

# FRIENDS JOURNAL

**Quaker Thought and Life Today**

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NUMBER 11

## Quakerism and Creed

by Alfred S. Roberts, Jr.

## The Pursuit of Truth in a Quaker College

by Homer D. Babbidge, Jr.

## The Civil Rights Revolution

by John De J. Pemberton, Jr.

## The Little Ones Shall Lead Them

by Stanley C. Marshall

**Letter from Costa Rica—Letter from the Past**

**Q**UAKERISM cannot prove that there is that of God in every man; it can only say that when men behave as though there were, the weight of evidence amply justifies the belief. It cannot prove that love will solve all problems; it can only note that love has a much better record than hate.

—CARL F. WISE

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## FRIENDS JOURNAL



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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

## Lucky Money

THE newest project of the AFSC's Children's Program is the Happiness Holiday Kit, which gives basic information about the Committee's Hong Kong day nursery. The Kit contains, along with other materials, bright red and gold envelopes for "Lucky Money" to assist the Quakers in their work with Hong Kong children and mothers. This project, launched in the fall of 1963, already has brought in more than \$3000 for the AFSC's work in Hong Kong. There has been an enthusiastic response from schools, churches, Scouts, Camp Fire Girls, community centers, boys' clubs, and other child-serving agencies.

Many dollars of Lucky Money were sent to the Service Committee as the result of a Chinese New Year celebration held by the Friends Meeting in Milwaukee, where about forty persons were served rice, chicken, Chinese sauces, fortune cookies, and tea, with children acting as waiters and waitresses. There was a display of Chinese artifacts and drawings by the children. In a "Chinese market" tea and other Chinese foods were sold. The program included a dragon dance and a liou game.

In Delaware a group of children decorated little glass jars that had once held baby foods, then filled the jars with honey and sold them for one Hong Kong dollar each—eighteen cents in American money.

A group of boys and girls in a New Jersey community made and decorated cookies, then served them with tea to their adult friends the following Sunday, using the occasion to collect the Lucky Money envelopes which had been filled by the children and their families.

Fifth graders in a Philadelphia school had a bake sale, and second graders charged admission to their puppet show; the money earned in these ways went into Lucky Money envelopes.

A troop of Roman Catholic Girl Scouts "were anxious to help children in need," wrote their leader, so they filled Lucky Money envelopes. Other gifts have come from groups as diverse as a community center in Colorado, a woman's club in Massachusetts, an air force base in Oklahoma, a juvenile grange in Ohio, a County Extension agent in Michigan, a Camp Fire Girls Council in New Mexico, a ranch in Florida, a boys' club in North Carolina, the Friends Meeting in Honolulu, a Baptist church in upstate New York, a high school in Kentucky.

Lucky money indeed! Lucky not only for the babies and their mothers in Hong Kong; lucky too for the American children and their parents who thus have become acquainted with far-away people of another culture.

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# FRIENDS JOURNAL

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

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## Editorial Comments

### Call to Action

**M**ONTHLY MEETING business sessions, as every active Friend knows, are sometimes dull, routine gatherings, but occasionally a spark is struck to set them afire with the glow of creative concern. In the Philadelphia area such a spark has been provided of late by the "Quaker Call to Action in Race Relations" approved by this past spring's Yearly Meeting. After declaring that "it is imperative that we rid ourselves of all those forms of racial injustice which we have perpetuated through the years in our Meetings, agencies, institutions, and general practices," the Call lists ten specific forms of action which Meetings and their members are urged to take.

Reminded by this document that "we . . . have failed at many points in carrying out the implications of our testimony and beliefs regarding human brotherhood," many Friends have been unwilling, at ensuing Monthly Meetings, merely to go through the forms of considering the Queries and transacting routine business. Their state of mind has been akin, in some degree, to that of Friends in the middle part of the eighteenth century when John Woolman and others were traveling from Meeting to Meeting pleading with members to free their slaves. "In which of these recommended forms of action have we been weak?" they have been asking themselves. "Which of these things do we most need to do?"

At one such meeting where we happened to be present not long ago the undercurrent of excitement and concern was almost electrical in its effect. As each of the ten recommendations for action was read aloud there was lively discussion of the ways in which the Monthly Meeting might best rise to meet it. Oddly enough, the field in which the members found they had been most neglectful was one of finances. Hardly ever, they realized, had they given any serious thought to the suggestion that "Meetings and their agencies should examine their investment portfolios to determine, where possible, if funds are invested in enterprises which practice racial discrimination, and should remove such investments from those which cannot be persuaded to change their policies."

Hence there is now being addressed to various corporations a string of letters inquiring meaningfully into their racial policies. Many recipients of such letters will

doubtless consider them nuisances and their senders cranks (as John Woolman was considered a crank), but if enough letters of this type are received from enough Meetings and other groups it seems unlikely that they will not receive serious attention. And if they do *not* receive attention this Meeting has agreed to make prompt changes in its investment policy, even though such changes may entail financial loss.

Possibly some Friends outside of the Philadelphia area who have not seen this thought-provoking Call to Action may wish to ask the Philadelphia Yearly Meeting Office (1515 Cherry Street, Philadelphia 2) for copies so that they and their Meetings may consider it and ask themselves, too: "Which do *we* most need to do?"

### Zero in "Religious Interest"

In recent years, when the student body at the majority of Friends' schools and colleges has come to be made up primarily of non-Friends, there have been frequent times of soul-searching among Friends as to whether such educational institutions actually have any effect in spreading and perpetuating the Quaker message. Some trace of this concern is reflected in "The Pursuit of Truth in a Quaker College," published in this issue, but perhaps a more significant answer to the doubts mentioned above may be found in another publication recently emanating from Swarthmore College: the little volume of alumni musings and reminiscences entitled *Swarthmore Remembered* (reviewed in the May 15th JOURNAL).

Of the thirty-nine alumni who contribute to this symposium the majority of those who make specific mention of the Quaker influence upon their lives either are not Friends or were not when they entered college. Of these comments there is room here to quote only one. It comes from John R. Purnell, now Protestant Episcopal rector of a small parish in a depressed urban neighborhood. "On a high school aptitude and interest test," he writes, "I was rated nearly zero in 'religious interest.' I think I would now do even less well, because the Quaker *geist* of Swarthmore quickly took a grip on my mind and soul that has become stronger every year. . . .

"It appears to me impossible for Quakerism to be a fake religion. It does not separate men's souls from their



bodies and minds. . . . It does not bog down in theorizing or pander to middle-class values while the world goes to hell. In weekend work camps in the Philadelphia slums and in two summers of service with the American Friends Service Committee in a state mental hospital, I saw and felt, once and for all, the Gospel of God. Jails and slums and criminal courts and reformatories are not, in our Godless times, thought to be suitable arenas for 'religious interests.' My high school aptitude tests apparently had

interpreted these religious interests to be church activities, carried on strictly within the walls of churches. I never did have 'religious interests.' I am grateful to the Quakerism I saw at Swarthmore for teaching me to treasure that lack as a pearl of great price. . . ."

This tribute, like many others, gives Quakerism more credit than it frequently deserves. But it does seem to indicate fairly clearly that Friends' schools and colleges still have a very real mission.

## Quakerism and Creed

By ALFRED S. ROBERTS, JR.

**W**HEN men organize into groups, in their need to identify themselves with something, they state specifically what they consider to be their common beliefs and aspirations in the form of a code, dogma, or creed. This becomes a perpetuating and often a revered symbol of distinctiveness which tends to make the group feel and appear separate from the rest of mankind. Each individual becomes a valid, respected member of the group to the extent that he upholds the creed. If his conscience or convictions lead him to disavow these common beliefs, then he is to that extent a less desirable member, and if his differences are enough he often is forced to resign his membership or is otherwise cast out.

The Society of Friends has as its most basic principle an ideal which would make any development of a specific creed or dogma a giving up of that which makes Quakerism an exceedingly important and exciting concept of life. George Fox and others like him found human acceptance in terms which did not require them to compromise their ideals to any one among them or to any authority outside of their group. The strength of the inwardly sensed conviction of the truth revealed in their personal religious experiences meant to them that spiritual truth was given by God directly to the individual and not through administration of any special agency, such as a church or other persons who might be favored with special knowledge or training. Spiritual truth became for them a purely personal experience, unique to each individual, yet something which could at least partially be communicated; as such it was a source of strength and inspiration for the group. Each individual, as a potential source of "divine guidance," was to be held in respect.

Emphasis was placed on people of the group, not on

disembodied concepts or dogma, which tended in other religious denominations to become the primary concern. As Fox had found in his early searching, the creeds of churches came to suppress the creativity of the conscience and to take precedence over the individual, who tended to be viewed primarily as the source of support of the church, just as autocratic governments take primacy over the governed. In this truly democratic religious society, where all individuals were held in equal respect and where it was expected that the most humble should contribute, it was found that the potential creativity of all individuals was much greater than might have been expected and that the difference between the least and the most gifted was not the gulf which previously had been assumed.

