

FRIENDS JOURNAL

Quaker Thought and Life Today

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*I*T seems to me that there is one supreme virtue a man may have. It is loyalty to the adventure of life. If there is one supreme disloyalty, one greatest course of treason, possible to men, it is that in this great adventure, this struggle, this searching for a good way of life, we do not do the best we can. To be a dilettante, playing with life, is treason.

—ARTHUR E. MORGAN

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An Inward Stillness

. *by Arthur W. Hummel*

Membership

. *by Gertrude P. Marshall*

The Impossible Is Possible

. *by Geoffrey Jones*

Emma Cadbury and the Wider Quaker Fellowship

. *by Mary Hoxie Jones*

AFSC in Jordan, Northern Rhodesia, and USA
Southeastern Yearly Meeting

FRIENDS JOURNAL



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FCNL's Visitors

The Friends Committee on National Legislation plays an active part in putting to use the talents and services of visitors who come to Washington from abroad, as well as of American Friends who are qualified to impart information on matters of Quaker concern. In addition to helping such persons to meet with key members of Congress, the FCNL puts them in touch with interested nongovernmental groups.

Among those recently aided in this way have been Heinz Kloppenberg, European Director of the Fellowship of Reconciliation; David Arnold, a Friend from New Jersey who served as a Foreign Service Reserve Officer with the U.S. Information Agency in South Vietnam for over a year; and Edwin Duckles, the American Friends Service Committee's Field Commissioner for Latin America. David Arnold, who resigned his post because he was disturbed about U.S. policy in South Vietnam, told Congress that he felt the United States had lost the support of South Vietnam's peasants, and he urged their support for a negotiated peace. Edwin Duckles discussed with members of Congress the impressions and information gathered on a two-week fact-finding trip to Panama and the Canal Zone.

Most Friends coming to Washington who get in touch with the FCNL office want to see members of Congress as ordinary citizens with views to express. Usually these Friends make their own appointments with the people they want to see, but the FCNL staff at 245 Second Street, N.E., is able to provide them with useful information that can make their interviewing more effective. The staff welcomes Friends to the office, where they have access to information on voting records of Congressmen and to reports of previous interviews.

CATHERINE HARRIS

AFSC Summer Youth Projects

New developments in the American Friends Service Committee's college program are evident in the expansion of projects for young people this summer.

The traditional "interne" projects will include internes in civil rights, in housing desegregation, and in urban social change—some in San Francisco, some in Chicago, some in Philadelphia.

Special projects are also being organized in the fields of citizenship education and voter registration. In Detroit college students will assist teachers in a tutoring program for elementary school children. In Cleveland and in Orangeburg, South Carolina, project members will cooperate with community agencies to help tenants in home rehabilitation and voter registration.

In Delaware, where a playmobile will tour seasonal farm labor camps, project participants will conduct educational and recreational programs.

One of the earliest types of AFSC peace education projects, the peace caravan, will be revived this summer, when five such caravans, each composed of four or five young people, will travel through Oregon; California and Arizona; Ohio and Indiana; Michigan; and New York State, discussing domestic and world affairs with civic groups, granges, labor unions, churches, and service clubs.

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FRIENDS JOURNAL

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Editorial Comments

The Plight of the Overprivileged

TRULY terrifying were the observations of the college "student" (do such students ever study?) who, along with a dozen or more other "students" of Social-Register background, last month was adjudged not guilty of malicious mischief after inflicting thousands of dollars' worth of deliberate damage upon a Long Island mansion where he and the others had been guests. "I'm not ashamed of anything I did," he said. "Everybody knows there is too much drinking in this country, but what can you do about it? Everybody knows the morals of this country are going down the drain."

As if determined to prove that this incident was no fluke, eight other college undergraduates of impeccable social standing spent a Saturday night two or three weeks ago completely wrecking the interior of five motel rooms near Baltimore.

Why? Because they could think of nothing better to do with their leisure time? Because their lives were so lacking in meaning and direction that only senseless destruction could give them a temporary thrill? Because, although they have been accumulating a certain number of hours in classrooms, they actually have not been acquiring an education? Because they have been raised according to the doctrine of conspicuous waste? (Possibly as children they were accustomed to the kind of parties described not long ago in a woman's-page feature in *The New York Times* which pointed out that a children's party is no longer a simple affair devised by Mother—that nowadays a really proper party for six-year-olds must have elaborate and expensive refreshments furnished by a caterer, plus entertainment provided by professionals.)

Or is it that they never have had to put enough effort into anything to learn that, as John Ciardi said recently in *The Saturday Review*, "Effort is the gist of it. There is no happiness except as we take on life-engaging difficulties. . . . The mortal flaw in the advertised version of happiness is that it purports to be effortless."

It is trite but none the less true to say that whether modern man stands or falls depends in large measure on whether he can learn how to make constructive use of his ever-increasing quota of leisure time. For a student (genuine or synthetic) to achieve such learning as this

he usually must have a nudge in the right direction at an impressionable period, even as, to find significance for his life, he must deliberately search for it.

Hence, with the "morals-of-this-country-going-down-the-drain" pronouncement in mind, it is heartening to learn that within a few weeks after an article on the American Friends Service Committee's summer work camps appeared in a General Motors magazine for teenage drivers called *American Youth*, the Service Committee received almost six hundred inquiries about such camps from young people eager to enroll in summer projects. Since the *American Youth* account stressed both in words and in pictures the fact that the work to be done was genuinely hard, and that most of the evenings at camp were devoted to periods of meditation and quiet discussion, one can but assume that there are numerous youngsters who, far from subscribing to the down-the-drain and elaborate-party school of thought, are anxious to find some meaning for their lives through the mechanism of effort, thought, and exposure.

May there be enough work projects and inspiring leadership to accommodate all of those who thus come seeking! More than that, is it too much to hope that before long someone may be able to devise a work project designed to engage the drifting minds and considerable energies of the gilded youths whose mania for pointless vandalism is presumably rooted in lack of any constructive motivation? Could it be that President Johnson and Sargent Shriver should expand their proposed war-on-poverty program to include work-training projects not only for the underprivileged but also for those sometimes subversive and aimless drifters, the overprivileged?

Freight of the Spirit

All of this was expressed vividly half a century ago by Woodrow Wilson when he said, in an address at Swarthmore College: "I cannot admit that a man establishes his right to call himself a college graduate by showing me his diploma. The only way he can prove it is by showing that his eyes are lifted to some horizon which other men less instructed than he have not been privileged to see. Unless he carries freight of the spirit he has not been bred where spirits are bred. . . ."

An Inward Stillness

By ARTHUR W. HUMMEL

The necessity of an inward stillness hath appeared clear to my mind. In true silence strength is renewed and the mind is weaned from all things, save as they may be enjoyed in the Divine will.—JOHN WOOLMAN.

LANGUAGE is the only means we have for expressing our thoughts about the things that matter most to us. The alternative is silence. But language, being a human creation, has limitations. For one thing, it is radically metaphoric, which means that, when speaking, we imaginatively identify one thing by another. To talk about anything, we have to say it is like this or like that. An "as if" lurks openly or undeclared behind almost all that we put into words. "The Lord is my shepherd," says the psalmist, using a metaphor. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Here we have a simile. Even our strictest definitions are limited, in the sense that if we say this, we cannot say that. Omissions and ambiguities are almost inevitable. Our formulations, even of the highest truths, can never be final. None the less, every shadow has somewhere an overarching sunlight. The sunlight in this case is that life is too rich ever to be fully comprehended in words.

It is noteworthy that these limitations to language were pointedly commented on by the Chinese philosopher, Chuang Tzu, as long ago as the fourth century B.C. Compelled likewise to resort to analogy, Chuang Tzu remarked that when a musician plays on the lute he cannot play all tunes at once. No matter how many hands take part, some tunes will be left unplayed. When the musician plays, he is making tunes known. But in doing so he gets only a part. If, on the other hand, he made no tunes known, he would be getting the whole. In other words, he would get all the music there is. We may say that this same freedom and richness belong to silence.

In silence, John Woolman "found no narrowness respecting sects and opinions." In this frame of mind we cease to argue and just wait for fresh openings of truth. We are released from bondage to history and from the deadening effects of outworn clichés. Self-will, hard thoughts about others, old hatreds and fears, self-exaltation, and the feeling "I am the doer" all tend to subside. The knowledge we thus gain helps us, in the end, to become what we know. We experience a new freedom

and so can meet the exigencies of life with renewed serenity and trust.

Words spoken "in the Spirit," as the Friends say, have the power to unite. So have the great insights recorded in the scriptures and spoken by the great truth finders and God realizers of all ages and all lands. Such words have a uniting and healing power. But when words are abused—as they have been so grievously in our time—they can injure, divide, and estrange. "No man can safely speak," said Thomas à Kempis, "but he who loves silence." Surely it was partly with a view to speaking safely that Friends enjoined a due period of silence at the opening of all meetings. To "break" the silence was for them justifiable only if one could somehow add to the silence and not subtract from it. Utterances expressing mere "notions" or what Whittier called "pride of opinions" were gently but steadfastly discouraged. For a like reason the late Barnard Walton, in his many years of selfless visitation to outlying Meetings, wisely cautioned Friends against "speaking off the cuff." His own timely utterances seemed invariably to arise out of deep contemplation.

