many Christians to unite in worship with other Christians and with other men of differing religious belief.

Surely we must be met in dialogue before our misunderstandings can possibly become understandings! Differences often appear quite large to us, in our ignorance of one another, and, indeed, much intellectual effort and charity, even compassion, may be necessary—I think, is necessary. But to meet on common religious ground and find in each other the basis for reverence for life seems to me necessary if we are to live in one world.

If there is something of God in every man, then it is in the founders of other great religions, perhaps to surpassing degree. Jesus does not come among us as the one light, to be worshipped by men of darkness. His light shines amid the light in all men. His "Love one another" does not exclude, but includes. He is humble in his relationship with God, and does not, like some Pharisees, try to fence God merely into his own person and outlook and experience.

If we are "fishers of men," I do not see how we can ever cease trying to understand one another, and especially those who seem most to differ from us. Since we are seekers, nothing human, and nothing divine, should be alien to us, or alienate us. (And that, of course, is very hard to live up to.)

However, as Christians, we do not give up our Christianity when, as part of the human family, we accept another part of the human family. We seek God-aware spirits. "Religious souls testify," Bliss Forbush reminds us, "that the everlasting arms do uphold."

Honeybrook, Pa.

SAM BRADLEY

I have just finished reading *Honest to God* as well as Larry Miller's article on "The Honest To God Debate and Friends" (FRIENDS JOURNAL, March 15). It appears to me that John Robinson has done two things supremely well.

He has not only succeeded in confusing himself with his airy notions, but has also proceeded to work his mischief upon a number of other innocent seekers. Any man who finds that prayer is a form of agonizing with God has no business being a Bishop in the Church of England, nor should his opinions on spiritual matters be given serious consideration.

John Robinson does not come to terms with the problems of death, sickness, and the other ills that befall men, nor does he reveal a path of spiritual growth for us to follow. If Friends permit themselves to follow those who are spiritually blind, we are all going to find ourselves in a ditch.

Baltimore, Md.

FRED H. OHRENSCHALL

## BIRTHS

ANDREWS—On February 29, at Waterville, Maine, a son, EVAN RICHARD ANDREWS, to A. Thomas, III, and Elizabeth Andrews. The mother and the maternal grandparents, B. Franklin and Ann W. Blair, are members of Haverford (Pa.) Meeting. The father is a member of Medford (N.J.) Meeting.

BAK—On March 24, JONGKUN TIMOTHY BAK, third son and fourth child of Dongkyu and Elizabeth Eves Bak of Media, Pa. All are members of Chester (Pa.) Meeting.

CLOPTON—On February 22, at Waterloo, Iowa, a daughter, CONSTANCE RICE CLOPTON, to Edwin R. and Elizabeth Auld Clopton. The mother and maternal grandparents are members of Coal Creek Meeting in Iowa.

PALMER—On February 3, at Brownsville, Pa., CARL ALEXANDER PALMER, second son and third child of Clarkson T. and Andrea W. Palmer. The father and children are members of Concord Meeting, Concordville, Pa. The mother is a member of Swarthmore (Pa.) Meeting.

RIPKA—On April 4, in Pottstown, Pa., a son, PIERCE HENRY RIPKA, III, to Pierce H. and Phebe Ann MacClelland Ripka. The mother is a member of Exeter Meeting, Stonersville, Pa. The maternal grandmother, Emma Chandler MacClelland, is a member of Reading (Pa.) Meeting.

## MARRIAGES

PILKINGTON-CULLUM—On April 4, at Quaker House in Cincinnati, Ohio, MERCY CULLUM, daughter of Eugene S. and Clementine B. Cullum (all members of East Cincinnati Meeting) and JOHN MURRAY PILKINGTON of Lexington, Mass.

STANESLOW-EDGERTON—On February 29, in Brooklyn, N. Y., MARGARET PAGE EDGERTON, daughter of Richard and Marie Edgerton, and WILLIAM PARRY STANESLOW, son of Bernard and Catherine Staneslow. The bride and her father are members of Haverford (Pa.) Meeting.