The great insight of Fox and the early Friends recognized that human life is much too complex and too nearly unlimited in its potentialities to permit the codified system of rules or fixed philosophy governing human behavior which characterizes the dogma of other religious groups. The only fixed rule—more implied than stated—is that each should conscientiously strive to find and follow the will of God or "the truth" as he experiences it. Fox's view implies that no men with a creed as their measure can judge spiritual values for other men, since only the individual is capable of knowing the boundaries, depths, and needs of his own soul.

Freedom from the stricture of creed leaves men responsible for making their own decisions in living. They by themselves must accept the consequences of their thoughts and actions. There can be no shifting of the onus of decision to the leaders or to sanctified rules. Without these, the sense of aloneness and vulnerability of the individual becomes intensified, and he may be so frightened that he is tempted to trade his freedom and individuality for the old security of creedal authority.

As Quakers, we must help each other not to be so frightened in our lonely search that we will want to give up the idea of freedom of individual conscience.

Alfred S. Roberts, Jr., a psychiatrist, is medical director of the Chester County Mental Health Center at West Chester, Pa., and an associate professor at Woman's Medical College, Philadelphia. He is a member of Moorestown (N. J.) Meeting, but attends Willistown Meeting, between Philadelphia and West Chester.



## The Pursuit of Truth in a Quaker College

By HOMER D. BABBDGE, JR.

THERE is one aspect of Swarthmore's history that transcends all others. That is the attempt made . . . a century ago to translate the precepts of religious conviction into a meaningful educational policy.

To an outsider—a non-Quaker—it is, of course, exceedingly difficult to establish or identify the precepts of the Friendly persuasion. Like democracy, it is so much a

matter of spirit that it is difficult to formalize. But perhaps the most reasonable summary of Quaker belief consists of four tenets: the testimony of community, the testimony of equality, the testimony of peace, and the testimony of simplicity.

If an outsider were to succumb to the temptation to identify a fifth basic conviction of the Society, it would most certainly be the testimony of parsimony. Let me,



and only half facetiously, suggest that some major educational policy decisions in the history of this college appear to have been reached with some regard, at least, for this fifth principle. The decision in favor of a rural rather than an urban location took into account the price of land; commingling of the sexes was cheaper than "separate but equal" education of the sexes; and the decline of the honored sciences in the late nineteenth century may have been attributable to the expenses of laboratory science.

But even leaving aside this shadowy dimension of Quaker life, the question remains, how successful were the founders in achieving their dreams of a "Quaker college"? . . .

There certainly was a group of founders who thought they were creating an institution independent of the Society, an institution that would find its own way in the world, guided only by a gyroscope created and set under the tolerant and benign sponsorship of a liberal Society. But there were also those who felt—and these were, I think, the majority—that the new institution,

though free of any direct or formal control, had a substantial responsibility to the Society that spawned it. For the one group, the college was to be given the benefit of a cordial sponsorship, then cut loose; for the other, it was always to feel the responsibility of a child to its parent. . . .

One reads in the history of Swarthmore of the attempt to select history texts that were consistent with the peaceful testimony of the Society. An early library endowment was offered and accepted on the condition that no Orthodox Quaker writings were to be permitted to contaminate the collection; and yet, at the turn of the century, when Andrew Carnegie offered to make grants to college libraries on condition that they were nonsectarian, ex-President Magill wrote him:

"I would assert, at once, that there is not a college nor university in this whole land more free from sectarian bias than is this Swarthmore of ours. . . ."

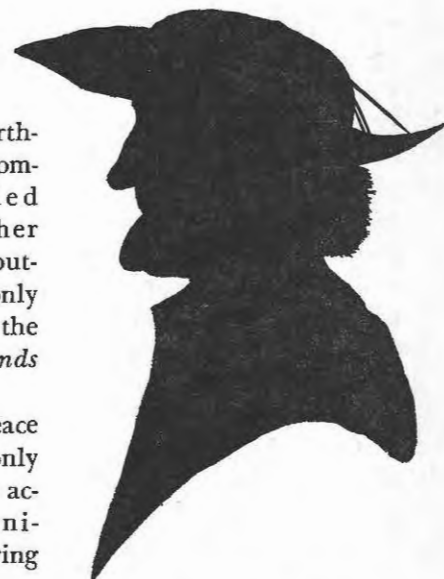
Was the college founded to serve the Society? Or was it founded to serve a set of educational values endorsed by the Society? The honest answer is that some of the founders believed one, and the remainder the other. They strove, in the interests of getting the institution on its feet, to minimize the potential conflict between the two. . . .

In its early days, Swarthmore was a "gnarled community" — guarded against, among other things, news of the "outside world." . . . The only newspaper allowed on the campus was the *Friends Intelligencer*.

The testimony of peace has been strained, if only in the instance of the accommodation of uniformed personnel during World War II.

The testimony of simplicity went with that of community. Simple dress and speech could hardly be preserved in an institution projected into the main stream of intellectual life.

The testimony of equality—at least in its traditional sense—is what has most clearly survived. If one means by equality equal treatment before the laws of objective



This is an excerpt, greatly condensed, from an address given by the President of the University of Connecticut at Swarthmore College (Swarthmore, Pa.), which is celebrating this year the centenary of its founding. It is reprinted by permission of Dr. Babbidge and the *Swarthmore College Bulletin*. The accompanying silhouettes of old-time Friends are from the collection of Thomas A. Gilpin.

examination, I have no doubt that this college is entirely true to its religious heritage.

But one must look beyond these identifiable parts of conviction to the larger conservative Quaker heritage. And here one encounters difficult questions as well. The Society of Friends was founded in a profound spirit of anti-intellectualism, and yet here we have today a Quaker institution that is renowned for its intellectualism. In 1640, Quakers were banned from English universities, and the illiterate founder of the Society reacted by expressing his contempt for what went on within those universities.

Even William Penn himself, exposed to the university education of seventeenth-century England, observed bitterly, "We are at pains to make scholars, but not men." . . .

The educational system [Frank Aydelotte] brought to Swarthmore in 1921 was a full-blooded descendant of the educational system against which Friends had rebelled three centuries earlier . . . I dare say that he would . . . [have said] that this was simply a sign that the Society of Friends had matured a lot in three hundred years.

Obviously, something *had* changed. Either Quaker

beliefs had been modified, or their translation into educational policy had been garbled, or Swarthmore was no longer consciously dedicated to the beliefs of the Society. Or, more likely, history will reveal some combination of all these. . . .

Swarthmore's historical experience suggests, at least, that the relationship between organized religion and higher education is a complex one, and that the translation of religious conviction into educational practice is both difficult and challenging. . . .

If I have seemed to suggest that Swarthmore may have become oriented more to the world of learning than to the life of the Society of Friends, I am not saying . . . that Swarthmore has "sold its Quaker heritage for a mess of worldly pottage." The founders of this college consciously avoided Societal control of the college at the time of its founding, in order to allow for the possibility that time and change would warrant a greater degree of independence from formal religious patterns. They dared to believe that the pursuit of truth, though it might lead to the college's independence from the Society, could not be inconsistent with their most profound religious convictions.

## The Civil Rights Revolution

By JOHN DE J. PEMBERTON, JR.

**T**WENTY YEARS ago our nation was only just emerging from a long dark age of relatively unquestioned Jim Crowism. The migration of Negroes to the North and West permitted some of them to enlarge their opportunities but also tended to be accompanied by a transplanting of Jim Crow practices to all areas of the nation. World War II, contributing its desperate need for manpower, sowed the seeds of a genuine reversal.

What has happened during these last twenty years has been a process of deliberately bringing the issues of racial discrimination to the consciousness and to the conscience of the nation. Ingrained attitudes of prejudice did not vanish with the temporarily improved economic conditions of Negroes. The Supreme Court's 1954 decision that segregated education violates our constitutional principle of equality proved to be a turning point in the effort to reach the national conscience. With its undergirding of the righteousness of equality's cause, new hope and new energy became assets of the movement.

At the same time the gap thereafter exposed between the Supreme Court's constitutional mandate and the dis-

crimination actually administered by government at lower levels brought forward a barrier of official obstruction to the Negro's emergence. In these ten years we have learned that our vaunted system of constitutional guarantees tends to function only skin deep. Massive resistance, in the form of ingenious legal schemes to protect segregated institutions, official encouragement of private harassment, and even the use of law-enforcement machinery itself to keep the Negro in his place, emerged as a pattern. Thus, the movement found that a larger forum than the judiciary had to be addressed in order to seek redress of its grievances.

Up till now some response has been achieved in both the legislative and the executive branches of the government. In 1957, for the first time since 1875, a civil rights bill passed the Congress; then a second made it in 1960. But the extent of relief afforded by these measures was minimal, and the first major contemporary legislative effort to touch the whole pattern of discrimination is that now pending in the U. S. Senate. Executive action likewise reached some aspects of official discrimination, from the integration of the armed forces to the more recent executive orders affecting discrimination in federally assisted housing and apprenticeship-training programs. But the executive branch has never exercised the full panoply

John De J. Pemberton, Jr., a member of the Durham (N. C.) Meeting, is national executive director of the American Civil Liberties Union. This is a condensation of a talk he gave in March at the New York celebration of the Friends Committee on National Legislation's twentieth anniversary.



of its powers to eliminate unconstitutional discriminatory practices. In both the legislative and the executive branches there has been felt so far too little sense of urgency for the civil rights issues to be met with a full spectrum of remedies.