In this connection it is fitting to recall an observation made by the late Henry Hodgkin when, many years ago, he became the head of Pendle Hill. He commented on the difference between the Quaker silence and the one enjoined by the minister when he says to his congregation, "Now we will have three minutes of silence." The latter has, indeed, its own use and importance, which it would be wrong to underestimate. It remains, however, an "imposed" silence, whereas the former is in a sense a beginningless, deep-grounded and all-possible silence. Though this is the silence that Friends aim at, they would be the first to acknowledge that they often fail to reach it.

The seeming emptiness of this silence may be likened to the considerable unpainted space which is so prominent a feature of Chinese and Japanese landscape art. Restraint and suggestion are here the rule. "The brush stops," say these artists, "but the thought goes on." In this so-called "one-corner" style they merely suggest a theme, doing this deliberately in the hope that the viewer, in so far as he is able, will himself fill out the picture. The belief holds sway that where there is fullness nothing else can come in. Thus the silence of the unpainted space is meant to suggest any number of other possibili-

Arthur W. Hummel was for fifteen years a teacher in China and Japan and for nearly twenty-seven years Chief of the Division of Orientalia in the Library of Congress. He also has taught at several universities in the United States. This article is based on a talk he gave in February before Potomac Quarterly Meeting, held in Washington, D. C. He is a member of Washington Meeting.

ties—as many, indeed, as the beholder can muster. But in no sense is that space regarded as really empty; it has its own important work to do.

In some of life's experiences we are driven involuntarily into silence, notably in times of bereavement, personal illness, the imminence of death. On these occasions—for the moment, at least—no words avail; we turn in contemplation wholly to God. But even here the experience is not a total loss if it is accepted for what it was meant to do. When borne ungrudgingly, illness spurs us to self-recognition: our self-will is deflated, we see things in larger perspective, we get a new sense of what we really are and of what we are meant to be.

Too often we forget what a boon the silence of deep, dreamless sleep can be. In this state there is a "falling off of all fetters" and we are somehow one with the Divine ground of our being. "We are somewhat more than ourselves in our sleeps," said Sir Thomas Browne, the seventeenth-century physician and author, "and the slumber of the body seems to be but the waking of the soul." After such sleep we awaken with a sense of well-being, and often we find that problems which baffled us the day before have been solved. "After every foolish day," said Emerson, "we sleep off the fumes and furies of its hours."

It is worth noting, I think, that totalitarian systems, committed as they are to an earthbound, materialistic view of life, do all they can to make meditation difficult—even in a culture such as China's, where, after centuries of inculcation by Buddhism, it has become an accepted way of life. By incessant indoctrination and propaganda, the thoughts of the people are deliberately deflected in the hope, one may assume, that independent thinking and visions of transcendence will not arise.

How deeply rooted the practice of silence is in Japan (to take another Eastern country) was made plain to me by the late Hideo Kishimoto, formerly head of the Department of Religions in the Tokyo Imperial University. He remarked on the many visits he had from American and English friends when he lay seriously ill in a hospital. But he noticed that owing to the silence of the hospital room his Western visitors appeared to be restive and ill at ease; they seemed to think that conversation must on no account lag. With his Japanese visitors, on the other hand, things were quite different. With them, long intervals of silence, when not a word was spoken, were taken for granted. "None the less," said Mr. Kishimoto, "we understood each other perfectly."

This national trait, if such it may be called, was confirmed to me some years earlier when I had occasion to visit the house of Henry Thoreau in Concord, Massachusetts. After a little time in Thoreau's tiny private study, I was requested by the custodian to enter my name in

the visitors' book. There it appeared that a Japanese gentleman had recorded his name a short time before. When I commented on this fact, the custodian said, "Yes, and you will be interested to hear what a singular request he made. He asked if he might be permitted to sit alone in the study for a while in order to meditate on what Thoreau's life and teachings meant to him." Happily the custodian, being an understanding person, willingly granted the request.

Silence, as we have said, tends to unite. People of all races and of all religious persuasions can engage in it without contention.

Membership

By GERTRUDE P. MARSHALL

PHILADELPHIA YEARLY MEETING provides two ways of becoming a member of the Religious Society of Friends: a person may *join*, by convincement, through approval by a Monthly Meeting; or he may be *born* into membership. According to *Faith and Practice*, a child, both of whose parents are Friends at the time of his birth, becomes automatically a "birthright Friend," and is recorded as such unless his parents are conscientiously opposed to this practice and take the trouble to petition their Meeting. In such a situation, the child may be listed as a non-member, or among a few Meetings, as an "associate member." So far as the Yearly Meeting is concerned, for statistical purposes an associate member is the same as a non-member. One family can cover all categories of membership, with convinced (and conscientious) parents, associate-member first and second children, and a birthright third child. (When the third child was born, the parents were so busy raising their family that they did not remember to inform their Meeting of their conscientious scruple!)

In the January 1 issue of FRIENDS JOURNAL, there were two complaints about the ancient custom of birthright membership, one from a young Friend, pointing out that she had never had a chance to 'speak for herself' or to make her own commitment; and the other in a letter defining which class of membership had a higher status in a particular Meeting, and making the point that "to enroll children as life-long members of the Society of Friends is as anachronistic as to arrange their marriages."

About five years ago, at Yearly Meeting, when it was discovered by the reading of statistics that several Meetings did have records of a sort of "limbo class" of associate members, a number of older Friends rose to defend

Gertrude P. Marshall, a member of Haverford (Pa.) Meeting, serves the Philadelphia Yearly Meeting on its Representative Meeting, its Religious Education Committee, and its Church Unity Committee.

the custom of designating a child a Friend from birth and to speak of their cherished heritage and of the specific directive of *Faith and Practice*. After several minutes of fairly heated discussion, the matter was referred to Representative Meeting, which in turn referred it to a committee, which left matters just as they were and now are.

What are the merits of birthright membership, and at the same time, what are its difficulties? As part of a family of four, consisting of three birthright and one (myself) convinced Friend, I did not question the practice when our children were born, and in fact was proud to think of them as Friends from birth. It did not occur to me then that what was precious to me would not similarly be precious to my children. Indeed, I still believe that when the children are young, there is a very close sense of community and family solidarity when all are members of the same Meeting. But as children become older, thinking, questioning individuals, it becomes obvious that not all that is sacred to the parents is sacred to their children. In some cases, it is the reverse. Young people tend to question their parents' assumptions; above all, they want to be able to decide for themselves. Admittedly, this tendency is stronger in some than in others. But surely, the act of commitment is also a very precious heritage, and in retrospect I feel a blindness in myself not to have recognized that the act of joining Friends, which meant so much to me, would not also have its validity for my children.

The defenders of birthright membership point out that we would lose many of our young people if we did away with this practice; many times, birthright membership is the only tie which holds them until they grow up, begin to raise their own families, and then rediscover the value of membership as they consider religious education for their children. Besides, one of the problems of encouraging a young person to decide is that there is no set age of decision which is right for all. Observing confirmation and similar exercises in other churches, one is very much aware that age thirteen or fourteen is really too young for most to make a valid religious judgment. Furthermore, it would not seem right to us as Friends to put pressure in this way on our young people. Is the attaining of twenty-one years the right time? It appears that at this point many are going through a cynical phase which tends to reject all organized religion. The proponents believe that it is better to care for these young Friends, born into our society, by the loose bonds of birthright membership, which eventually come to have a deeper significance to the maturing adult. We can all think of some families of birthright Friends which for generations have been of great strength to our Society.

But birthright membership is not always a source of

strength. Our meetings all have birthright members who are also "paper members." Our testimonies regarding peace and race are often without a witness from members who feel it a mild social distinction to have been born a Friend, but who have not developed according to our principles. For them, membership is not a state of dedication, but a sort of membership in an elite club. The benefits of membership, such as preferential treatment in entering George School or Westtown School, are more on those Friends' minds than its responsibilities. A thoughtful Friend rose several years ago in Yearly Meeting to warn us that we were asking our Friends' schools to perform an impossible task in deciding which Friends' children they would accept, and to suggest that until we did away with birthright membership this burden was on them.

What should be the attitude of our Yearly Meetings? We can observe that London Yearly Meeting and the Five Years Meeting have done away with birthright membership. Can we learn from their experience? It is certainly apparent that in a number of our Monthly Meetings, at the insistence of some parents, a group of associate or junior members is coming into being. The Society of Friends does not and should not operate by fiat from above, but since this question and this need have arisen in local meetings, should we not make a study of this whole problem? It is important to know how our young members feel about birthright membership, so that a more satisfactory category, which retains the good in both kinds of membership, can be formulated. We cannot pretend that many of our members are uneasy about the custom as it now operates. Yet if we turn a deaf ear to our most dedicated and concerned young people, acting as if birthright membership had been handed down by Moses, I fear that some of these young Friends may leave us. Surely, this would be a tragedy, for if our Religious Society needs anything, it needs their questioning and their desire to change us for the better.

God Punctuates Each Day

By ALICE MACKENZIE SWAIM

God punctuates each day with night and stars,
A pause for rest,
When we may realize how richly we
Are loved and blest,
And, through the ebb and flow of changing seasons,
Sends times of wonder
To sparkle like a shooting star, or clang,
Vivid as thunder;
He never meant monotony to dull
His bright creation,
Where every dawn's potential miracle
Is new sensation.