*Correction:* The marriage notice listed as "LYLE-CHUI" in the March 15 JOURNAL should have read:

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

## DEATHS

BARROW—On March 3, at Bryony House, Selly Oak, Birmingham, England, FLORENCE M. BARROW, aged 88, a member of George Road Meeting, Birmingham.

HUMPTON—On February 25, at Coatesville (Pa.) Hospital, J. HOWARD HUMPTON, aged 91, a member of Fallowfield Meeting, Ercildoun, Pa. He is survived by four sons, Maurice R., of Sayre, Pa.;

Howard R., of Gum Tree, Pa.; J. Donald, of Boothwyn, Pa.; and Jessie P., of Lancaster, Pa.; by a sister, Jane, of Downingtown, Pa.; and by six grandchildren and eight great-grandchildren.

**LUEDEK**—On March 19, EMMA MARIE LUEDEK, aged 76, at the home of her daughter, Theresa E. Hoehne of Philadelphia. She was formerly a member of Berlin Meeting, Germany, but had transferred her membership to Germantown Meeting, Philadelphia. She is survived by her daughter and by three grandsons.

**MATHER**—On March 10, FRANK H. MATHER, aged 78, a member of Horsham (Pa.) Meeting. He is survived by a daughter, Georgina Mather Comly of Ivyland, Pa., and by two grandchildren.

**MOORE**—On February 27, at Whittier, Calif., LAWRENCE C. MOORE, aged 76, a member of Fallowfield Meeting, Ercildoun, Pa. He is survived by three sons, Hamilton Dent, of Chalfont, Pa.; Merrill Dare, of Aiken, S. C.; and Dana Craig, of Whittier, Calif.; by three sisters, Mrs. Oliver H. Baldwin of West Chester, Pa.; Mrs. Mary W. Moore of Coatesville, Pa.; and Dr. Charlotte Moore Sitterly of Washington, D. C.; and by seven grandchildren.

**VALENTINE**—On April 5, ELIZABETH CONROW VALENTINE, aged 89, of Abington, Conn., a member of Moorestown (N.J.) Meeting. She is survived by three sons, Morris C., of Furlong, Pa.; George W., of Alexandria, Va.; and Bruce R., of Abington, Conn.; and by four grandchildren.

**VAN NESS**—On March 21, BLANCHE FAIRLAMB VAN NESS, aged 64, widow of William C. Van Ness. She was a member of Chester (Pa.) Meeting.

## Coming Events

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

### MAY

1—Concert by the Fellowship Singers of Delaware Valley, Wrightstown (Pa.) Meeting House, 8:30 p.m.

1-3—Annual Garden Days, Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m.

1-4—Mexico Yearly Meeting, Mexico City.

1-5—Seminar on Latin America, Casa de los Amigos, Ignacio Mariscal 132, Mexico City, Mexico.

2—Concord Quarterly Meeting, Concordville, Pa., 10:30 a.m.

2—Circular Meeting, old Chichester Meeting House, Boothwyn, Pa., 3 p.m.

## MEETING ADVERTISEMENTS

### Arizona

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

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

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

### California

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the Third Sunday of each month, at 7:30 p.m. Clerk, Harriet Schaffran, 523-5773.

**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. 4187 So. Normandie. Visitors, call AX 5-0262.

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

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

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

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

2-3—Scipio Quarterly Meeting, Perry City Meeting House, 4 miles south of Trumansburg, N. Y. May 2: Ministry and Counsel, 7:30 p.m. May 3: Meeting for worship, followed by meeting for business, 10:30 a.m.

8-10—Annual Garden Days, Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m.

8-10—Annual Meeting of Associated Executive Committee of Friends on Indian Affairs at Hominy, Okla.

8-10—Southern Appalachian Association Yearly Meeting, Cumberland Camp Grounds, Crossville, Tenn. Correspondent: Walter Hoose, R.R. 3, Concord, Tenn.

9—Abington Quarterly Meeting, Norristown, Pa., 11 a.m.

9—Burlington Quarterly Meeting, Princeton, N. J., 2:30 p.m.

10—Lecture by John W. Nason, president of Carleton College: "Guarded Education and a Brave New World." Swarthmore (Pa.) Meeting House, 8:15 p.m.