Meanwhile a new urgency has overtaken the Negro's cause. Despite advances in the legal recognition of rights to equality, actual retrogression has occurred when the consequences of discrimination are measured. Unemployment has hit the Negro with at least double the effect it has had on the total population. The gap between average Negro and average white incomes has grown during the past ten years. Concentration of Negro populations in the restricted ghettos of northern cities has increased, and with it larger numbers of Negroes are attending schools which are segregated in fact.

So the civil rights movement has had to address itself to a still larger forum. Beginning with the Montgomery bus boycott in 1956, continuing through the lunch-counter sit-ins, the freedom rides, and the more recent mass demonstrations, it will culminate, I believe, in yet larger movements of protest addressed to the broad arena of public opinion. It demands that the grievances of discrimination be seen and understood by all of the people, and it presses home the urgency of the need for remedies. There is a disturbing quality about these concerted efforts; they are less comfortably accommodated than the orderly litigation that dominated the civil rights movement's earlier years. But we must remember that their function is to disturb, to make a whole nation uncomfortable, for the civil rights movement has rightly assumed that total redress will not be attained until the whole nation becomes acutely conscious of the patterns of prejudice that pervade its life and of the justice of our Negroes' claims for redress.

The primary civil rights organizations—such as NAACP and CORE—have had predominant roles in shaping these events. But in one sense the issues have an even larger significance for those of us—such as FCNL and ACLU—whose legislative concerns cover a much broader range. That larger significance lies in the ways in which civil rights issues are being met.

#### *Speaking Out for Change*

It is important to stress the way in which the civil rights movement has sought to reach the whole nation with a total consciousness of its grievances. Our reaction to its boycotts and freedom rides, its sit-ins and its mass demonstrations, suggests that we have forgotten the importance history has assigned to such means of speaking out for changes which an under-represented part of the community desires. We tend to forget the turbulence a generation ago through which the labor movement

gained a secure position in our social and economic order. We tend to forget that some three generations of public protests enabled the woman's suffrage movement to achieve the Nineteenth Amendment. We may have forgotten the prohibition movement, the populist movement, the abolition movement, and the movement for independence itself. It took the civil rights demonstrations to remind us that one of the constitutional guarantees written into the 1789 Bill of Rights assures "the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

The civil rights movement, in bringing to the national consciousness a recognition of the important issues relating to the achievement of equality, has begun to do something for our perspective on the role of the citizen in self-government. In traditional political terms it has moved the issues of civil rights up from the position of petty political annoyances grudgingly included on the agenda of national issues toward their rightful place of top priority on that agenda.

#### *Touching the Citizen's Conscience*

In other terms, it has brought these issues into the national consciousness in a unique way—in a way that reaches the conscience as well as the consciousness of citizens. For the civil rights issues involve people as citizens, on each side of every equation—citizens being denied opportunities others take for granted, and citizens enjoying the unearned advantages of patterns of discrimination, whether they consciously discriminate or not. Civil rights issues speak to the very purpose of our national being in terms of the document which declared that purpose when it said that it is "to secure these rights [that] governments are instituted among men." Because of this they are among the great issues of our times.

There is an urgency about the resolution of these issues above and beyond even the intrinsic merit of equality. Civil rights issues are not the only great issues facing our generation. Beyond them lie others, at least equally challenging and infinitely more novel and complex. Our domestic revolution in the relations between Negro and white citizens is, in a sense, but part of a world-wide revolution which is similarly kindled by the idea of equality. Masses of mostly nonwhite people whose ancestors accepted poverty as their inevitable lot have been stirred, largely by Western ideas and innovations. They seek to participate in the affluence which only the West has enjoyed from the application of science and capital to the problems of production.

So far we have witnessed only some of the first and easiest steps in that revolutionary movement—the attainment of a kind of equality in nationhood through independence from colonial empires. But independence, far



from facilitating that development of productive capacity essential to release from poverty, tends at least initially to handicap economic development and to deter some infusions of capital. Another Western gift—the introduction of public health and sanitation measures which have radically altered death rates and augmented population growth—promises further to retard the “take-off” of these underdeveloped economies. And Peking and Moscow are adding to the urgency inherent in this world-wide revolution with the offer of a pat solution in communist ideology to the problems of development.

Each of the world-wide developments—the revolutionary impulses toward political and economic equality, the explosion of populations, the attractive appeal of revolutionary communism—portends catastrophic potential for us. We are very much involved, as exporters of the idea of equality, as possessors of the pinnacle in national affluence and power, as objects of the envy and hatred that affluence engenders, and as objects of the expressly hostile aims of revolutionary communism.

It is here that the experience and wisdom to be gained from resolution of immediately pressing civil rights problems hold forth their highest promise. Civil rights issues cannot be resolved by officials alone; only a total commitment of the conscience of an entire people to fulfillment now of the promises of 1776 will do it. Only with such commitment can official action be wholly effective, and only with the concurrence of unofficial action can the deprivations of prejudice be significantly eradicated.

### His Hand Is Stretched Out Still

By MABEL S. KANTOR

—Isaiah 5:25

In one shaft of light is all the light there is.

One drop of dew reflects the entire spectrum.  
A child's whistle hints of the range of sound.  
Wings at my window demonstrate motion and travel.  
In one small seed lies the gift of life.

If I be confined in a cell or bedfast by a wall,  
If my limbs fail me, or my eye be dimmed,  
If love and joy be stripped away,  
Lord, by thy gift of remembering,  
May a breath of air or the salty tear,  
The touch of cloth or the taste of bread,  
Or yet the sigh of pain, or a faint  
Sense of the turning earth  
Bless my soul as thy gift,  
As surely as a sky full of sunset glow,  
As truly as song of bird at dawn;  
For thy hand is stretched out still.

### The Little Ones Shall Lead Them

By STANLEY C. MARSHALL

SUPPOSE two of the small powers, located anywhere in the world, but neighbors to each other, were to say, “We are not going to attack each other. Our combined strengths are insufficient to fight off an outside invader. Yet we are maintaining armies. Why?”

“Suppose we turn to the United Nations and ask them to guarantee our safety. We shall take the monies which we are presently expending for the support of our useless armies, and turn them over to the United Nations, who, in turn, would guarantee our security. Perhaps they would even use our forces in United Nations uniforms at a much lower cost than we could afford, since we will be combining administrative procedures under the U.N. Now, what have we gained?”

“Initially, we have gained, however slightly, on the cost of supporting a military force. Second, we have provided a guarantee of our own safety from outside attack, which was never possible before, for it will take a rash country, indeed, to defy the combined strengths of the United Nations. Third, we have provided our own people with a sense of significance and safety, for we have proclaimed our own willingness to be stable and peaceful members of the world's family of nations, as we no longer have the power—even if we so desire—to attack anyone else. Thus, we receive special recognition in the world.”

Now, suppose it would be possible to find two countries like this in Africa, two in South America, two in Asia, or two in the small group of Pacific Ocean nations. Here and there, we would see the formation of little islands of sanity, and with it we would begin to see the real functioning of a safety program for some of the U.N. members. The more nations that became involved, the more military budgets could be dropped within those nations, for the economies of joint military supervision should begin to take over somewhere down the line.

Next, suppose two of the nations who have been in on these first stages turn to a neighbor with common borders and invite it to join in their little enclave. Chances are that once this is under way it might be successfully extended, and so the little islands would grow, and the power of the United Nations with a real police force would grow with it. Chances are that a nation which did not join with its neighbors would, after a period of time, be branded as a potential aggressor, and the force of world conscience, for whatever it is worth, would act to drive it into the camp.

Stanley C. Marshall, a public relations executive, is a member of Pittsburgh (Pa.) Meeting and serves on the Advancement Committee of Friends General Conference.

Many years out, we might find the world with a third force—a strong United Nations with an active police force—broad enough and strong enough to begin to act as a balance power between the big power blocs. If it would be possible to arrive at this point, the world would have, for the first time in the history of mankind, a possible clear road to long-term peace.

Of course, it is by no means certain that the big powers would permit the United Nations to take over as protector for a couple of small nations, for they might see the handwriting on the wall. On the other hand, it might be very difficult for them to hamstring this effort if sufficient energy and promotion were put behind it to carry it through.

## The Ecumenical Scene

By WILLIAM HUBBEN

FOR the last two years the Roman Catholic Church has held the spotlight of world attention. Although the Second Vatican Council session of 1963 lacked the dramatic note of the 1962 opening months, the initiative in the ecumenical world clearly continues to remain with the Catholics.

Some unexpected developments are taking place within the body of the Roman Catholic Church. An official Catholic speaker recently described to the United States Conference of the Protestant World Council of Churches (held at Buck Hill Falls, Pa.) what revolutionary changes the Catholic Church is undergoing in Latin America. Membership there constitutes one third of the world's total Catholic membership of over 500 million. A movement known as "The Church of the Poor" is now expressing the new social emphasis, of which Archbishop Camara in Brazil is the outstanding spokesman. At long last the Church realizes that its ties with feudal landlords at the expense of the exploited and illiterate poor are unworthy of its religious message. In some few places the Church is divesting itself of its enormous land holdings for the benefit of poor peasant communities and of slum dwellers.