The Impossible Is Possible

By GEOFFREY JONES

THE strangest thing about the impossible is that it is so possible.

It has been said that peace agreements are out of the question, and those who say it point to history for their proof; but history is much like the newspaper in that it magnifies the bad and plays down—or fails to record—the good.

If we really want to look for good in history, we do not have to look far. In the year 1812 there were forty-nine forts, big and little, on the United States' side of the line between this country and Canada. On the Canadian side an equal number frowned upon us.

After the War of 1812 was ended, both sides got busy. Doing what? Strengthening the forts and building warships! Though no war was imminent, the statesmen of the time said there was nothing like preparedness.

Then two men in Washington quietly got together and made an agreement. One was the Acting Secretary of State, Richard Rush; the other was Charles Bagot, Minister to the United States from England. Both men knew what brought wars: *preparedness*.

Rush wrote out an agreement on one side of a piece of paper. It is dated April 28, 1817, and it said:

1. The naval forces henceforth to be maintained upon the Great Lakes shall be confined to the following vessels on each side.
2. On the upper lakes two vessels, one hundred tons burden and carrying not more than twenty men and one eighteen-pound cannon.
3. On Lake Ontario one vessel armed in like manner.
4. On Lake Champlain one vessel of like size and armament.
5. All other armed vessels to be at once dismantled, and no other vessels of war shall be built or armed along the Saint Lawrence River or on the Great Lakes.

That single piece of paper stopped work on all fortifications and caused disarmament along the Great Lakes.

The agreement has lasted for one hundred and forty-seven years. So naturally did it come about that the knowledge of its ever having been made probably will come as a surprise to many.

If the agreement had not been made, those armaments almost positively would have been used. Countries that employ armies and build weapons find reasons for using

Geoffrey Jones of White Creek, N. Y., is a member of Easton (N.Y.) Meeting. Though only eighteen, he is already well established as an artist. His first one-man show was held at Crandall Gallery, Glens Falls, N. Y., in 1961, and he is the founder and director of the White Creek Annual Art Festival, which is now in its sixth year.

them. You do get what you prepare for—so it is wise to prepare for peace. Those who have had the courage to do so have not been disappointed.

It does not take much strength to do things, but it requires great strength to decide what to do. Our leaders are only men like ourselves; we must help them. They are only human.

And so I say peace is for the taking. Whoever you are, if you believe in what is good, if you believe in yourself, peace can be yours.

It is up to you and me. Let us work together.

Emma Cadbury and the Wider Quaker Fellowship

By MARY HOXIE JONES

FOR hundreds of people the name of Emma Cadbury has been linked with the city of Vienna and the former Quaker Center at Singerstrasse 16. For many hundreds more it has been associated with the Wider Quaker Fellowship, of which she was chairman for twenty years until her retirement in January of this year.

Although she was graduated from Bryn Mawr College in the class of 1897 and in the ensuing years participated in various Quaker activities in Philadelphia and in Moorestown, New Jersey, this small, indefatigable, devoted woman was not free for wider travel and service until 1923, when her parents died. She went to England that spring, joining her sister Elizabeth and her brother-in-law, Rufus M. Jones, in Oxford, and then traveled to Poland with her English cousin and close friend, Florence M. Barrow. Early in 1924 came the opportunity to spend six months at the Quaker Center in Vienna.

Not long after her arrival there she wrote to her sister, "I still feel as if I don't do much. A good deal of the time seems to go discussing various questions that arise, and talking with people who come in." In spite of her worries that she was not doing much, she found plenty to keep her occupied, and the six months' period stretched out to fourteen years. In 1938, when the strains of the Anschluss and the appeals of the ever-growing numbers of distressed people affected her health, she returned to America.

During those years in Vienna she traveled widely, going to nearly all the countries of Europe. She had her fingers on the affairs of the period between two world wars, and her life was bound up with and completely absorbed by these interests. Vienna was her home, and it was a hard decision for her to leave it.

In the spring of 1943 she started her weekly trips from

Mary Hoxie Jones, research associate in Quaker studies at Haverford College, Haverford, Pa., is Emma Cadbury's niece.

Moorestown to the Friends World Committee office in Philadelphia in order to help, as she wrote in her Christmas letter, "especially with the Wider Quaker Fellowship, whose broad, human contacts are very stimulating. On its list I find the names of many persons whom I have met and enjoyed."

Rufus Jones' conception of the Wider Quaker Fellowship in 1929 had appealed to her as meeting the needs of persons who were not ready to sever connections with their own denominations but who, for various reasons, were drawn to Friends. Her enormous personal correspondence with her friends over the world made her concern to further the Fellowship a natural step. Leslie D. Shaffer, at that time the World Committee's executive secretary, called it a "Fellowship in the Beatitudes," and under Emma Cadbury's loving care this fellowship grew and blossomed.

When in doubt about one inquiry she had received, she wrote to Rufus Jones for advice. His reply was: "I hope thee will encourage [him] to apply for membership. He probably knows as much about God as the general run of Friends, only he is a little more frank than others!"

What her care and interest has meant to several thousands of these Fellowship members is well expressed by one living in Canada, who wrote to her in 1959: "I got from you, dear Miss Cadbury, everything I needed—books, countless personal letters, and a Bible . . . You, dear Friend, taught me Quakerism by mail." In 1963 a member, hearing of her coming retirement as Wider Quaker Fellowship chairman, wrote to thank her for her years of faithful and patient service: "Whenever your letters and enclosures have come—I think for about twenty years—it has been good to know that, like the stable and lofty inspiring peaks of Everest, 'you are there.'"

During these years when Emma Cadbury was carrying on the work of the Wider Quaker Fellowship she kept up her concern with the American Friends Service Committee through membership on several of its subcommittees. Beginning in 1946 she made frequent visits back to Vienna to renew the ties with the city and people who have meant so much to her. Her latest visit was in 1961.

A correspondent from India has recently written, addressing her as "Dame Emma Cadbury." This appellation seems to bring into focus the contribution she has made to a vast number of people and the affection in which she is held. On her seventieth birthday, February 24, 1945, Rufus Jones wrote to remind her that she had attained "the Scriptural three score years and ten, which to thee have not been labor and sorrow, though there has

been a good deal of labor. . . . I hope there will be many more years granted to thee."

How grateful we are that this has been the case! It has been during these granted years that she has exemplified a unique form of pastoral service.

The Warmth at Dover Meeting

By KATHERINE HUNN KARSNER

This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.

WARMTH is something you cannot see unless it be along a railroad track in the middle of summer, and then sometimes you can see what people call "heat rising" from rails which have gotten extra hot in the sun; or perhaps in a desert you can see heat waves in the air. But oh, how you can *feel* warmth!

It was the middle of March, and cold enough to be wearing winter coats and galoshes and scarves. There was still snow on the ground from a late flurry the night before. At the meeting house someone said that the furnace was not working quite as well as it should be, but there was a warmth inside which did not come from the furnace or from the sunlight which was streaming in through the windows. I am usually a cold body, but I found I was loosening my coat and taking it off.

The children settled down quietly. The older people were already still. A little boy walked across the meeting house, and the sound of his shoes on the bare boards was noticeable but not annoying. A late comer tracked a little snow in on his boots. It did not melt inside the doorway but made white patches on the oaken floor.

The warmth seemed to flow all about us—into our hearts and out again from one to another—into our minds and out again to the minds of others. A shy little girl smiled at me in the silence. I found myself even warmer, comfortably relaxed and quiet. A little boy flipped the page of the book he was reading. The warmth continued.

The bare branches which we could see outside made us think of kindling crackling in a fireplace around which a happy family gathered. This meeting was like a family. The warmth within the men and women and boys and girls who were present that morning can not be measured by thermometers, but it can be seen by the joy in people's faces and by the kind things which they do. The name for such a warmth is Love.

Who that once has seen how truth leads on to truth shall ever dare to set a bound to knowledge? The records grow unceasingly, and each new grain of truth is packed like radium with whole worlds of light.

—ALFRED NOYES

A Better Deal for Jordan's Farmers

By HERBERT FLEDDERJOHN

IN 1960, the American Friends Service Committee was invited by the government of Jordan to provide consultants to its Ministry of Social Affairs in the development of cooperatives and the training of cooperative leaders. Since then the AFSC's principal activities have been (1) training programs for leaders and lay people at all levels; (2) aid in developing a Cooperative Institute to provide ongoing training opportunities in cooperative principles and operations; (3) pilot projects in supervised credit to test the feasibility of this type of cooperative operation in Jordan.

The Institute is now a reality and, with a generous grant from the Ford Foundation, will pick up the responsibility for cooperative training in Jordan. It may serve other parts of the Arab world as well.

Cooperatives have made progress in Jordan in recent years. The number of societies grew from 161 to 428 (a total membership of 29,143) in five years. Village credit and thrift cooperatives make up about one half, the other half comprising urban saving and credit housing, handicraft and industrial, supply and marketing, transport, and school savings cooperatives.

It seems to me that the cooperative movement is especially right for the problems of Jordan and the Middle East. The village of Artas is an example. It is near Bethlehem in a narrow valley that is fed by a flowing spring or well. Water experts estimated that the utilization of the water could be increased by 25 to 40 per cent.