16—Bucks Quarterly Meeting, Doylestown, Pa., 10 a.m.

16—Regional Meeting of American Friends Service Committee's New York Metropolitan Office, Meeting House, 226 Highland Avenue, Ridgewood, N. J., 3:30 to 8:30 p.m. Theme: "Love at Work." Speakers: Daniel Seeger, college secretary, New York AFSC, and Charles Read, division secretary, AFSC's International Services. Box supper; ice cream and beverages will be served. For further information, write to AFSC, Suite 220, 2 West 20th Street, New York 11.

17—Spring Tea, Pendle Hill, Wallingford, Pa., 3:30 p.m.; address, 4 p.m., by Konrad Braun; "Goethe: Diversity and Unity."

17—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch, served by host Meeting, 12:30 p.m., followed by meeting for business and conference session. (All meetings Eastern Standard Time.)

17—Southern Half-Yearly Meeting, Third Haven Meeting House, Easton, Md. Meeting for worship, 11 a.m. At noon Robert H. Cory, Jr., of the Quaker Program at the United Nations, will talk on "Friends' Peace Witness in a World of Crisis." Discussion invited. Lunch served on the grounds. Business meeting, 2 p.m. Visitors welcome.

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

24—Warrington Quarterly Meeting, Pipe Creek Meeting House, near Union Bridge, Md. Meeting for worship, 11 a.m. Box lunch (beverage provided by host Meeting), followed by meeting for business and conference session. Speaker: Edmund D. Cronon of Friends Meeting of Washington, D. C.

### 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 Lomond 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, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

**Kentucky**

**LOUISVILLE**—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the Meeting House, 3050 Bon Air Avenue. Phone TW 3-7107.

**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**

**ACTION**—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. Phone 488-4178.

**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, 10:45 a.m., worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

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

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

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

**New Mexico**

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

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

**New York**

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

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

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

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

**NEW YORK**—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan  
2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing

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

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

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

**NEW YORK** — Quaker Street. Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

**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. LJ 6-5796

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

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

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

**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.

### Texas

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

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

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

### Virginia

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

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

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

### Washington

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

### WANTED

**RESIDENTS WANTED.** The position of Resident Friends at Friends House, Toronto, Canada, will become vacant from June 1, 1964. Applications received by Rie Visser, 60 Lowther Avenue, Toronto 5, Ontario.

### POSITIONS WANTED

**GIRL, HIGH SCHOOL GRADUATE, 19,** seeks employment as mother's helper or as waitress from late June to August. Box 500.

**MATURE WOMAN,** experienced director of junior residence, business girls' residence, and also hostess-housekeeper of conference house, seeks year-round position within 2 or 3 hours New York City. Available late June. Will substitute in same capacity for vacations June 15 on. Box 450.

**EARLHAM COLLEGE GIRL** wants summer job caring for children. Box 400.

### AVAILABLE

**RE-UPHOLSTERY, SLIPCOVERS, 40 years experience,** reasonable. Serving Philadelphia and suburbs within 25 miles. SEREMBA—LUDlow 6-7592. Member Swarthmore Meeting.

**ARTHUR MORGAN SCHOOL:** A small, informal, and pioneering coeducational school for grades 7-8-9 for day and boarding students. Under liberal Quaker leadership in Celo Community in the Black Mountains of North Carolina. Now has openings in the 7th and 8th grades. Mail address, Rt. 5, Burnsville 2, N. C.

**THREE-BEDROOM HOME,** next to Palo Alto Friends Meeting House. In planned interracial neighborhood. Write Thornton Conrow, 958 Lawrence Lane, Palo Alto, Calif.

**RETIRE IN FLORIDA**—Two-bedroom house, 5 miles to Stetson University, 20 miles to Daytona Beach. Fruit and shade trees. Excellent drinking water. \$9500. Terms. Grant M. Olver, Box 8, Glenwood, Florida.

**UNIQUE:** Wilderness Corporation controlling 2200 acres mountain, forest, unspoiled lake, offers 20 non-divisible, one-acre lots in Community of Friends and like-minded people behind 100-foot "Common Land" along shore. Charter to "preserve wilderness" insures uncrowded lake for all time. Almost no motor boats. Several cottage rentals, '64 season. Write or phone Kenneth B. Webb, Woodstock, Vermont.