Statistics about the poverty in most Latin American countries are appalling. The average life span of the poor is thirty years, and almost half of all babies die during their first twelve months. The Church is by no means the only revolutionary force defending the poor, as we know from the concerns expressed by Washington; but it may yet become the spearhead in the Latin American revolution.

Protestant observers, deploring the laxity of church life in Latin America, stress the fact that less than 15 per cent of the South American population leads a conscious and acceptable Christian life. One is reminded of Cardinal Cushing's remark that in Brazil alone the Church is losing a thousand members every day. In view of this situation the conflict between Catholics and Protestants appears a secondary problem. The alternative is

not between Catholicism and Protestantism but between Christianity and secularism. The evil afflicting the Catholic Church is its privileged status and the monopoly it has always enjoyed. In spite of the ecumenical spirit noticeable in some Latin American countries, the clerical spirit of a jealous insistence on this religious monopoly still causes an occasional clash with the Protestant minority. A "thaw" is beginning to be felt, but in general the ecumenical movement is everywhere rather weak. Such "ecumenical imperative" as there is expresses itself mostly in practical areas like evangelization and radio broadcasting. A true dialogue with the Catholics will be possible only if and when the Church gives up its claim to the traditional dominance and monopoly.

Meanwhile, because of the 1963 "breathing spell" of the Vatican Council, several attempts have been made at an appraisal of the work so far done. The politically conservative Italian organ *Il Borghese* has expressed satisfaction about Pope Paul's stress on the regrafting of the non-Catholic groups upon "the one tree of the one Church of Christ." Other indications of Paul's attitude as being different from that of John XXIII are seen in Paul's emphasis on the task of the hierarchy as well as in his personal tendency to have the ecumenical movement follow a prescribed plan instead of giving free play to forces arising impulsively from all quarters of the world. Some observers are worried about the influence of Pope Paul's closest advisers, including Cardinal Siri, who is said to have been greatly relieved by Pope John's death and to have stated that it would take forty years to undo what Pope John had done in four years.

Gregory Baum, prominent Catholic ecumenist, is more hopeful, although he, too, advises patience and caution. Deploring the fact that Catholics and Protestants have lived in ignorance about each other, he says that hope and trust in God's help are greatly needed. In a recent interview he made it clear that the hoped-for unity will "build upon the Twelve" and in continuity with the Catholic Church. Yet such a reference should not need to mean that Protestants must become Catholics or vice versa. Traditions are precious and should be preserved.

William Hubben, former editor of the FRIENDS JOURNAL, is now contributing editor.



The January week for prayer in Italy voiced special prayers for the large non-Catholic groups. One day was dedicated exclusively to prayers for the Protestants in Italy.

At the meeting of World Council delegates, mentioned above, Dr. Roswell P. Barnes, U. S. Executive Secretary of the Council, expressed anxiety over the signs of lethargy or outright ennui appearing in the ecumenical movement. He wants the churches to deepen and share their biblical and theological work rather than to specialize in finding new theological formulations.

#### *Membership Statistics*

The Catholic Church reports that in 1963 its United States membership reached the record figure of 44,874,000. This figure, indicating a growth of over a million members in one year, is being questioned by Protestant critics, who remind us of the Catholic Church's custom of not deducting those who leave the Church to join other groups or to remain unchurched. Further perplexity about this claim to membership increase of more than a million in a year is caused by the Catholics' official statistics (reported in *The New York Times*) showing during 1963 only 124,000 converts (the lowest in ten years) and only thirty-two more infant baptisms than in the preceding year.

The slowing down of the former increases in membership is also puzzling Protestant churchmen. No single cause seems to account for this development. Can it be that reduced fear of atomic warfare is the cause?

### **Letter From Costa Rica**

By HUBERT MENDENHALL

**H**AVE Friends anything to offer to help bring social and economic improvement in Latin America through nonviolent means? It is very difficult to know what the facts are in political matters. You get such different impressions, depending on to whom you talk or what papers you read.

Costa Rica has a stable government, and the conditions which are bringing violent revolutions in many Latin countries are not as extreme here. This gives a little more time to make changes, and the government is making a sincere attempt at agrarian reform, more job opportunities, and better living conditions.

Costa Rica has a great number of small land owners, but there are several very large holdings. The United Fruit Company owns 7½ per cent of all the usable land

Hubert Mendenhall, formerly of Alabama, and now of San José, Costa Rica, is a member of Monteverde Friends Meeting, composed of a group of Friends from the United States who emigrated to Costa Rica some years ago to form an agricultural community.

but actually uses a very small part of it. Some families own large tracts which were originally grants from the King of Spain. The government has set up an Institute of Land and Colonization that is starting to buy parts of these large holdings and divide them into small farms which are sold on a long-term basis to selected landless farmers. These farmers are also furnished technical aid and some credit. They are concentrating on buying good land which is now producing little or nothing, the plan being to get greater production as well as to furnish land to those who need it. If owners are unwilling to sell, the Institute has the power to confiscate the land and pay for it. This is, of course, the point on which many disagree. If you legally own a large piece of land, should you be forced to share part of it with your fellow countrymen who have no land to work?

One of the most basic changes necessary is an altered outlook in business relations at all levels within the country, as well as by foreign investors. The conquistadors' main purpose was ruthless robbing and exploitation of Latin America, with no consideration for others or for the future general welfare. Perhaps this set the pattern for exploitation of all kinds, but it is no basis for healthy growth and development. When the citizens realize that what is best for them individually, and for their children, is in the long run what is just and fair for all, and when foreign companies are willing to process raw materials here, we will have gone a long way toward remedying many ills. For example, Alcoa wants a contract with the Costa Rican government to exploit large bauxite deposits. Alcoa wants to ship the ore (which has a value of forty dollars per six tons) directly to the United States. Costa Rica is insisting on having the first stage of processing done here. The one ton of aluminum obtained from the forty dollars' worth of ore would be worth five hundred dollars. So far, no contract.

To effect a permanent cure of the ills of Latin America will require some drastic changes from the status quo. Will the ultraconservative wealthy class, combined with U. S. big business interests, backed by U. S. military missions, and armed with U. S. foreign-aid weapons, allow any basic changes, or will they cry "communism" and take over?

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*The most appalling loss in this gadget-mad day is not soil erosion, but soul erosion. The ethical topsoil in which alone can blossom truth, beauty, goodness, sympathy, pity, righteous indignation, civil courage, and God-fearingness is being eroded. . . . With life denuded of its fundamental beliefs, its loyalties, its value . . . former gardening areas of the spirit are being turned into moral Saharas where nothing truly spiritual can find rootage.*

—FREDERICK BROWN HARRIS



## Again Thee for Thou

### Letter from the Past—207

**M**ANY other Friends must have wondered as often as I have (including Letters 112, 175) how our predecessors at some unknown period slipped into the habit of using thee for thou as subject of the verb as well as object. It can hardly have been deliberate, for in defending at great personal sacrifice the use of thou-thy-thee against ye-your-you, they had argued on grounds of grammar as well as from scruples against flattery. I suspect the substitution came as naturally as other changes in language outside Quakerism (where again in the plural the accusative you replaced the nominative ye) and that it may have rested on an oral dialect practiced in some part of England. Further, the verb forms required after thou—hast, art, knowest, etc.—are just the “strong” kind that a developing language tends to slough off, whereas with thee Friends could use the simpler forms—has, is, knows, etc., which are used with the third person singular. Whittier and some other Friends used the same verb form as the third person plural, Thee have, thee are, etc.

To answer the further question of when the change took place and how Friends felt when they became aware of it, I had the fortune within a short period to come across three records in three different Quaker libraries. Perhaps my readers will know others, but these at least were new to me.

1. James Jenkins (1753-1831) is the author of a racy manuscript, the “Records and Recollections” of the years 1761 to 1821, preserved at Friends Library, London. Born in England, he spent his youth in Ireland but came to London in about 1778, and in 1819 he moved to Folkestone. He writes (pp. 1047, 1057):

When I came from Ireland in 1778 I found Friends of London in the practice of using the word thee, where thou would have been more proper in conversation; this was thought to be effeminate, and a breach of our rule respecting “plainness of speech.” But some who wished to reform fell into errors on the other hand. The salutation of how art thou became common and the thou was pronounced emphatically loud. The late Jeremiah Knight told me that he heard one of those *thouites* say to a Friend, “This is mine, but that is thou’s unbrella.” And since I have resided at Folkestone I heard a London Friend thus address his grandson (a little boy): “Now didn’t thou tell me before thou left Dover, that if I would let thou come with me to Folkestone thou wouldst be a very good boy?”

2. William Savery (1750-1804), a minister from Philadelphia, while travelling in 1797 in Scotland with two Irish Friends, George Miller and William Farrer, says (and I quote the MS., vol. III, pp. 716f., at Haverford, not the printed journal):

My good friends and companions whom I much love, having taken notice of myself and other Americans using thee frequently when thou ought agreeable to grammatical propriety to be used, expressed their sentiments in a brotherly manner on that subject which had hitherto claimed but little of my attention. Our G. M. and W. F., being well acquainted with propriety of language, were of the mind that such a use of thee as many nowadays made was a departure from our testimony and had crept upon Friends from a desire of pleasing others by a soft and accommodating language and therefore inconsistent with the practice of ancient Friends. I had never been accustomed to consider [it] in any other point of view than a grammatical error, not proceeding in hundreds of my simple country people nor in myself with a desire to evade our testimony, but only from an ignorance.