The answer was a village cooperative organized through the efforts of the Cooperative Department and the Cooperative Union, and with the help of the AFSC. Through this co-op, loans were made so that the ditch which carries water to the fields could be lined with concrete. Farmers were then loaned money to build storage pools, where they could hold the water which comes to them from the well at specifically allotted times, and thus put it on their fields at times and in amounts which would do the most good.

The effectiveness of this program is already evidenced by better crops and incomes. The farmers are happy about their operation, and the few who had refused to join the society are now filling out applications. Substantial payments have been made on the loans, well in advance of due dates.

Improved production, however, is only one contribution a cooperative can make. Here is a device for protecting the economically weak from exploitation. It is common knowledge that interest charges to the farmers from the private lenders and merchants may run from 20 to 100 per cent. Under such conditions, a farmer is destined to exist in permanent poverty. If he can finance his operations and his family needs at decent rates, he has some hope of getting out from under the burden of debt and of raising living standards for himself and his family.

Finally, there is the matter of the development of human resources through participation in cooperative enterprise. The

people themselves must run the business, elect their leaders, provide the basic finances, and participate in the democratic process of making decisions. It is heartening to see how some of these people respond.

At a general meeting of a new poultry-marketing cooperative which I attended at Nablus (conducted in Arabic) Kamel Samara, marketing director for the Jordan Central Cooperative Union, sat next to me and interpreted. Almost all of the twenty-five members present participated in the discussion about how much they should charge themselves for the chicks they were importing from Holland, whether or not they could undertake the importation of feed, and possible market outlets.

After the meeting had gone on for some time, one member rose and made a very emphatic speech (in Arabic, of course) and pointed meaningfully at the manager. Another member rose to the challenge and, the first thing I knew, a half a dozen were on their feet. I concluded that the meeting was going to end in a decision to dissolve the cooperative. It seemed too bad; they had gotten off to such a good start. Then Samara leaned over to me and whispered, "They're deciding when to have the next meeting!"

Three things, then, it seems to me, the cooperative movement can do. It can facilitate improvement in total production which will contribute to increased living standards. It can insure social justice by preventing the exploitation of the weak by the strong. Finally, it can build the human dignity that comes by making people participants in the economic and social processes which affect their lives.

Southeastern Yearly Meeting

THE traditional gathering of Friends Meetings in Florida and Georgia was observed March 27 through 29 as 180 representatives of twenty-three Meetings and Worship Groups assembled at Lake Byrd Lodge, Avon Park, Florida, to transact business and focus on concerns of Southeastern Yearly Meeting. Almost a third of those in attendance were under the age of twenty. Edwin C. Bertsche presided at all business sessions.

At the opening session on Friday afternoon there were reports from Yearly Meeting committees and from representatives to national and world-wide committees.

That evening's program on worship and ministry (prepared by St. Petersburg Monthly Meeting under Caroline N. Jacob) had unusual significance: Howard Brinton, widely known Quaker author and lecturer, spoke on "The Nurture of the Ministry." His presentation of the theme, both historically and of the present, was of the essence of lucidity in depth. "The Bible affords a religious vocabulary," he said; also "symbols are the language of religion" and "intellect is not incompatible with religion." From this discourse the following topics were taken for the basis of discussion the next morning: "Nurture of the Ministry," "Discipline and Freedom," "Religious Education for Children," and "Why Do Our Meetings Fail to Attract the Working Class?"

A scholarly lecture was presented Saturday morning by Richard Stenhouse, former member of the Pendle Hill faculty

Herbert Fledderjohn is field director of the AFSC's Social and Technical Assistance Program in Jordan.

now teaching at Paine College. His topic was "The Bible and Man's Search for Community in a Time of Crisis."

Evidence of the depth of Friends' concerns marked the Saturday afternoon session, when Charles Harker of the Friends Committee on National Legislation referred to the excellent financial support afforded by this area. He urged firm support of the Civil Rights Bill and action toward payment by the government of the promised twenty million dollars to the Seneca Indians for loss of their land to the Kinzua Dam. John Yungblut, director of Quaker House at Atlanta, told of the remarkable program there and later agreed to assist in setting up a conference on race relations in Jacksonville in the fall. Heard during this period also were Paul Goulding from Friends General Conference, who told of the Cape May Conference in June, and Monica Owen of the Christian Ministry to Migrants, who spoke on the great need for better control of facilities for migrants. From the American Friends Service Committee Calhoun Geiger spoke of the Peace Centers in Miami and in the Tampa Bay Area at St. Petersburg, Bill Dreyer congratulated the Yearly Meeting on the quality of its young people and announced that he and his family are leaving for a two-year term in a Voluntary International Service Assignment, and Gene Anstadt described the work of the Southern Negro Student Program for finding better education for Negro high school students. Algie and Eva Newlin spoke briefly as representatives of Friends World Committee for Consultation, Five Years Meeting, and North Carolina Yearly Meeting.

The topic for three discussion groups was "Race Relations—What is the Position of Friends in Southeastern Yearly Meeting, and What Action Program Should the Meeting Adopt?" The action favored was (1) to support the race relations conference; (2) to wire Jacksonville's Mayor, advising an official biracial committee in city government; (3) to wire Florida and Georgia Senators to favor the Civil Rights Bill; (4) to publish a statement in the area press as to the Yearly Meeting's stand on civil rights.

Mary Hoxie Jones, daughter of Rufus Jones and author of *Swords into Plowshares*, brought the conference to a highly significant point as she presented the J. Barnard Walton Memorial Lecture Saturday evening. (So great was Rufus Jones' devotion that existence of the Southeastern Yearly Meeting would be unlikely had he not been among us as a guiding spirit.) Under her topic, "The Family of Friends," Mary Hoxie Jones brought to the conference a world-wide view of Quakerism.

Under the supervision of J. William Greenleaf and Bill Dreyer, fifty-six young Friends in three age groups carried out a constructive program of talks, discussion, singing, recreation, and work projects. They shared some of the speakers of the adult sessions, including James O. Bond, Calhoun Geiger, Anna Brinton, and Richard Stenhouse. Their understanding of the sufferings of early Quakers was evident from a reading from autobiographical writings of English and Colonial American Friends given by a group of teen-agers. In many ways these were the most important utterances of the session.

The closing meeting was devoted to evaluations from the

committees on Epistles and Memorials and adoption of the findings from the discussion groups on Worship and Ministry and on Race Relations. The conference closed with a meeting for worship.

In charge of over-all plans for Southeastern Yearly Meeting in 1965 are Leon L. Allen, presiding clerk; Sue Greenleaf, assistant clerk; Dorothy Ann Ware, recording clerk; and Ruth Linn Fraser, chairman of the Representative Board.

The success of this session of SEYM was apparent to all. A tremendous load of detail was carried through without tension; the speakers were most worthy; and the discussions were full of accomplishment.

LEON L. ALLEN

Books

ON BEGINNING FROM WITHIN and ON LISTENING TO ANOTHER. By DOUGLAS V. STEERE. Two modern devotional classics in one volume, with a new introduction on "Spiritual Renewal In Our Time." Harper & Row, N. Y., 1964. 255 pages. \$4.00

These works, originally published as separate books, have stimulated thousands. "Spiritual Renewal in Our Time," a revised and enlarged treatment of an article which first appeared in Union Seminary's *Quarterly Review* in 1961, is a thought-provoking added bonus for the reader. The book is heartily recommended as a high-ranking three-in-one addition to every First-day School, Meeting, or personal library. Douglas Steere has performed a monumental service to the field of devotional literature.

WILLIAM M. KANTOR

TABLE GRACES FOR THE FAMILY. Selected by MARJORIE INGZEL. Nelson, New York, 1964, 64 pages, \$1.00

An excellent hostess gift, this little book provides graces of various lengths and moods. Quaker silence is explained, along with traditional Bible and special-day graces and some for singing. Those from other countries reflect charming qualities: "O God make us able, For all that's on the table" (Ireland) and "Father, who feeds the small sparrows, give us our bread and feed all our brothers" (France). Some traditions include graces for after meals, as well.

NANCY K. NEGELSPACH

SWARTHMORE REMEMBERED. Edited by MARALYN ORBISON GILLESPIE. Swarthmore College, Swarthmore, Pa., 1964. 225 pages. Limited edition, paperback, \$1.25

Thirty-nine distinguished alumni have contributed, each in an individual and personal way, to this little book honoring Swarthmore College's centennial. Although their reminiscences abound in anecdotes and in tributes to the personalities that shaped Swarthmore during a sixty-year span, this is no mere sentimental nosegay. As President Courtney Smith says in his introduction, "Certain themes recur with impressive regularity: a dedication to academic excellence; the influence of the Quaker tradition; freedom of inquiry; respect for the individual; the close relation between students and faculty."

Swarthmore Remembered will be cherished by Swarthmoreans and friends of the college. It deserves a wider audience as well.

E. A. N.

Friends and Their Friends

The Spring Meeting of the Friends Historical Association will be held at the Woodstown (N.J.) Meeting House at 4 p.m. on May 16. Frederick S. Palmer will speak briefly on the history of Woodstown Meeting. The topic of the main speaker, Professor Hugh Barbour of Earlham College, will be "From Lamb's War to Magistrates in Christ." There will be a box supper after the meeting. Members of the Friends Social Union will meet with the Historical Association for this occasion.