### Headmaster Wanted

Applications are being accepted for the position of **HEADMASTER** at the **FRIENDS SCHOOL** in **DETROIT, MICHIGAN**. Address all correspondence to John Bartholomew, 146 Farrand Park, Detroit 3, Michigan.

### BUYING A HOUSE ON LONG ISLAND, N. Y.?

Many Quality Listings (See our Photo Files)

### WILBUR L. LEW

Licensed Real Estate Broker

516 IV 3-4423 1082 Grand Ave., No. Baldwin, N. Y.

### Maple Syrup

½ Gal. • \$4.85 postpaid

THOMAS HANCOCK

QUAKER VALLEY, ASHFIELD, MASS.

### ROCKMERE LODGE FIVE ISLANDS, MAINE

On the shore of Sheepscot Bay, 12 miles from U. S. 1 at Bath, Maine. \$8.25 per day, single; \$8.00, double, for room and two meals.

HARRIET E. WORRELL

4001 Naaman's Creek Road, Ogden, Pa. 19062  
Phone HU 5-4736

### The Penington 215 EAST 15TH ST. NEW YORK 3, N. Y.

A Quaker Residence in the heart of the city providing rooms and meals in a homelike atmosphere. Friends and friends of Friends are welcomed as permanent guests, and we have limited transient accommodations.

• GRamercy 5-9103 •

### BEACON HILL FRIENDS HOUSE

is a residence operated by Quakers for young people studying in the Boston area. Rates are reasonable and the location convenient. Transients are accommodated.

For information write to the Director

6 CHESTNUT STREET  
BOSTON, MASSACHUSETTS

**FOR OUR TIME  
... AND ALL TIME**

*Spiritual  
Counsel and  
Letters of  
Baron Friedrich  
von Hügel*

EDITED WITH AN  
INTRODUCTORY ESSAY  
By DOUGLAS V. STEERE

**A**RRANGED for devotional reading, a new collection of inspirational writings by one of the most moving voices of the twentieth century. Here is the heart of Baron von Hügel's timeless admonition and ringing truth:

"Do not be greedy of consolation. Suffering teaches; life teaches. Love and joy are your way. Be very humble; it's the only thing. . . .

"Live from day to day, even from hour to hour. Perseverance is one of the crowning graces of God. . . .

"I hate rigorism—it's all wrong. Our Lord was never a rigorist. He loved publicans and sinners. How he loved the beauties of nature, the family—children! . . .

"Get rid of all self-occupation. I don't mean self-examination for conscience sake, though that, too, can be overdone. But self-oblivion is a splendid thing. Never pray but you realize that you are one of a countless number of souls, a countless number of stars."

\$5.00 at your bookseller



**Harper & Row**

• WANTED •

**SIX MEETING BENCHES**

APPROXIMATELY 14 FEET LONG—FOR PROVIDENCE MEETING, MEDIA, PA.

Anyone knowing of a source, please communicate with MILDRED KAHOE, Box 166, Moylan, Pa. Telephone: LOWell 6-1142.

**Elnwood Convalescent Home**

Baltimore Pike & Lincoln Avenue  
Swarthmore, Pa.

Telephone KIngwood 3-0272

Private and semiprivate rooms  
Quiet 10-acre estate  
24-hour understanding nursing care

Under personal supervision of  
MRS. ELLEN M. WOOD

**BURIAL LOTS**

are for sale to FRIENDS only at  
**FAIR HILL BURIAL GROUND**

For information, write to  
HARRY BRADFORD  
1245 W. Allegheny Avenue, Phila. 33, Pa.

FRIENDS JOURNAL is on sale at the John Wanamaker store  
and at Friends Book Store, 302 Arch Street, Philadelphia, Pa.

**IMMEDIATE  
OPENINGS**

Rapidly expanding electronics firm, located in small college community—designing and manufacturing scientific instruments for medical and biological research.