3. There is in the Library at Woodbrooke a printed sheet, dated 1814, entitled, “A Plea for Practical Propriety in the use of Sound Speech that cannot be condemned, Addressed to the Society of Friends, by William Candler.” I know little about the author. He died at Norwich in 1820. But he deals here at length with “the erroneous practice of substituting in common conversation the pronoun THEE for THOU, which so far as I know, is peculiar to our society.” He knows that it is not a modern corruption. Several Friends at very distant periods of time had remonstrated against it. He knows that there are divers other defects existing within our borders. But his present business is to urge the removal of this inconsistency. He mentions the scruple of early Friends against you for thou, and like them he argues from the English of the Bible. It was, he says, common practice and not only among the ignorant or less scrupulous members.

### NOW AND THEN

P.S. In a fourth Quaker repository, Moses Brown School, Providence, R. I., is a letter from Moses Brown of that city to Anthony Benezet of Philadelphia, dated 2nd of 10 mo. 1780, in which the same reason for the substitution is given as by William Savery. Commending Benezet’s *Essay Towards the most easy Introduction to the knowledge of English Grammar*, he says: “I think it will be useful and especially for the correction of that impropriety of speech which has much obtained even in your city and in other places amongst many who would know better if there was not a willingness to be more pleasing and soft by using the word thee improperly instead of thou.”

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

## Books

**SHE WORE A STAR.** By DOROTHY BONNELL. Julian Messner, Inc., New York, 1964. 191 pages. \$2.95

This book, written for young people, tells the story of a college-age Quaker girl, Amy Bennett, who goes to Calcutta, India, to work with the American Friends Service Committee at the time of Indian independence in 1947. The author has drawn upon the letters written to her by her sister, who worked with the AFSC in India. She has constructed a lively tale with the turbulent history of India at that period as a backdrop. It presents a seldom-chronicled account of the adjustments of a service worker abroad—adjusting not only to the very different culture of India, but to the different kinds of Quakers and others who are working for the AFSC, and to the importance of not losing Quaker principles in the effort to fit them to the local culture. The book has its share of romance, which might make it an attractive recruiting device for the Service Committee! Adults as well as teen-agers will find this an intimate view of the workings of an AFSC project.

I may have some limitations as a reviewer since at almost the same age as Amy, and in almost the same year, I spent three years as a Methodist worker in Calcutta and met an AFSC worker who became my husband. However, I found it an unquestionably authentic story, and can highly recommend it for teen-agers.

GEORGANA M. FOSTER

**TORCHES TOGETHER: *The Beginnings and Early Years of the Bruderhof Communities.*** By EMMY ARNOLD. The Plough Publishing House, Rifton, N. Y., 1964. 220 pages. \$3.50

This deeply moving account of the initial sufferings of the Society of Brothers, reminiscent of the beginnings of the Society of Friends, is told by the wife who was Eberhard Arnold's whole-hearted partner in the Bruderhof's founding. Their conviction that "Jesus' way was a practical one" so fired them that their warmth and zeal gathered seekers and derelicts in the disillusioned Germany of the First World War.

So diverse were the needs and hopes represented by those who first poured in upon them that the inner core was hard pressed to hold body and soul of the community together. The Light did not burn steadily within the community nor protect it from terrible economic, political, and ecclesiastical persecution from without. The internal crises were, as always, the most devastating, but always a remnant survived all onslaughts, even the untimely death of Eberhard Arnold in 1935.

Out of the pages of this story there arises an unsatisfied question: So long as it absorbs or appears to absorb the person, does the collectivity not kill the love that is trying to come to birth, especially in the members who are, at the time, most out of spirit with the rest? Former members of the Bruderhof have expressed their feeling that the distinction is not always made between being out of spirit with the community's guardians and the prompting of the Spirit, as the individual experiences it, which leads him to feel that an action of the community is wrong.

Eberhard Arnold was not blind to this problem. Emmy

tells us that at the time of the dissolution of the first Bruderhof, after being accused of dominating, he stated that "we were willing to continue living with them in a modest, unassuming way if others would take over the leadership." He and Emmy knew well how at a time of internal crisis "each one had to go into himself and seek the spirit of awakening, the uniting spirit."

The Brothers seem to have faced this necessity again, for in the postscript of the book is written: "Just now in 1963 we are once again recovering from a crisis, this time not of external persecution but of internal shaking and renewal. We are seeking fresh courage, hope, and faith to live in truer unity and brotherhood, wishing for the same spirit of the 'early years' of Emmy Arnold's story to touch us constantly afresh. . ."

DAN WILSON

**FROM CONVINCEMENT TO CONVERSION.** By MARTIN COBIN. Pendle Hill Pamphlet 134. Pendle Hill, Wallingford, Pa., 1964. 20 pages. 45¢

In this most recent Pendle Hill pamphlet Martin Cobin, born a Jew, tells how he became a Friend. He stresses the importance of example—especially of the life of Jesus, but also of every Quaker whose life, if worthy, changes others far more than any words spoken in meeting. He believes it is by example that birthright as well as convinced Friends are converted.

While an associate professor at the University of Illinois and clerk of the Urbana-Champaign Meeting, Dr. Cobin, now teaching at Boulder, Colorado, was one of the four hundred who, during Easter week, 1961, stood silently in front of the United States Army chemical plant near Newport, Indiana. During the vigil he composed a series of sonnets later published by the Dayton office of the AFSC. At Illinois Yearly Meeting that summer he was asked to give a paper on "Applications of Quaker Principles in Situations of Tension," which was so well thought of that it is at last available to a wider audience in the form of the present Pendle Hill pamphlet.

JOSEPHINE M. BENTON

**THE ROAD TO BEERSHEBA.** By ETHEL EDITH MANNIN. Henry Regnery Co., Chicago, 1964. 256 pages. \$4.50

This thoughtful novel opens a window of understanding in the "wall of partition" which, since 1948, has been raised between the Arabs of the Near East and the casual reader of our Western press. Friends will be especially interested in following the mental and spiritual development of its hero, Anton Mansour, a Palestine Arab refugee who received part of his education at the Friends Boys School in Ramallah, Jordan, which the author refers to as "reputedly the best school in Palestine."

*The Road to Beersheba* manages to give vivid descriptions of the dress, habits, customs, attitudes, and philosophy of life of the Arab refugees without becoming offensive or condescending. Its author observes the close intermingling of Christian and Moslem Arabs and the growing religious tolerance which overcomes all communal barriers when personal friendships emerge and even allows intermarriage. But perhaps her most valuable contribution is her sensitive interpretation of



the spiritual suffering and sense of degradation which sank so deep into the hearts of the proud Arab people because of their humiliating treatment and the bitterness of their exile.

In keeping with her basically pacifist philosophy, she has produced a thoughtful, honest, and deeply stirring story of one of the world's sore spots which people of good will should warmly welcome. To the writer of this review, who personally witnessed the exodus from Lydda and who often has travelled the roads to Jericho and Beersheba, this book comes as a warm ray of light piercing the dark clouds which all too often obscure the truth about the situation in the Holy Land today.

A. WILLARD JONES

Friends in West Germany published in 1963 an 84-page biography of Corder Catchpool, who had represented the London Friends Service Council in Berlin before and during the critical Hitler years until 1936. Corder Catchpool's story is that of quiet but steadfast courage in the face of tense situations and actual personal danger. His contacts with innumerable men and women, Jewish and non-Jewish, whom the political police were harassing, illustrate with a good deal of drama what Quakerism might mean when confronted with totalitarian powers. Corder and his family were under constant surveillance, and more than one Nazi spy wormed his or her way into their family or the Friends Meeting in Berlin. Corder's tragic death in an Alpine climb in 1952 deprived British Friends of the kind of saintly and heroic figure who will forever grace the pages of Quaker history.

E. A. Otto Peetz, assisted by Margarethe Lachmund, is the author of this warm and most appealing booklet, of which every German-reading Friend ought to avail himself. It was published by the Quäkerhaus, Bad Pyrmont, Bismarckstrasse 35, W. Germany (no price listed).

W. H.

## Friends and Their Friends

Elizabeth Lindsay Tatum and Orlow Kent, overseas staff members of the American Friends Service Committee, were killed in an automobile accident on May 6 in Morogoro, Tanganyika. Injured in the same tragic accident were Elizabeth Tatum's husband, Lyle Tatum, AFSC representative to the Rhodesias and Nyasaland, and their young son, Stephen. The Tatums had just completed a four-year assignment in Salisbury, Southern Rhodesia, and had gone to Morogoro for a visit with the Kents before returning to the United States, where they expected to attend the June wedding of their daughter, Susan, a senior at the University of Iowa.

A member of Haddonfield (N. J.) Meeting, Elizabeth Tatum had long been associated with the AFSC and was the representative of its School Affiliation Service in Salisbury, where she also represented the African Scholarship Program of American Universities.