Representatives of Young Friends of North America are seeking twenty applications from Friends, age 18-21, who wish a one-week interracial work camp retreat experience in either Wilmington, Ohio, or Ravenna, Ohio, June 6 through June 14. Both community projects are being sponsored by the YFNA's Volunteer Service Committee. Participants in the Wilmington project will live at the Yearly Meeting Camp, Quaker Knoll. Those working in Ravenna will live in the homes of Meeting members. Participants are asked to pay their own travel costs. Other expenses will be less than \$15, and financial aid will be available where necessary. For information or application, write to Elizabeth Copithorne, Box 132, Pyle, Wilmington College, Wilmington, Ohio 45177.

Efforts to start a Friends Meeting in Rio de Janeiro, Brazil, are described by William Ravdin in a letter quoted in *The News Letter* of the Media and Providence Meetings, Media, Pa. He says, "Besides Mary and me and two Friends with USAID, we have one regular attender from the Japanese Embassy, a Swiss Protestant who enjoys our silence, a Brazilian, a member of Zurich Monthly Meeting, and a few others. I wouldn't call it a viable Meeting yet, but perhaps it can survive." William Ravdin is a member of Media Meeting.

Friends in Framingham, Massachusetts, have acquired an abandoned schoolhouse for the use of their worship group and have been busy renovating it, despite the fact that the town fathers have been unwilling to part with the land on which the building stands. Fortunately, property adjacent to the school has been donated, and a fund-raising campaign for moving the building is now under way. Having received the approval of Cambridge Meeting, the Framingham group has been organized as a Preparative Meeting.

In connection with the article by Herbert Fledderjohn which appears elsewhere in this issue, it is of interest to note that the International Development Association, an affiliate of the World Bank, has extended credits totaling \$6.5 million to the Kingdom of Jordan to develop urban water supplies and to increase agricultural production.

A credit of \$3.5 million will assist in improving and expanding the water supply systems serving the Jerusalem area and three other urban centers in western Jordan. The services to be provided will greatly ease the chronic water shortage which has seriously affected living conditions in these

towns. They will reduce the high incidence of water-borne diseases, facilitate industrial growth and, in the case of the Jerusalem area, assist the further growth of tourism, a major source of income.

The other credit, of \$3 million, will provide additional resources for the lending program of the Agricultural Credit Corporation, a semi-autonomous government agency. Loans to cooperatives and individual farmers are an important part of a program being carried out by the Government to increase agricultural production and thereby lessen Jordan's dependence on imported foodstuffs which now account for nearly a third of all imports.

John H. Foster, clerk of the Middle Connecticut Valley Monthly Meeting, has a Fulbright lectureship and will teach Agricultural Economics at Allahabad Agricultural Institute in Allahabad, India, beginning in July. He is on sabbatical leave from the University of Massachusetts. He worked for the AFSC at the Rasulia project in India from 1951-54. His wife, Georgana, who, with their son, will accompany him, also worked in India before their marriage.

Middle Connecticut Valley Meeting, incidentally, is currently pondering the possibility of adopting a new name to replace its present lengthy and misleading one (misleading because the Meeting is located, not in Connecticut, but at Amherst in western Massachusetts).

Recipient this spring of two honorary "fifty-year awards" is Leon T. Stern, a member of Central Philadelphia Monthly Meeting who for many years (until his retirement) was director of the Pennsylvania Committee on Penal Affairs. The awards are from the American Correctional Association and the Columbia University School of Social Work, from which he was graduated in 1911. He and his wife were among its first students engaged in what was then known as the study of philanthropy.

"The Noble Experiment," a feature-length motion picture produced in color by its author, Tom Graeff, a student at Pendle Hill, will be previewed at 10:30 a.m. on Saturday, May 23 at the Lawrence Park Theatre, Broomall, Pa., with proceeds (in the form of contributions) going for this summer's projected Young Friends Caravan. The picture is about a biochemist who produces what he calls a "get-along" pill and then pours a large quantity of the formula into his city water supply with profound economic, social, and political effect.

Kenneth E. Boulding, Ann Arbor Friend and University of Michigan economics professor, who is on leave as visiting professor at International Christian University in Japan, has been named director of a research project on the effect of Japan's postwar disarmament on that nation's economic growth. The project, one of the first of its kind, is part of an international study being sponsored by Columbia University as a result of the recently published report *Disarmament and the Economy*, to which Kenneth Boulding was a leading contributor.

Although the Friends School in Tokyo has been largely rebuilt since it was completely destroyed by fire bombs in World War II, it still needs an auditorium, a lunchroom, and gymnasium facilities. Plans have been drawn up for a large reinforced concrete building to house an auditorium seating 850, with a lunchroom and a gymnasium on its upper level.

It is hoped that the auditorium can be built first so that provision can be made as soon as possible for meetings for worship in a suitable atmosphere. (At present the girls sit on backless benches so crowded together that there is hardly room for elbows and knees.) The auditorium will be used also for lectures, plays, concerts, and meetings.

The Japan Committee of Philadelphia Yearly Meeting (1515 Cherry Street, Philadelphia 19102), which is assisting the school's trustees in raising money for this \$300,000 project, will welcome gifts or pledges.

The Friends Committee on National Legislation and E. Raymond Wilson, its executive secretary emeritus, are the subjects of a sympathetic leading article called "Watchdog of Government" in the April issue of *The Churchman*, the independent national journal of the Protestant Episcopal Church.

A record established by William Penn still stands, but is being threatened. The jury which recently convicted ten Britons of having taken part in the theft of \$7,000,000 from a Glasgow-London mail train deliberated for sixty-six hours and fifty-four minutes—the longest any English jury has been out since 1670, when Penn was acquitted of preaching to an unlawful assembly.

At Friends University, Wichita, Kansas, the commencement speaker on June 1 will be a graduate of that university fifty years ago: Howard E. Kershner, a member of Montclair (N.J.) Meeting.

A National Conference on Evangelism and Church Extension, first in history to be sponsored by the Five Years Meeting of Friends, is scheduled for July 4-10, at Green Lake, Wis.

"Evangelism and Church Extension in a Changing World" is the theme of the conference, at which Friends from all parts of the United States and Canada will study ways in which to reverse the current trends in declining membership and make the historic concern of Friends relevant to a changing society.

T. Eugene Coffin, executive secretary of the Five Years Meeting Board on Evangelism and Church Extension, sponsor of the week-long event, is coordinating conference plans.

Friends who have been announced as conference leaders include: Glenn A. Reece, general secretary of the Five Years Meeting, Richmond, Ind.; Canby Jones, Wilmington College professor, Wilmington, Ohio; Everett Cattell, president of Malone College, Canton, Ohio; Raymond Cramer, psychologist and former Friends pastor, Forest Hills, Calif.

Charles Thomas, Earlham School of Religion professor, Richmond, Ind.; Gerald Dillon, president of the Friends Evangelical Association, Portland, Ore.; Samuel Levering, chairman of the Board on Christian Social Concerns, Ararat, Va.

Registration for the conference will be \$5.00 per conferee, and a \$2.50 deposit per person, to be applied to housing and meals, is to be made. Families are encouraged to attend and make this a vacation with a purpose. Child care and classes will be provided for children while parents are attending the conference.

Full information on rates, recreational facilities, and program will be forwarded on request to the Board on Evangelism and Church Extension, 101 Quaker Hill Drive, Richmond, Ind. 47374.

More than a hundred Meetings or families have benefited recently from a new plan which makes religious education materials published by the Religious Education Committee of Friends General Conference automatically available on a subscription basis as soon as they are issued. The average cost of this service is \$3.00 to \$5.00 per year. To date *Miracles That Surround Us* and *My Part in the Quaker Adventure* (revised 1964) have been sent to subscribers. Anyone interested in being put on the subscription list should write to the Religious Education Committee, Friends General Conference, 1520 Race Street, Philadelphia 19102.

William Sheppard, formerly director of the Public Information office of Friends Hospital, Philadelphia, has been appointed Alumni Secretary for Haverford College. His successor at Friends Hospital is Ada C. Rose, a member of the JOURNAL's Board of Managers.

Correction: John A. Sullivan, whose article, "The Paths of Righteousness," appeared in the April 1 JOURNAL, was formerly clerk of Burlington (Vt.) Meeting, not of Bennington, as stated in the footnote.

New Montreal Meeting House and Centre

The formal opening of the new meeting house and Friends Centre in Montreal, Canada, took place on April 25 and 26. Henry J. Cadbury, Hollis Professor of Theology, Emeritus, Harvard University, and former chairman of the American Friends Service Committee, gave the inaugural lecture, entitled "Vital Issues for Friends." He also led seminars on "What Do We Know about Jesus?" and "Modern Trends in Quakerism."

Friends from Toronto and Ottawa and other parts of Ontario were in attendance, and Friends General Conference was represented by Herschel and Katharine Parsons of Westbury Meeting, Long Island.

Montreal Friends have been planning for several years the acquisition of a home of their own, and members and attenders have contributed most generously. However, without liberal contributions from the Friends General Conference Meeting House Fund and from Toronto Monthly Meeting and other Friends in the United States and Canada, as well as from some English Friends and from several Quaker trusts in England, they would have not been able to reach their goal.

Quaker Exhibit for Immigration Museum

When the Statue of Liberty, gift of France, was unveiled by President Grover Cleveland in 1886, plans were made that the pedestal would be finished by the United States, and that an immigration museum would evolve. Now, in 1964, this is becoming a reality, under the direction of the National Park Service. The museum is scheduled to open in August.