**ELECTRONIC ENGINEERS**

(Senior and Intermediate Level)

**TECHNICAL WRITERS**

**SALES MANAGEMENT**

— Inside Sales

**ADVERTISING MANAGER**

If you want to join an organization making solid contributions to medical research and the expanding frontiers of knowledge, write:

**GILFORD INSTRUMENT  
LABORATORIES, INC.**  
OBERLIN, OHIO

**FURNITURE RE-UPHOLSTERY  
AND SLIP COVERS**

**THOM SEREMBA**

near Philadelphia. Please see our advertisement in classified column under "Available."

MEMBER SWARTHMORE MEETING

**An Elkmont Vacation**

In the heart of the ENDLESS MOUNTAINS, in rural Sullivan County, Pa., you will find an old homestead with open arms to the weary city-dweller. Secluded, quiet, relaxed living. Comfortable accommodations, home-cooked meals, family style. Mountains and valleys, wildlife. Door-to-door transportation available. Reasonable rates. Ideal for senior citizens. Separate cottage for families. Open July 1 to Labor Day. Cyril and Irene Bown Harvey, Forksville, Pa. Tel. 717-924-3646.

**FYFE & BOYD  
FUNERAL HOME**

\* James E. Pyfe • Irvin B. Boyd

Cremation Service Available

**7047 Germantown Ave.**

CHestnut Hill 7-8700

— \* Member Germantown Meeting —

**Quaker Teachers  
ENROLL NOW**

FOR a desirable opening in a Friends' school in the U. S. A., or

FOR placement in a college or university, or in a good secondary, elementary, or primary school in the Southeast.

▼  
**Free enrollment  
for Friends**

▼  
BYRON HAWORTH, Manager

**Haworth Teachers Agency**

HIGH POINT, NORTH CAROLINA

Phone 883-6024



**FRIENDS BOOK STORE**302 ARCH STREET, PHILADELPHIA 6, PA.  
MArket 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

**ECHO FARM**

A Small Residential and Day Camp in Rural Bucks County

For Boys and Girls 9-13

Riding lessons, stable management, and animal care.

Tractor driving. Woodsmanship, standard sports.

Guitar lessons and folk sings with GEORGE BRITTON.

Swimming in spring-fed pond. Red Cross Water Safety Instructors.

Quaker leadership, family atmosphere. Interracial.

Phone—Area 215, 822-9385

**ECHO FARM**

R. R. No. 1, Box 225, Perkasio, Pa.

**ANTIQUES**

I am always interested in buying (or selling) 18th century furniture and furnishings

HERBERT M. LOWRY  
768 Germantown Pike  
Lafayette Hill, Pa.

Member of Central Phila. Monthly Meeting

*A Gift Book*

**Whom God Hath Joined Together**

By

Wesley H. Hager

An ideal book to help the bride and groom establish devotional life in their home. Special meditations for the first forty days of marriage, with table graces and prayers for important milestones. A valuable gift for newly married couples. White linen cover stamped in gold. 96 pages. \$1.00 each, postpaid. Order from

**The Upper Room**

World's most widely used daily devotional guide  
1908 Grand Ave. Nashville, Tenn. 37203

**Deadline for Advertising**

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

**Marple Store Antique Shop**

STUART AND MABEL BREMILLER  
816 WEST SPRINGFIELD ROAD  
SPRINGFIELD, DELAWARE COUNTY, PA.

Area Code 215

Kingswood 3-3809

Opposite  
Springfield  
Friends  
Meeting

Open daily  
10:30 to 5:30  
except First Day

We **BUY** as  
well as **SELL**:

- FURNITURE
- CHINA
- GLASS
- PRINTS, etc.

**WALTER SCHATZKI**

*Old and Rare Books, Prints, and Autographs*

153 East 57th Street  
NEW YORK 22, N. Y.

We offer for sale the 17th century Quaker pamphlets described below:

GEORGE FOX. England's sad Estate and Condition lamented. London, 1661. **\$25.00**

GEORGE FOX. Concerning Persecution in all Ages to this Day. London, 1682. **\$25.00**

GEORGE FOX. The Devil was and is the old Informer against the Righteous. London, 1682. **\$25.00**

WILLIAM PENN. To the Children of Light in this Generation. Worminghurst, 1678. **\$25.00**