Orlow Kent, a member of Ithaca (N. Y.) Meeting, was director of the Service Committee's Voluntary International Service Assignments (VISA) program in Tanganyika. His wife, Natalie, and their four children had accompanied him to Morogoro in March, 1963, for what was to have been a two-year assignment.

Activities for varied tastes are included in the plans for afternoon and late evening hours at the Friends General Conference in Cape May, N. J., June 20-27. There will be teas for speakers, overseas guests, and the Friends Committee on National Legislation, as well as one for Esther Holmes Jones in honor of her long service as a Non-Governmental Organizations representative to the United Nations. Also planned are exhibits of slides on the FCNL, the AFSC, and the International Association for Liberal Christianity and Religious Freedom, plus poetry readings by Winifred Rawlins, playbacks of morning lectures, square and folk dancing, and interest groups on Korea, stamp collecting, and world overpopulation.

Exhibits by Friends schools, colleges, and committees will be at the Hotel Windsor. Books and pamphlets will be on sale at the Colonial Villa Hotel. The Friends Yearly Meeting Library, 1515 Cherry Street, Philadelphia 2, has books by Cape May speakers available for loan.

Xen W. Harvey, pastor of the Fairmount (Ind.) Meeting for the past fourteen years, will become editor on July 1 of *Quaker Life*, monthly publication of the Five Years Meeting of Friends. He will succeed Earl L. Conn, editor since 1960, who will join the information services staff at Ball State Teachers College in Muncie, Indiana. Xen Harvey, a recorded minister of Indiana Yearly Meeting, is a member of the Friends World Committee for Consultation, the Friends Committee on National Legislation, and the Executive Council of the Five Years Meeting.

*Quaker Life* is a merger of two former publications, *The American Friend* and *Quaker Action*.

The building of the new Friends Historical Library at Swarthmore College has been assured by a gift in excess of \$400,000 from the Cornell family in memory of their parents, Edward and Esther Haviland Cornell, who were members of Cornwall (N. Y.) Monthly Meeting. Edward Cornell was clerk of New York Yearly Meeting; Esther Haviland Cornell was a member of Swarthmore's Board of Managers.

The donors are Julien and Virginia Stratton Cornell, George and Harriet Cornell, John L. and Katherine Cornell Stainton, and Pompeo H. and Phoebe Cornell Maresi.

Claire G. Walker, a member of Baltimore Meeting (Stony Run) and an occasional contributor to the *FRIENDS JOURNAL's* pages, has been selected to spend three months at the University of Moscow under a Fulbright exchange program. For many years a teacher at Baltimore Friends School, she has served on the College Board Examination Committee for the Russian Language and as chairman of the Russian Section of the Independent School Association.

At Florida Avenue Meeting in Washington, D. C., visitors are always asked to rise to be recognized at the close of meeting for worship. Other large Meetings that do not follow this interesting custom might find it a worth-while one to adopt.



The Dacca Center in East Pakistan, operated by the American Friends Service Committee since 1950, has been turned over to a staff of Pakistani workers who were trained by AFSC representatives. Programs of health, education, and vocational training are being conducted on the compound of the Aziumpur Union Committee, a local government agency, while a women's clinic is being run by the Chowk Bazaar Union Committee and a series of sewing and literacy groups for adult women is being operated as a private enterprise. For a brief time the AFSC will continue to contribute financially to this program. It is expected, however, that the neighborhood groups will soon assume full responsibility.

Bernhard and Pamela Klausener, directors of the Dacca Center since 1960, are now in West Pakistan, exploring possible sites for a new AFSC program.

Friends in Annapolis, Maryland, have established a regular Monthly Meeting (as yet unaffiliated with a Yearly Meeting), which meets for worship and First-day School at 11 a.m. each Sunday in Key Auditorium of St. John's College, following a discussion period at 10:30.

Friends traveling in the Annapolis area during the vacation season are invited to visit this new Meeting. Further information may be obtained from David McGonagle, clerk, RFD 5, Box 43, Pasadena, Md.

Adelbert Mason, vice principal and director of admissions at George School and a member of Newtown (Pa.) Meeting, will assume the duties of director of studies at the school following the retirement this month of Lucile V. Pollock after twenty-two years of service.

James E. Achterberg, who for the past three years has directed George School's special program of developmental reading, will succeed Adelbert Mason as director of admissions.

Friends in England are actively interested in the "listening meetings" which have been arranged throughout the country over the past three years by Dr. Rachel Pinney, founder of a project called "Creative Listening." The purpose of the meetings, states the London *Friend*, has been to encourage those who hold one view on a controversial subject to listen carefully to those holding an opposite view; sometimes such listening has impressive results.

To American Friends this may suggest a new approach to the Quaker Dialogue program. Further information may be obtained from Dr. Rachel Pinney, c/o Creative Listening, 443 Fulham Road, London, SW10, England.

At the Canadian Friends Service Committee meeting on April 18 Barbara Bachovseff's concern to visit with the Sons of Freedom Doukhobors was approved with encouragement and support from the Committee. Barbara would like a companion to share the driving to British Columbia. Anyone interested may get in touch with her at Friends Boarding School, Barnesville, Ohio.

In a low-income section of Chicago the American Friends Service Committee has established a Youth Opportunities Program for young people between the ages of ten and fourteen. Small groups—usually two Negro youngsters, two white or of another race, and an adult volunteer—meet regularly around a common interest in art, music, or science. The program's object is to broaden horizons and to enable the young participants to escape the vicious circle of poverty and prejudice.

Young Friends and their friends in London's West End are meeting regularly in the informal atmosphere of a coffee bar housed in the basement of Westminster Meeting. Known as "The Cellar," the project was the inspiration of a Friend who, distressed by the waste of valuable space, interested the Meeting in providing financial aid and the young people in doing the necessary refurbishing. The informally organized group has grown to about sixty who come regularly not only for sociability but also for participation in such useful projects as supporting an East End Youth club, decorating for an old-age pensioner, and raising money for the Society. They also visit other Meetings together.

Friends Hospital, the nation's oldest private institution devoted exclusively to the treatment of the mentally ill, and the Jefferson Medical College have entered into a cooperative program designed to expand psychiatric treatment, education, and research in the Philadelphia area. This affiliation, which has been approved by the governing boards of both institutions, was announced by the respective chairmen, Samuel Emlen, 3rd, for Friends Hospital and James M. Large for Jefferson Medical College, on the occasion of Friends Hospital's 150th anniversary.

### ***Friends Council Seminar on Teaching***

The Friends Council on Education seminar on teaching, which will be held at Westtown School from June 15 to 20, promises to bring to a vigorous conclusion a year of exciting communication between Friends schools and colleges through seminars and visitation.

With David Mallery to plan and the Development Committee to advise and support him, eight seminars will have been held, with representation of one or more from five Quaker colleges, nineteen secondary schools, and thirty elementary schools. This means that educators from Indiana to Massachusetts to Virginia have had an opportunity to gain a new perspective on their professional interests in the light and the fellowship of their Quaker commitment.

Now this cross-fertilization of ideas and concerns will come into focus at Westtown as thirty representatives from twenty-four schools and colleges share their experience and wisdom with such outstanding leaders as Philip Phenix from Columbia University, John Seiler and Robert Coles from Harvard graduate schools, Esther Raushenbush from Sarah Lawrence College, and Douglas Heath and Henry J. Cadbury from Haverford.

RACHEL K. LETCHWORTH

### IALCRF Congress in Holland

The International Association for Liberal Christianity and Religious Freedom will hold its International Congress at The Hague, the Netherlands, from August 18 to 23, with "A Religion for the World of Tomorrow" as its general theme. Speakers and their topics will include Sir Alistair Hardy of Great Britain on "Science and Religion," Dr. Ralph Bunche of the United Nations Secretariat on "Moral Standards in the World of Tomorrow," and Dr. H. Faber and Dr. L. J. van Holk of the Netherlands on, respectively, "Keeping Your Integrity" and "The Vatican Council."

All proceedings will be in three languages: English, French, and German. Over five hundred participants are expected. Several American Friends are planning to attend as observers. Any others who are interested may obtain detailed information, registration forms, and advance programs from the office of Friends General Conference, 1520 Race Street, Philadelphia 2, or from Congress Bureau IVVC, Townhall, The Hague, 14 Burgemeester de Monchyplein, Holland. After the gathering's conclusion, excursions in Holland and neighboring countries will be arranged.

### Letters to the Editor

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

Why do people want to become Quakers? One answer to this question can be found in applications for membership. I made a survey of about 300 letters of application sent to the New York Monthly Meeting, dated from 1934 to 1961. The motivations in these letters are so diverse that a generalization is not justified. But by looking at the applications in chronological order, an interesting trend can be detected. There was a shift of emphasis in most letters around the time when World War II appeared to be inevitable. Applications stressed theology "before," but social action "after." A typical letter "before" reads, "I am dissatisfied with the narrowness of my orthodox church." A typical "after" letter reads, "I have worked with a project of the American Friends Service Committee and I have learned to appreciate Quakerism as the spiritual roots of the AFSC."