The Friends Historical Association has accepted an invitation to try to bring together items for a permanent exhibit showing just what the early Quakers added to the culture of their adopted land. The period selected is the last quarter of the seventeenth century. Friends were coming to West Jersey from 1675, and the mainstream to Pennsylvania began in 1682. This does not mean, however, that objects brought to New England, New York, East Jersey, Maryland, Virginia, and North Carolina would be rejected if any could be found.

Directions from the National Park Service ask for family Bibles, books, clothing, embroidery, jewelry, coins or banknotes, craftsmen's tools, etc. "We are not interested," they say, "in any item which was imported, made here, or acquired in any way other than by transmission through an immigrant."

The directors of the Friends Historical Association hope that there may be found a copy of *Good Order Established in Pennsylvania and New Jersey* by Thomas Budd, published in London in 1685, as well as promotional literature by William Penn. Perhaps the findings will include one of the parchments signed by William Penn in England in 1681 or 1682, and brought out by a First Purchaser, showing how many acres of land he had bought. (The minimum purchase then was 250 acres.) A Thomas Holme survey of "Ye Improved Part of Pensilvania in America, Divided in to Counteys, Townships and Lotts," circa 1684, would be excellent. An original certificate, such as each Friend should have brought from his Meeting in Europe to his new Meeting, must certainly be acquired.

We are now making a study of the inventories of the Friends known to have arrived in this period. Inventories usually are filed in the same envelopes with wills. They make fascinating reading. Rather few women Friends left wills, but their men-folk did. From an examination of many we find that most left warming pans for the beds, while common articles were brass candlesticks, pewter dishes and "basons," copper and iron pots, looking-glasses, tongs, and mortars and pestles. Spice boxes or chests, chests of bottles, earthen dishes, and chafing dishes were not uncommon. Most Quakers left large Bibles. Silver watches were frequent, as were clocks and cases, but there is little mention of silver for the table except among the merchant class. Tools were frequently listed, as well as money scales, linen napkins, tablecloths, sheets, blankets or rugs, hangings for the bed (to keep off the draft), trunks, and pieces of furniture. Many older Friends willed their canes, and a minute number mention hearing trumpets.

This was before the period of the "peculiar dress," so bonnets will not be included unless specifically explained. The garb of some of these women Friends is a little surprising. It was about 1702 that Friends "stiffened up" and prohibited the

use of striped and flowered materials and the wearing of puffs in the hair.

Information about objects which can be given or acquired for this permanent exhibit should be sent to the secretary of the Friends Historical Association, Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pennsylvania. Please *do not* mail articles without making inquiries first. Also welcome will be photostatic copies of the inventories of Friends who came to America in the seventeenth century. (These usually can be made at the courthouse.)

MARY SULLIVAN PATTERSON

Mary K. Blackmar Education Fund

Friends are invited to participate in the Mary K. Blackmar Education Fund which has been established by Solebury (Pa.) Monthly Meeting. The purpose of this fund is to provide a continuing memorial to a devoted member whose life was spent encouraging and stimulating young people.

This fund will be used to assist financially young Friends attending Friends' schools and colleges.

Checks should be sent to: William Tinsman, Jr., Treasurer, Lumberville, Pa.

AFSC Project in Northern Rhodesia

The American Friends Service Committee is launching a new community development program in the mining town of Broken Hill, Northern Rhodesia, under the leadership of Alan Connor, a social worker from Cincinnati, Ohio. In Broken Hill AFSC workers will help with a number of projects which the Africans already have initiated. These include a night school, a hobby center, a young farmers' club, and a neighborhood improvement association. Other self-help projects are expected to follow.

It was through the acquaintance of Lyle Tatum, the Service Committee's representative to the Rhodesias and Nyasaland, with Kenneth Kaunda, Northern Rhodesia's Prime Minister, that the AFSC became interested in establishing this program. Kaunda is widely regarded as committed to a policy of non-violence.

The AFSC's invitation to work in Broken Hill came from the municipality itself and from the Bwacha Adult Education Association, the group that started the night school. Brian Nkonde, mayor of the city and a member of the United National Independence Party, has also been interested in having the Friends come.

The Northern Rhodesia Program is one of three new projects in urban community development which the Service Committee is launching. One such program is now under way in Lima, Peru, and another will probably begin in Baroda, India, sometime within the next year. The goal of all these programs is to help people help themselves by availing themselves of existing government services and by finding ways to undertake cooperative projects.

The Broken Hill project's leader, Alan Connor, is a graduate of Guilford College, with a master's degree in social work from the University of Michigan. He served as a social group work supervisor at Longview State Hospital, Cincinnati, before accepting his current assignment.

He is a native of Glassboro, New Jersey, and his wife, Polly, of Goldsboro, North Carolina. Both the Connors are members of Seven Hills Monthly Meeting in Cincinnati and of Wilmington (Ohio) Yearly Meeting. Polly (the former Polly Lynette Edgerton) is also a Guilford graduate; she has held various teaching positions in elementary school and nursery school in the past ten years. The three Connor children are accompanying their parents to Northern Rhodesia. Both the Connors have had previous experience with the AFSC.

Letters to the Editor

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

Marian Hahn speaks (February 1) of "what the Nazi occupation meant to the people of Czechoslovakia." In Poland the picture is similarly grim. When the Nazis destroyed the city (90 per cent of the buildings gone) they boasted that for a thousand years there would be no city of Warsaw. In rebuilding their homes, the Poles put in many a building a memorial plaque: "At this place the German occupation forces killed — Poles"; the numbers vary from house to house: 20, 50, 80. . . . These plaques, decorated with flowers and the Polish flag, are a constant reminder. As a result I found people in Poland, Czechoslovakia, Hungary, and Yugoslavia very reluctant to speak German; queried about the preferred language for conversation (and public lectures), almost always the answer was "English"; but then in the middle of the conversation I would be asked, "Please say it in German." And several times people stated explicitly that after the experience of Nazi times they do not wish to speak German.

I was sitting in Prague in a restaurant with a worker of the Christian Peace Conference (mentioned also by Marian Hahn); I forget if at that time we were speaking English or German. The head waiter apologized that, because of crowding, he would have to seat another couple at our table. I was wondering if my partner would in any way alter tone or content of conversation: we were speaking in a foreign tongue about international cooperation for peace across the famous iron curtain. She continued without even giving our new neighbors at the table as much as a glance.

In East Germany I met a number of C.O.'s who when the authorities were convinced of their sincerity were sent home without having to do alternative service or without punishment. This liberal treatment is, however, not guaranteed by law. Other C.O.'s have gone to prison.

New York, N. Y.

VICTOR PASCHKIS

I now wear two Quaker bonnets. It was not because my five-year-old Dialogue Bonnet had worn out that last September I asked Friends General Conference to let me wear another, but because of increasing concern about race relations. So, a new service is being offered under the F. G. C. Peace and Social Order Committee. It is aimed at increasing communication among all groups in any community, but especially to increase the number of friendships among Negro and white Americans.

Under the auspices of a local Friends Meeting, but reaching into all kinds of groups, we conduct a week-long training

course in the leading of group conversation. The trainees decide how they will use their new skill in their particular community. As a manual we use *The Art of Group Conversation*, the book which Mew Li and I wrote last year.

Although I have always felt the value of the civil rights movement (nonviolent demonstrations, sit-ins, etc.) and have contributed financially to such organizations, this new service has made me realize as never before how much those of us who work on this social problem behind the lines owe to the young people, both white and Negro, who are risking their education, jobs, and very lives for their convictions. By being willing to go to jail, they are exposing the real facts of segregation so that many so-called "moderates" are now asking for help to bring about integration. Next summer, we are told, will be very active in the South in this respect. Hundreds of college students from all parts of the country will join in this work.

Martin Luther King says, "The choice is nonviolence or non-existence." This is a critical year in race relations. Are we all doing our share, no matter where we live?

New York City

RACHEL DAVIS DUBOIS

Thank you for reprinting the brief article "From *The Prism*" (March 15). That answer to the question, "Of what value are life sentences?" was magnificent.

Although I am opposed to the death penalty, there have been a few cases where it seemed that death might have been more humane. But who are we to decide? The answer given by the prisoner confronted with a life sentence, who had made of it such an enriching experience, is the only Christian answer. As Quakers and Christians we know that there is "that of God in every man," and hope must never be abandoned.

Durham, N. C.

SUSAN GOWER SMITH

I have a set of *Friends Intelligencer*, Volume XIII, March 1856 through March 1857, sewed together (not hardbound). If you know of a collector who would be willing to buy them (at a modest sum) I would be willing to sell these. I have also a bound copy of Volume XII.

415 E. Penn Street
Bedford, Pa.

ABIGAIL BLACKBURN

Robert Heckert, in his letter of April 15, may be assuming too much in his statement that those who do not accept orthodox Christian dogma about Christ's atonement for man's sin fall inevitably into a "grossly superficial type of humanism or a 'Unitarian' type of theology."

The humanist does not see evil as the inevitable product of the creation, though he, too, feels that since all things came from God, evil also came from God. But evil was not inherent in creation; it cannot be proved that it was necessary to create evil, as it cannot be proved that it was necessary to create dogs or daffodils or gravity or osmosis. God must, then, have created evil deliberately, since surely He was bound by no greater law than His own will, certainly not by any sort of inevitability. The spectacle Robert Heckert presents of a God

who endlessly atones for evil which He created Himself because He was helpless to do otherwise is dismaying.