JAMES NAYLOR. Milk for Babes and Meat for strong Men. A Feast of Fat Things; Wine well refined on the Lees. London, 1661. **\$25.00**

MARGARET FELL. A Declaration and an Information from us the People of God called Quakers, to the present Governors, the King and both Houses of Parliament. London, 1660. **\$25.00**

EDWARD BURROUGH. Two general Epistles, or the Breathings of Love. London, 1663. **\$20.00**

EDWARD BURROUGH. A Visitation of Love unto the King, and those call'd Royalists. London, 1660. **\$20.00**

ISAAC PENINGTON. Concerning Persecution; which is the Afflicting or Punishing that which is Good, under the Pretence of its being Evil. (London). 1661. **\$20.00**

WILLIAM SMITH. The new Creation brought forth in the Holy Order of Life. London, 1661. **\$20.00**

(R. FARNWORTH). Christian Toleration . . . and also concerning Seditious Sectaries, disloyal Persons, Seditious Conventicles punishable by the late Act. London, 1664. **\$20.00**

BENJAMIN COALE. To the Bishops and their Ministers. London, 1671. **\$15.00**

WILLIAM BAYLY. An Epistle General containing wholesome Exhortations and good Counsel from the Spirit of Truth. (London), 1664. **\$20.00**

A short Relation of some Part of the sad Sufferings, and cruel Havock and Spoil, inflicted on the Persons and Estates of the People of God, in Scorn called Quakers. (London), 1670. **\$25.00**

**SO  
CONVENIENT  
TO  
SAVE-BY-MAIL . . .**



**FRED A. WERNER, President**

**32 SOUTH  
LANSDOWNE  
AVENUE,  
LANSDOWNE,  
PENNA.**

**STRAWBRIDGE  
& CLOTHIER**



**Builders of Confidence  
Since 1868**

**Counseling Service  
of the  
Family Relations Committee**

*For appointments call counselors—*

Karoline Solnitz, M.S.S., Bryn Mawr, Pa.,  
call LA 5-0752 between 8 and 10 p.m.  
Christopher Nicholson, M.S.W., Philadelphia  
44, Pa., call VI 4-8809 between 8 and 10 p.m.  
Annemargret L. Osterkamj, A.C.S.W., Phil-  
adelphia 44, Pa., call GE 8-2329 between  
8 and 10 p.m.  
Lovett Dewees, M.D., and Ross Roby, M.D.,  
consultants.

*We still have a few openings  
for the Fall of 1964*

A visit and an interview now would  
acquaint you with the facilities  
and future program of

**ABINGTON  
FRIENDS SCHOOL**

**Jenkintown, Pennsylvania**

Offering coeducation through the  
second grade now and planning co-  
education throughout the school.

*A day school for girls from  
nursery through high school*

**Howard W. Bartram, Headmaster**  
Turner 6-4350

**ASK OUR OPINION  
OF YOUR SECURITIES**

**BIOREN & CO.**

*Members of New York Stock Exchange  
Philadelphia-Baltimore Stock Exchange  
American Stock Exchange*

**LIBERTY TRUST BUILDING**  
Broad and Arch Streets  
Philadelphia 7, Pa.  
LOcust 4-3500

**CHARLES J. ERICKSON**  
*Registered Representative*

**INVEST IN GROWING MEETINGS**

You can invest in the building of meeting  
houses by purchasing mortgage pool notes  
of **FRIENDS MEETING HOUSE FUND,**  
INC. Interest: 4% payable semiannually.  
For prospectus and specimen note, write:

**FRIENDS GENERAL CONFERENCE**  
1520 Race Street, Philadelphia, Pa., 19102

**The Friends Conference on Religion and Psychology**

*announces*

**THE ANNUAL SPRING CONFERENCE TO BE HELD AT  
HAVERFORD COLLEGE, HAVERFORD, PA.**

**JUNE 12-14, 1964**

**Leader:** THOMAS HORA, M.D., of New York City  
*Lecturer, teacher, and existential psychiatrist*

**Subject:** WHOLENESS AND PRAYER

*Reading list and details about the conference are available from*  
**SUSAN YARNALL, 5337 KNOX STREET, PHILADELPHIA, PA. 19144**

**A Complete,  
Modern Plant  
to Serve You**

**FINE  
PRINTING**

**Offset and  
Letterpress  
Facilities**

**THE LEGAL INTELLIGENCER**  
10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104  
*Telephone EVergreen 6-1535*

**IT'S SO EASY TO OPEN  
AN INSURED SAVINGS ACCOUNT BY MAIL**

Send a check and your name and address; your account will be  
insured by the Federal Savings and Loan Insurance Corporation  
up to \$10,000. Legal investment for Trust Funds.

**LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION**  
**126 S. Bellevue Avenue, Langhorne, Pennsylvania**

**A. PAUL TOWNSEND, JR., Secretary**

**SK yline 7-5138**

## The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

JOHN H. COLBAUGH, Headmaster

3825 WISCONSIN AVENUE, N.W.

WASHINGTON 16, D. C.

PLEASE MENTION THE  
FRIENDS JOURNAL  
WHEN WRITING TO ADVERTISERS

## WHO SHOULD GO TO COLLEGE?

It is our wish to be of real and lasting service to as many young men and women as our facilities and faculty will permit, bringing—in the words of George Fox—"all men to their own teachers in themselves."

So when a student applies for admission we ask ourselves four searching questions:

1. Will this applicant be helped by us toward a fuller realization of his true self?

2. Does he or she seem to appreciate the nonmaterial values of education?

3. Will he succeed in college work, based on what we know of his past academic performance?

4. Will his fellow students benefit from his being here?

While it is true that high school grades count heavily, as do College Board scores and recommendations, it is the person who counts most.

WILMINGTON COLLEGE

Office of Admissions

A QUAKER COLLEGE



## TRAIL'S END KEENE VALLEY, NEW YORK

A SMALL FAMILY INN AND HIKERS' LODGE  
IN THE HEART OF THE ADIRONDACKS

High Mountains • Unspoiled Woods • Trout Streams  
or a Rocking Chair by the Fire

Activities for Children

1964 Season: June 22 to September 8

Send for folder to MRS. ELIZABETH G. LEHMANN  
Johnny's Way, R. D. 3, West Chester, Pa. 19380

Member Westtown Meeting

If you enjoy the FRIENDS JOURNAL, a gift subscription to  
someone else will double your enjoyment

## Pendle Hill Summer School June 28 to July 19

Theme: Dialogue in Depth

Areas for Dialogue:

Quakerism and Modern Science  
Christianity and Religions of the East  
Religion and Psychology  
Religious Consciousness and the World of Business  
The Individual and the World of International Relations

Leadership:

Joseph Havens, Dean; Teresina Havens, Fred Blum,  
William Cleveland, and Duncan Wood.

Cost:

\$150 for room, meals and tuition.



Apply early to: PENDLE HILL, WALLINGFORD, PA. 19086

Oakwood believes that the individual should share responsibility in and for the group and should try by democratic means to promote the welfare of larger social units both within and beyond the school. It desires to foster the practice of friendliness, loyalty, understanding, moderation, and good will in all human relations. It seeks to develop a sense of world consciousness which will lead to an increased appreciation of the brotherhood of man and the interdependence of cultures.

OAKWOOD

Quaker Boarding

GRADES 9 TO 12 INCLUSIVE



SCHOOL

Coeducational

POUGHKEEPSIE, NEW YORK

For further information write THOMAS E. PURDY, Headmaster



## FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well-balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

**Kindergarten through Grade 12**

A reduction in tuition is available to members of The Society of Friends.

ALEXANDER TUNSTALL MACNUTT

*Headmaster*

Box B, Locust Valley, Long Island, N. Y.

## FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

*Coeducational Day School*

**Kindergarten through Twelfth Grade**

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, *Headmaster*

### PATRONIZE OUR ADVERTISERS

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

*A Coeducational Country Day School*

Four-year kindergarten through 12th Grade  
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, *Headmaster*

## Horizon's Edge Country-Home School

A family school for boys and girls, grades 1-8. Young children need wholesome family life. Horizon's Edge, a home-centered school, helps each child find and become himself, develop basic values and responsibility. Sound academic foundation moves at individual's speed.