It would be of interest to find out whether this is just a local phenomenon, typical only for New York City, or whether Friends in other Meetings have had similar experiences.

New York, N. Y.

ED HILLPERN

Your first editorial in the May 1 JOURNAL struck a responsive chord in me. We recently visited a young couple on the West Coast who, not finding the churches of their experience satisfying, are seeking. They asked me about Quakers. I said that we constantly seek to find truth rather than claim to have found it, and stressed respect for the insights of others.

After we left, the young wife phoned a member of the nearest Friends Meeting to ask about attending. When she said her husband was an air force officer, the reply was, "But you know we are pacifists. I don't think you would be happy with us if your husband is a military man."

"My husband may be a pilot, but he isn't a warmonger" was the spirited reply, which finally won a rather grudging invitation that they would be "welcome to visit."

This serious-minded young airman got his education through the Air Force ROTC; he loves flying for the sake of flying. He sincerely believes his skill is needed while, and until, we can build a world of understanding and law.

Because many of us have arrived at the pacifist position through religious searching, do we have the right to insist that others accept it before they can worship with us?

While our Meetings express concern about establishing relations with Cuba and the Communist world, do we turn away from our own people because they happen to wear uniforms?

Lincoln, Nebr.

WYNONA F. LEONARD

Under "Straws in the Wind" of your May 1 Editorial Comments you list "legislators boosting their own pay" as one of the discouraging aspects of current news reports.

How are just salary increases to be made for legislators if not by themselves? If we vest authority for such legislation in our legislators, can we condemn them for doing their job? Or is it that you do not feel our legislators deserve a raise?

As psychiatrist on the staff of a federal hospital I am especially sensitive on this point. The congressional pay raise bill is tied in with an attempt to make all federal salaries comparable to those in private industry. What kind of care do you think our mentally ill receive if federal professional salaries are only a fraction of those in private practice? What is the position of our legislators if many must have private means to hold their jobs and if they are condemned out of hand when they try to make adjustments? Should our laws be made only by the independently wealthy? I think your comment is unfair.

Washington, D. C.

GARY L. SINGLETON, M.D.

We recommend Kenneth Boulding's sonnet, "And to Weary Out All Exaltation and Cruelty" (from *The Nayler Sonnets*), as helpful when gloom tends to prevail over dismal slowness in bomb-test-ban agreements, disarmament negotiations, civil rights legislation, and many other problems of particular concern to Friends.

... Who then can blame us if we lose our trust  
In Love's slow ways and hastily rush to blast  
The rock to pieces—but to find at last  
When smoke has cleared, not earth, but barren dust . . .

Southampton, Pa.

MARIA AND TED PETERS

I have often wondered what it is that draws me to meeting on Sunday morning again, and again, and again.

Within those unadorned walls is the present—you and I. A few steps away in a blessed plot a few simple stones signify the past. In the opposite direction, within the still more sacred boundaries of a new school bright with promise, I find the future.

In the present silence great things emerge: a better insight



into, and sympathy for, the follies and weaknesses of our fellow men; a deeper awareness of God; and a clearer understanding of self. If we rise to speak, it is not to sway men, but to answer the Lord, and to justify Jesus Christ.

The future we imaginatively behold in the eager faces of the youth who, still wide-eyed with the wonder of life, will drag this reluctant old world behind them to a brighter day. In their assumption of the formalities which they will carry through life, their unfolding minds portend the light they may shed on a world we shall never know.

And, finally, the meeting house is my escape from a busy world. It is the timeless island where the present joins the past and the future in peace and harmony with the Creator. On those well-tended grounds are no reminders of the supermarkets' opulence. Within that quiet grove are no blinking neon lights or press of traffic. When meeting is over, I seem to feel that I have recaptured, for a brief moment, the well-springs of energy needed to quiet the fears and doubts of life.

*Ashton, Md.*

RICHARD H. FARQUHAR

Discussion by a Friend at Philadelphia Yearly Meeting of tuition for Friends' schools indicated some confusion about the function and meaning of "school" taxes.

Public schools are financed from public revenues. A portion of the funds needed usually is raised by taxes fixed by school boards; these "school" taxes, like other taxes which provide revenue for schools, are levied on many bases, but never, to my knowledge, are they levied particularly on parents of children who go to school.

Public schools should be maintained for the public good and should be open to all children. We should not imitate Prince Edward County, Virginia, by abolishing public schools. Other schools, designed to serve the special interests of parents who do not wish their children to attend public schools, are a private voluntary activity, the expense of which has no more special relationship to the level of taxation than has the expense of any other private activity.

*Ambler, Pa.*

GERARD M. FOLEY

U.S. Government spokesmen state that U2 flights will be continued over Cuba as a guarantee against the installation of nuclear missiles on that island. The Cuban government has stated repeatedly that it consents to ground inspection (presumably by a UN team), provided that the United States consents to like inspection of various spots in the Caribbean from which it is alleged the United States is sponsoring sabotage and other attacks on Cuba.

If the Cuban allegation is mistaken, why should the United States object to a two-way inspection? If the allegation is correct, the people of this country have a right to know and a duty to decide. Is it right for us to tinker with international justice and a possible nuclear confrontation by continuing CIA and U2 operations in the Caribbean? Or would it be right to discontinue both and to ask the United Nations to maintain a two-way inspection as long as it seems useful?

*Philadelphia*

ARTHUR AND HELEN BERTHOLF

On reading Fred Ohrenschall's letter about Robinson's *Honest to God*, I was pleased to see that someone else had the same opinion as myself and the courage to express it. Bishop Robinson seems to get entangled in the maze of his words (and to cause the reader to do so also); after all, what does he say but that we can be religious without the church and its mythology—yet that he wishes to keep the church?

*Great Barrington, Mass.*

ADELE WEHMEYER

Permit me to disagree with Howard Kershner's letter (April 1) on the Federal Court's decision in favor of AFSC worker Dan Seeger and against the "Supreme Being" test, heretofore applied to separate "religious" and "non-religious" conscientious objectors.

The triumph is not one of atheism over the laws of this country, as Howard Kershner suggests, but of reason over ignorance and of justice over inequity. I should think that most Friends would welcome this decision, for it now permits all C.O.'s to be legally recognized, whether or not they can affirm their God to be an ancient patriarch with long, flowing beard. Sincerity, rather than belief in a fixed creed, is a "test" which will ring a familiar bell with Friends.

*Pittsburgh, Pa.*

JAMES B. OSGOOD

A rather new member of Friends in Great Britain has asked the Friends World Committee to put him and his wife in contact with Friends in the United States with whom they can correspond. The British Friends are Alan and Joyce Smith, 18 Meadowfield, Sleaford, Lincolnshire, England.

"I am employed as a psychiatric social worker at a local mental hospital," Alan Smith writes, "am aged thirty, married, with one little boy eighteen months old. My wife Joyce was employed in a library prior to our marriage. I have had an association with Friends dating from 1954, and I was accepted into membership in 1962. I am a member of the Fellowship of Reconciliation, am a close follower of current affairs, and am interested in an appreciative and nonspecialist way in 'serious' music, the theatre, and the arts in general. Joyce, whose interests are broadly the same as my own, likes reading."

It may be that some Friend reading this letter would like to open a correspondence with the Smith family. Please write directly to Alan and Joyce Smith. If the correspondence develops into a continuing relationship the Friends World Committee would be interested to know of it.

HERBERT M. HADLEY, *Executive Secretary*  
Friends World Committee  
American Section, Philadelphia

The Mississippi Summer Project of the Student Nonviolent Coordinating Committee deserves the strong support of Friends everywhere, I feel. It includes voter registration projects, freedom schools, community centers, research, a law-student project, and work with the white community.

Of course this summer program needs money and material assistance. Send financial contributions to Mississippi Summer Project, Student Nonviolent Coordinating Committee, 8½



Raymond Street, N. W., Atlanta 14, Georgia. Recent school and college textbooks are also an invaluable contribution. "Books for Equal Education" (sponsored by groups such as the AFSC, the Association of International Relations Clubs, the B'nai B'rith, etc.) will be happy to receive them. In the Philadelphia area they may be sent to the National Student Association office at 3457 Chestnut Street, Philadelphia 19104.

The young "Snick" workers have carried the gospel of freedom, brotherhood, and justice up and down the dusty roads and hostile streets of the South for a long time now in spite of jails, beatings, shootings, bombings, and death. They are Negro and white, Northerner and Southerner. They know that in the struggle for equality many things are needed besides the willingness to suffer: education, the processes of law, the involvement of the white communities. Can we as Friends do any less than give this summer's tremendous "stride toward freedom" our practical support?

Philadelphia

BARBARA J. HINCHCLIFFE

In the news item (April 1 JOURNAL) about the worship group which meets at our home in Yakima, Washington, the street address is incorrect. It should be 1013B Glenside.

We gather at 10 a.m. each Sunday and would welcome visitors.

Yakima, Wash.

CHARLES AND ALICE WALKER

#### BIRTH

KINSEY—On January 7, a son, NATHAN RICHARD KINSEY, to David Nathaniel and Shirley Holt Kinsey of McAllisterville, Pa. The parents and paternal grandmother, Gertrude Kinsey Tice, are members of Richland Meeting, Quakertown, Pa.