The humanist believes that the world's endless, agonizing evil and attendant suffering exist for some purpose. The fact that he longs to overcome the evil and comfort the sufferer does not prevent him from erecting as elaborate a theology about what this purpose may be as any the mystic may build.

The humanist seems always to be presented as an earnest, fuzzy-minded, do-gooder, spending his days in puttering busy-work while the real thinking is done by others. Surely a man who daily during a long life measures the strength of his spirit against the enormous tragedy of human suffering and the resources of his intellect against this riddle set for him by God can be considered as deep a religious thinker as any mystic.

MacDougall, N. Y.

MARGRET M. HOUSER

An error on my part in thinking one thing and writing another accounts for the appearance of the word "Wilburite" in line 7 of the second paragraph of my letter in the April 1 FRIENDS JOURNAL.

Obviously the reading should have been "Gurneyite." It would hardly be right to blame the conservatives for the faults against which they came into being.

Geneva, Switzerland

ROBERT J. LEACH

In the Religious Education Supplement to the January 1 JOURNAL a young contributor writes on "The Difficulties of Being Born a Friend." I heartily agree that Meetings should stop taking in children of Quaker parents at birth. As a young Friend of some time ago I felt this strongly, and now as a mature person with a good deal of experience in church circles I feel it even more.

This is among Quakerism's outstanding weaknesses. As the Society of Friends is so sensitive to wrongs, it seems strange it has not attacked this old institution of birthright membership.

Great Falls, Mont.

ESTHER HAYES REED

Three miles from where I live is a Quaker meeting house, built 1700-01 by the Quakers of the town of Seabrook. The building is owned by the town. It is run down but can readily be preserved. Is there any person or organization who would be interested in saving it?

There is no other meeting house in New England as old as this. Whittier's poem on a Quaker burial was a tribute to the wife of a pastor of Seabrook.

Kensington Road,
Exeter RFD, N. H.

ROLAND D. SAWYER

Alfred Andersen's article in the April 1 FRIENDS JOURNAL strikes a sympathetic note with me. I am against paying taxes for military purposes, past or future, and I have done nothing to protest the payment of my taxes. The following are my reasons for this apparently inconsistent position.

If I buy a loaf of bread, an appreciable proportion of the price consists of *hidden* taxes (dozens of them that enter into the complex chain of business activity all along the line—each ultimately passed on to the consumer). Thus, every bite of bread represents a bite of tax money that helps finance military activities. Is it really any more conscionable if the military-spending share is somewhat more indirect than the income tax?

Suppose that legal procedures could be set up so that the income taxes of conscientious objectors could be earmarked for nonviolent purposes—say the Peace Corps. Would it not in fact probably work out that my earmarked tax money would be balanced by payments of the unconcerned taxpayers? The budget totals would remain the same. By a little extra book-keeping certain taxpayers would be pacified.

It seems to me that if this difficult matter of conscience is fully reasoned through, we come to an impasse. To be sure that none of our money was used for military purposes we would have to remove ourselves completely from the economy of our country. How could we do this other than by becoming hermits? By so doing, we would be ignoring our obligation to society for all past knowledge and experience, and our responsibility to interpret spiritual values to others.

Thus, I feel that we each must make a compromise with an *ideal* ethical position. Where this compromise is made and how we manifest it to others is the privilege and responsibility of each.

Mohawk Lake, N. Y.

DANIEL SMILEY

Each year we are reminded of the inconsistency in our lives when we complete an income tax form with 55 per cent of our tax money being used for war and destructive efforts. Each of us uses a different rationalization. For the last three years I have been making a token protest by paying only 45 per cent of the small amount above the money that has already been deducted, as this is the only amount which I have any voluntary jurisdiction over. It is not the amount, but the accompanying letter and several additional contacts (before the money is finally taken out of my bank account) which hopefully may get some people thinking.

This year I have written not only to the tax collector, but also to President Johnson and to my Senator, urging that those who object to having 55 per cent of their tax money go for military purposes be given the alternative of sending it to some nonmilitary agency, such as the Peace Corps, the Battleship Hope, or the War on Poverty program.

Certainly some protest concerning the inconsistency of paying for war—and especially paying to have somebody else do a dirty job that we refuse to do—should periodically be expressed.

Oak Park, Mich.

LEE MARIA KLEISS

I want to clarify two points which arise from an apparent misreading of the article in the *AFSC Star* which prompted Howard Kershner's letter (April 1) about the Dan Seeger case.

First, the letter misquotes the *AFSC Star* as stating that our "New York Peace Committee" was "elated" by the Seeger court decision. Actually, the *AFSC Star* stated it was the "New York

peace community" which was elated; this was based on many letters and telephone calls which came into our office after the decision was handed down.

Secondly, Howard Kershner, by implication, suggests that Dan Seeger was an atheist. Actually, although the *AFSC Star* stated that Dan Seeger personally does not find the concept of man's relation to a Supreme Being a useful one for describing the human condition, the article went on to explain that "his recognition of the element of mystery in human life makes him respect such a concept as meaningful to countless others."

The story further stated that "He (Dan Seeger) said that much of his thought is derived from the Christian tradition in which he was raised. He said that he regarded Christ's witness as a paramount example of a redemptive, nonviolent way of coping with evil . . . Dan based his (conscientious objector) claim on what he described as a 'religious devotion to a purely ethical creed'—devotion to ends and principles outside oneself rather than to narrowly personal ends and interests. As used in this sense, the concept of religion does not necessarily imply devotion to supernatural agents and is viewed as a quality of experience rather than adherence to any dogma."

Dan Seeger has frequently expressed his dislike of labels because he feels they tend to blur important distinctions in matters which he regards as subtle, weighty, and complicated. He has always been quite sure, however, that he is not an atheist.

New York, N. Y. ROBERT S. VOGEL, *Executive Secretary*
American Friends Service Committee
New York Metropolitan Region

Howard Kershner asks (April 1 issue) whether there can be a nontheistic religion and adds that he knows of only one: Communism. Actually there are many such religions. Perhaps the most widespread is Buddhism, which both in the teaching of its founder and in its practice throughout southeast Asia is strongly nontheistic. It is true that in some areas it has absorbed theistic elements from older religions, but these are the exception rather than the rule. While Hinduism is mainly theistic in nature, it contains several schools that are not—a curious instance of the two approaches coexisting within a single religion. Confucianism and Taoism are generally nontheistic. The words "Tien" (heaven) and "Tao" (way of ultimate reality) are used by each religion respectively, but they describe an impersonal universal order rather than a personal creator.

As might be expected, Judaism and the religions descended from it are completely theistic in their orientation and tend to describe as nonreligious all beliefs that are not. Even here, however, individual humanists are produced from time to time. A notable example is the philosopher Santayana, who described himself as a Catholic and an atheist. The Unitarian-Universalist Churches accept into valid membership people of nontheistic beliefs, as do occasional Friends' Meetings, while the Ethical Society consists almost entirely of humanistic believers. So it would seem that any absolute identification of atheism and Communism is not accurate. As a matter of fact,

Ayn Rand, who has a considerable following in this country, preaches a form of atheistic capitalism.

Where Friends express satisfaction with the court decision in Dan Seeger's case, it has nothing to do with their approval or disapproval of his beliefs per se, but rather is because he has been granted the right to express those beliefs honestly and openly and is enabled to follow the leadings of his conscience in the direction of peace without prejudice of the law.

Ossining, N. Y.

ALBERT SCHREINER

We were saddened by Howard Kershner's letter in the April 1 *FRIENDS JOURNAL* in which he expressed annoyance with the verdict of the Court of Appeals in the case of Dan Seeger. Dan Seeger and his wife worship with us regularly; we have found them to be deeply religious. Accordingly, our Preparative Meeting wrote a letter of support to the investigating authorities. We wish that Howard Kershner could know and value them as we do.

He asks, "Can there be a nontheistic religion?" Yes, there are nontheistic religions, and some of them, such as Buddhism, are pacifist as well. There is no connection between the question whether the dedication of communists is religious and the question whether a person who is unable to define the ultimate by calling it a "being" is religious. Some great Christian theologians, among them Paul Tillich, share this reluctance to call God "a being."

The decision of the court does not represent "a triumph . . . over the laws of our country." The law itself provides that the courts shall decide questions of this sort. Far from being a triumph over the laws, it is an important part of the democratic legal process.

Howard Kershner asks why the New York AFSC should be elated by the vindication of the right of conscience by a court. We believe there is reason to rejoice if a man, prepared to suffer for his conscience, is spared this suffering. It seems to us that the court has vindicated the basic belief of Friends that there is that of God in every man, not only in the man who defines his belief exactly as we do. We do not judge how "most" Friends may feel, but we do think that very many Friends and non-Friends will be grateful for a broadening of the freedom of conscience that is expressed in this court ruling.