HORIZON'S EDGE SCHOOL  
WILLIAM AND MILDRED MEEH  
CANTERBURY, N. H.

## FULL SCHOLARSHIP FOR A QUALIFIED FIFTH GRADE GIRL

1964-65 school year

MEDIA FRIENDS SCHOOL  
Media, Pa.

Call the Principal for further information  
Louise Lindley—LO 6-6563

PLEASE NOTIFY US THREE WEEKS IN  
ADVANCE OF ANY CHANGE OF ADDRESS

## Journey's End Farm Camp

is a farm devoted to children for seven weeks each summer. Cows, calves, burros, rabbits, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome supervised program centered in the life of a Quaker farm family. For boys and girls, 6 to 12 years. Interracial.

RALPH AND MARIE CURTIS

R. D. #1, NEWFOUNDLAND, PENNA.

Phone (Hamlin) MU 9-2353

## 1896 1964 BACK LOG CAMP SABAE, NEW YORK

On Indian Lake in the Adirondack Mountains. A camp for families and adults on the forested lake shore. Comfortable living tents, family meals in large pavilion. Restful and quiet. Trips by boat and on foot to secluded mountains or lakes, swimming, fishing, boating.

July 3rd to Sept. 8th — Rates: \$70 per week; reductions for children and groups

Booklet: Mrs. Henry J. Cadbury

774 Millbrook Lane, Haverford, Pa. 19041

Telephone 215—Midway—2—1739



## POCONO the International Camp for Boys

Ages 7 to 17 in four separate age groups

A friendly camp where boys of varied and interesting backgrounds come to learn and share a wide range of worthwhile experiences. Sail and canoe on 14-mile lake high in the Poconos. All sports and crafts. CANOE TRIP IN CANADA for QUALIFIED OLDER CAMPERS. 45th season. Inclusive fee. Quaker leadership.

CHAUNCEY F. PAXSON, PENNS PARK, BUCKS COUNTY, PENNA.

(Room for a few qualified counselors on this year's staff)

## DARROW CANOE TRIPS

FOR 36 YOUNG MEN, AGES 10 TO 16 — THREE AGE GROUPS  
SMALL INFORMAL GROUPS UNDER QUAKER LEADERSHIP

Base Camp, "THE BIRCHES," located on Grand Lake in Eastern Maine. Six or seven weeks of OUTDOOR LIVING in MAINE and CANADA.

Post-season WORK CAMP of one week offered.

Extensive canoe trips under the direction of Maine Guide—including white water trips on the ALLAGASH and ST. CROIX in Maine and MIRAMICHI and CAINS in New Brunswick.

Junior Maine Guide Training, superior fishing

Write: GEORGE AND JANIE DARROW, OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y.  
or Phone: (914) 454-2341

OUTFITTERS FOR FAMILY AND ADULT TRIPS  
Cabin, canoes, and equipment available

## Camp CHOCONUT

A summer of constructive fun for 40 boys 9 to 16 in Pennsylvania's Blue Ridge Mountains, 17 miles south of Binghamton, N. Y. 800 wooded acres surround our pure, spring-fed lake. Emphasis on basic camping and on teaching fundamental skills to increase independence and self-assurance. Program includes: campcraft, trips, natural science, work projects, shop, farm animals, sports and extensive waterfront program. Booklet on request.

S. Hamill Home, Box 33-F, Gladwyne, Pa.  
Telephone 215 Midway 9-3548

## A CHANCE TO "LIVE LIKE INDIANS"

The Farm and Wilderness Camps are starting an Indian encampment on their 2200-acre tract of mountain land, with forest, lake, and a stream to dam up. Groups of boys from Timberlake will live in authentic Sioux tipis, building a village, cooking as the Indians did, learning Indian crafts, dances, stories, and Indian lore under the guidance of Indian and white American counselors, with daily supervision from Timberlake by Kenneth Webb and/or Jackson Bailey. A dozen boys, ages 11 thru 15, are invited to join these groups for the 4 weeks from July 10 to August 7. Cost will not exceed \$250. This will be a rugged but challenging, gay and valuable experience. For details, write:

Kenneth B. Webb, Woodstock, Vermont