#### MARRIAGES

TICE-KINSEY—On May 10, under care of Richland Meeting, Quakertown, Pa., GERTRUDE R. KINSEY and RAYMOND D. TICE, M.D., members of Richland Meeting.

KINCAID-COLAFEMINA—On April 25, at Fifteenth Street Meeting House, New York City, MARGARET COLAFEMINA and ARTHUR NOEL KINCAID. The groom is a member of Providence Meeting, Media, Pa.

#### DEATHS

BERQUIST—On April 29, PAUL WAY BERQUIST, aged 13, son of Robert F. and Sara Way Berquist, Scattergood School, West Branch, Iowa. He is survived also by a sister, Carolyn.

BLAKE—On February 25, LEILA G. BLAKE, aged 82, wife of the late Joseph Blake, Jr. She was a member of Middletown Meeting, Langhorne, Pa.

CALVERT—On March 16, at the Cotter Home in West Chester, Pa., after a long illness, KATHERINE MAULE CALVERT, wife of the late Ellwood Calvert, in her 70th year. A birthright member of Sadsbury (Pa.) Monthly Meeting, she was employed for many years in the Friends Yearly Meeting Office, Philadelphia, where she was known by many Friends for her quiet and gentle helpfulness.

KIRBY—On May 11, A. SYDNEY KIRBY, aged 63, of Swanage, Dorset, England, a member of Swanage Monthly Meeting. He is survived by his wife, A. Doris, and by a daughter, Margaret.

SOLENBERGER—On March 16, EDWIN D. SOLENBERGER, aged 87, of Upper Darby, Pa., husband of Edith R. Solenberger, a member of Lansdowne (Pa.) Meeting. Surviving, in addition to his wife, are three sons, Willard E., Robert R. (of Millville, Pa., Meeting), and Donald M. (of Lansdowne Meeting); a daughter, Mrs. J. Boyd Knepper; and six grandchildren.

YOCHUM—On March 13, in Philadelphia, THEODORE J. YOCHUM, aged 66, a member of Richland Meeting, Quakertown, Pa. He is survived by his wife, Margaret Sheetz Yochum; a son, Philip; a daughter, Joan; and four grandchildren.

#### Elisabeth Rotten

Elisabeth Rotten, active member of Switzerland Yearly Meeting, who had many friends and admirers in the United States, died on May 2 while on a visit to England. In both Switzerland and Germany she had been a leader in the Progressive Education movement, and in 1925 she was instrumental in the founding of the Germany Yearly Meeting, where in 1962 she delivered the Richard Cary Lecture. Because of her Swiss citizenship she was able to do what was practically impossible for Germans during the Hitler era: to visit Gestapo headquarters in Germany, where she engaged Nazi leaders in frank and courageous discussions of sensitive situations. One who knew her well recalls that she used to relate these incidents with the telling sense of humor that was one of her many impressive characteristics.

In loving remembrance of her, Coliu Bell of the American Friends Service Committee writes: "Elisabeth Rotten, her small body often wracked with arthritic pains, her eyes a constant trouble to her, gave her life, tirelessly and without stint, to the cause of international good will and understanding."

At the memorial meeting for her held in London, Douglas Steere quoted John 1:5: "The light shines on in the dark, and the darkness has never quenched it." The life of Elisabeth Rotten, he said, seemed "a vindication and confirmation of this verse. The devastation in two world wars and the onslaught on all of the educational and human ideals on which she staked her life never quenched her faith in their validity or altered her determination to continue to apply them."

"What the Pestalozzi Children's Village in Switzerland or the dozens of bold educational experiments in Germany and Northern Europe owe to her encouragement and support, no one will ever know apart from the pioneers whose hands she upheld and whose tireless support they could always count on."

"The unquenchable light of God's truth shone through the transparent spirit of this Friend to the very end of her life, and in her later years it could well be said of her that we recognized her age less in the infirmity of her body than in the unsheathed beauty of her radiant soul."

Katharine M. Wood of the Friends International Centre in Geneva, writing after the funeral in Switzerland, speaks of "Elisabeth's inimitable capacity to chuckle merrily over some really grave setback to her health or her hopes" and of "how the deep calm of her inner strength . . . triumphed over all bodily afflictions." She tells of the faith which Elisabeth Rotten shared with Goethe that "even if one cannot wholly change one's own generation one can prepare joyous transformations for the future."

#### Coming Events

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

##### JUNE

2—Philadelphia Quarterly Meeting, Chestnut Hill Meeting House, 100 E. Mermaid Lane. Worship and Ministry, 2:30 p.m. Business meeting, 4 p.m. Supper, 6 p.m. At 7 p.m. William Hubben will speak on "Implications of the Ecumenical Council."

6—Haddonfield Quarterly Meeting, Mt. Laurel (N. J.) Meeting House. Meeting for worship, 3 p.m., followed by meeting for business. Picnic supper, 5:30 p.m. (Beverages and ice cream provided.) Illustrated talk on archeological trip of Helen Porter, Gertrude Stokes, and Anne Collins to Egypt, Crete, and Greece. Child care provided.

6—Nottingham Quarterly Meeting, Deer Creek Meeting House, Darlington, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. After-

noon conference session: symposium on "The Broader Relationships of Friends."

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

6—Paul Goulding, assistant secretary of Friends General Conference, will meet in the evening with members of Worship and Ministry of Millville-Muncy Quarterly Meeting and other Friends at Millville (Pa.) Meeting House.

7—Millville-Muncy Quarterly Meeting, Millville (Pa.) Meeting House. Meeting for worship, 10 a.m. Talk by Eliza Foulke, "Japan Today," 11 a.m. Covered dish lunch, 12:30 p.m. Meeting for business, 1:30 p.m. Paul Goulding will be present at all sessions.

7—Baltimore Quarterly Meeting, Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Bring box lunch; beverage and dessert served by host Meeting. Meeting for business and conference session will follow.

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.

14—Centre Quarterly Meeting, Dunning Creek Meeting House, Fishertown, Pa. Workshop, 9:30 a.m. Meeting for worship, 10:45 a.m. Lunch, served by host Meeting, followed by business meeting.

Workshop and business sessions will be devoted to discussion of duties of Monthly Meeting Clerk, Ministry and Counsel, and Overseers.

14—Haverford Quarterly Meeting, Old Haverford Meeting House, Eagle Road, Havertown, Pa. Meeting for worship, 11 a.m. Luncheon served (donation basis), 12:15 p.m. Business session, 1:15 p.m. At 1:30 Henry J. Cadbury will speak on "Conflicting Trends in Modern Quakerism."

16-21—New England Yearly Meeting, Pembroke College and Moses Brown School, Providence, R. I. Correspondent: Carol Z. Kellam, 19 Firglade Avenue, Providence 02906.

19-23—Canadian Yearly Meeting, Pickering College, Newmarket, Ontario, Canada. Correspondent: C. LeRoy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.

20-27—Friends General Conference at Cape May, N. J. Obtain detailed information from Conference office, 1520 Race Street, Philadelphia 2 (LO 7-1965).

21—Meeting for worship, Barnegat (N. J.) Meeting House, East Bay Street, 2 p.m., in observance of Tercentenary Church Day.

24—Semi-annual meeting for worship at Plumstead Meeting House, near Gardenville, Pa., 3 p.m., under care of Buckingham (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.

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

### California

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

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

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

LA JOLLA—Meeting, 11 a.m., 7380 Eada 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: 451-1531.

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

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morae Street.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4136.

### Colorado

BOULDER—Meeting for worship at 10 a.m.;

First-day school at 11:00 a.m. Hans Gottlieb, HI 3-2770 or HI 2-5853.

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

### Connecticut

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

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

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

STAMFORD-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 373-0014.

### Hawaii

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

### Illinois

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

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

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

### Iowa

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

### Kentucky

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

### Louisiana

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

### Maine

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

### Maryland

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



**Massachusetts**

**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.

**NANTUCKET**—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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

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

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

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

**Michigan**

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

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

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

**Minnesota**

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

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

**Missouri**

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

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

**Nebraska**

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

**Nevada**

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

**New Hampshire**

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

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

**New Jersey**

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

**DOVER**—First-day school, 10:45 a.m., worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

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

**MOORESTOWN**—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mount Laurel.

**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.

**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. Duanesburg, 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 for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

**North Carolina**

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

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vall Avenue; call 525-2501.

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

**Ohio**

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

**CLEVELAND**—First-day school for children and adults, 10 a.m. Meeting for worship, 11 a.m., 10916 Magnolia Drive, TU 4-2895.

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

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

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First-day school at 10, in Thomas Kelly

Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

**Oregon**

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

**Pennsylvania**

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

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

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

**ELKLANDS** at Wheelerville, Sullivan Co.—Meeting for worship at 11 a.m., Sixth through Ninth Month only.

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

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

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

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

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

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

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

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane.

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

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

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

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

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

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

**Tennessee**

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

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

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

**Texas**

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-8378.

**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.

### Vermont

**BENNINGTON**—Meeting for worship, 10 a.m. (note time change), Old Bennington School House (toward Troy).

### Virginia

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

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

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

### Washington

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

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