New York City

MARTHA YOUNG, *Chairman*
Overseers and Committee on
Ministry and Counsel
Morningside Heights Meeting

Howard E. Kershner's criticism in his April 1st letter of Dan Seeger's "nontheistic" condition is a bit regrettable. Some of us have searched in vain for a Supreme Being, especially if we grew up in a Church Sunday School where Jehovah was described as wrathful, hell as punishment, and heaven as a reward for goodness. One's own earthly father was superior in justice and in consistently severe but kindly punishment, teaching one to do good not for reward but because it was right. Add to the Old Testament ideas repeated by Jesus the scientific discoveries, and what is a rational person's idea of God to be?

We marvel at the mystery and infinite designs of Creation,

our physical world. We observe the mystery and power of ethical love, the God in every man. Religions have stated: God is love. For us without a theistic Being, the actual application and extension of ethical love toward all creation is an expression of the highest spiritual significance, deep responsibility, and personal joy. This is the essential dedication of the AFSC, for whom Dan Seeger works. They answer Jesus' demand that they be their "brother's keeper," as Dr. Albert Schweitzer does. Yet Dr. Schweitzer in *The Philosophy of Civilization* embraces all modern knowledge and asks us to reach the truth through thought, as Jesus suggested long ago to "seek the truth." The religious nontheist is grateful to be among Friends for whom the universal brotherhood of, and compassion for, all men is a simple accepted fact, as is tolerance toward all religions. Let those of us who experience and are sustained by a Supreme Being be tolerant of our equally religious members who cannot experience this blessing.

La Jolla, Calif.

MARY LOUISE O'HARA
Albuquerque Meeting

Howard Kershner (JOURNAL, April 1) is disheartened by Friends' "jubilation" over court recognition that requirement of theistic belief as a test of conscience may be unconstitutional. Has he ceased to believe there is that of God in every man, whether men know it or not, and that God, being "not without witness" in any nation, is not far from those who can only "feel after him"? Surely this is the essence of Quakerism, as well as of "honest-to-God" modern theology. H. G. Wells' hero, spitting in the "empty face" of an omni-everything being, typifies a century of warning to orthodoxy that there lives more faith in honest doubt than in arrogant omniscient creeds. Revolt against the gods of things as they seem to be, in a visibly cruel world, is the first dawn of Inward Light in human conscience.

Certainly we can reason that because the universe is governed by one system of physical laws it is also governed by the moral law we find in human hearts. I have had the blessing of many reinforcements to this logic; but we have no right to claim that it is easy for others not so privileged. We do not have to be logicians to know, with Emerson, that "*what I must do is all that concerns me.*"

Pittsburgh, Pa.

JOHN C. WEAVER

Let us share in the jubilation over the upholding of the conscientious-objector status of Dan Seeger, regardless of an absence of belief in a Supreme Being, by the Second Circuit Court of Appeals.

Howard Kershner's letter published April 1, expressing the belief that most Friends will be unhappy over the decision and its celebration, disturbs me in its (1) unconscious elevation of the secular above the sacred, (2) lack of recognition of the workings of the Spirit, (3) misunderstanding of what is being celebrated, (4) lack of acceptance of the long-standing judicial function of making law by interpretation, and (5) discomfort with a broadening of the secular law.

1. The Selective Service laws to which he refers are concerned with who may and who may not be required to kill. Are these of more moment than the laws of God, which require

love of both neighbor and enemy, and abstention from killing?

2. The Spirit speaks to all, whether they identify the Voice or not. The Spirit has been quietly at work whenever one who, neither recognizing nor acknowledging the Source (or not in words congenial to us), nevertheless becomes obedient to it. When such obedience is recognized by a secular court, the Spirit has been at work again.

3. Whenever the secular government recognizes the right of one more man to refuse to kill for reasons of conscience, it is cause for celebration. When the government broadens its concept of the meaning of conscience, it is greater cause to celebrate.

4. The inevitable effect of any important judicial decision, especially by a higher court, has always been to make law by interpreting the law. This function is a process of law, not a triumph over it, and the process is in the hands of the court, not of the defendant.

5. When the secular law requires a man to violate his conscience, we should be concerned to reinvestigate or change the secular law. The broadening of the rights of conscience and a fuller recognition of it advance this concern.

Surely we have great cause to rejoice!

Lombard, Ill.

WILLIAM H. KUENNING

In your April 1st issue I read the first letter to the editor and could read no further until I cleared by mind of the frustrations it brought me.

I am a convinced Friend, and when Dan Seeger was given a small space in our area newspaper as being a conscientious objector without any society or church behind his convictions, I was especially interested and agreed he should be granted his individual belief and desire.

With two sons growing up in a society which teaches "Look out for yourself, no matter what, and most of all use violence to get what you want, if necessary," we have tried to teach them to think for themselves, love others, and listen to and respect others' thinking, and, if possible, inject a seed of love, which may grow, rather than to hate.

As a Friend, I cannot agree with Howard Kershner. I admire anyone who can stand up for his ideal of peace, recognizing the evils of war. There is that of God in every man. Let's appreciate it, find it, live it, and cheer Dan Seeger for his strength.

R.D., Troy, Pa.

FLORENCE MITCHELL

What have Friends done to assist those outside our groups who are struggling for inner peace and spiritual growth? We know that there is something special about "coming together in silence" that is rarely attainable for the individual sitting alone. If we know how to create such an atmosphere by "centering down," do we not have an obligation to help bridge the gap for earnest seekers who wish to get away from endless words, ritual, psychic groups, and cults? Should not our doors be open in separate meetings or workshops for the seekers of silence, as we open our doors for civic lectures, educational concerns, or peace talks?

We teach sewing in foreign countries; we help people to learn trades; we feed the poor and hungry; but what are we

doing to feed people spiritually and to help them find inner peace? There are masses seeking "the light." Do we not have an obligation to share the silence? Are we hiding our light under a bushel? Could this be the reason for our almost static membership?

This is written out of a deep and growing concern. For over twenty-five years, for personal and research reasons, I have been brought in contact with many groups and cults of all types. I came "home" to Quakerism after a long, lonely, and arduous search. Quakers are hard to find; the majority of people do not know they exist; and when they do discover them, a quiet hour of meeting is too much for the ordinary individual. Consequently it is easy to wander for years searching for the "Inner Light" which Quakers could demonstrate.

As a Friend, I feel strongly we should not campaign, proselyte, beat the drums, or water our stock. Nor should we change our meetings. But is there something that could and should be done about building a bridge for those yearning to find the silence? Where can they go to find and experience it? Should we have an occasional evening or workshop for a short period of silence, open to the public, so others may experience and feel the atmosphere they are seeking? How can anyone appreciate classical music if he has never heard a symphony and does not know where one is played?

Should we not help these people in their search?

Wellesley, Mass. CHARLOTTE W. TROUTWINE RICHARDS

Coming Events

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

MAY

16—Spring Meeting of Friends Historical Association, Woodstown (N. J.) Meeting House, 4 p.m. (See news note.)

16—Bucks Quarterly Meeting, 95 East Oakland Avenue, 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.

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.

24—Annual open house of the McCutchen Home, New York Yearly Meeting home for the aged, 21 Rockview Avenue, North Plainfield, N. J., 3-5 p.m.

JUNE

2—Philadelphia Quarterly Meeting, Chestnut Hill Meeting House, 4 p.m.

6—Haddonfield Quarterly Meeting, Mt. Laurel, N. J., 3 p.m.

6—Salem Quarterly Meeting, Salem, N. J., 10:30 a.m.

7—Old Shrewsbury Day, Shrewsbury (N. J.) Meeting House, Highway 35 and Sycamore Avenue. Meeting for worship, 11 a.m. Bring picnic lunch; dessert and beverage provided. Lecture by Lewis Benson, "The Religionless Christianity of George Fox," 2:30 p.m.

7—Millville-Muncy Quarterly Meeting, Millville, Pa., 10 a.m.

14—Haverford Quarterly Meeting, Old Haverford Meeting, Havertown, Pa., 11 a.m.

BIRTH

PAVON—On March 10, a daughter, CAROL LYNNE PAVON, to Daniel E. and Kathryn B. Pavon, members of Middletown Meeting, Lima, Pa.

DEATHS

CAVIN—On March 31, in his 91st year, WILLIAM BROOKS CAVIN, a member of Willistown (Pa.) Meeting. He is survived by his wife, Sara N.; by two sons, S. Stewart, of Malvern, Pa., and William B., Jr., of Minneapolis, Minn.; and by seven grandchildren.

STRATTON—On February 23, ISADORA E. B. STRATTON, aged 79, a member of Middletown Meeting, Lima, Pa. She is survived by her husband, John A. Stratton, Sr.; by three sons, Charles B., John A., Jr., and Morton B.; by a daughter, Alice S. Webster; and by fifteen grandchildren and a great-grandchild.

THOMPSON—On February 29, in Sebring, Fla., CHARLES N. THOMPSON, a member of Newtown (Pa.) Meeting.

MEETING ADVERTISEMENTS

Arizona

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

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

California

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

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

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

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

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

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

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

SANTA BARBARA — Meeting for worship, Sunday 11 a.m., 328 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., 2028 S. Williams. Clerk, SU 9-1790.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

STAMFORD-GREENWICH—Meeting for worship and First Day School at 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

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. First-day 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.

Illinois

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

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

Indiana

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

Iowa

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

Louisiana

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

Maine

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

Maryland

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

Massachusetts

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

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

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

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

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

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

Michigan

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-410 evenings.

Minnesota

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

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.

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 Vail Avenue; call 525-2501.

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

Ohio

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

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

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First-day school at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0087.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

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