

FRIENDS JOURNAL

Quaker Thought and Life Today

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OCTOBER 15, 1964

NUMBER 20

***B**OTH past and present, the significant life is that which we share. . . . Surely it cannot abruptly be otherwise in the future. . . . Is Shakespeare "dead"? Or the grandmother whose loving presence remains with us to this moment? We are to a degree the makers of our own immortality.*

—BRADFORD SMITH

There Is a Spirit

. *by Lawrence Scott*

In East Harlem with the AFSC

. *by Roy Hanson*

Silence: A Mystery

. *by Rilma O. Buckman*

For Increase in Numbers

. *by R. W. Tucker*

*Courier of Friends Council on Education
Quaker United Nations Program*

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FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Year of International Cooperation

AT the United Nations in November, 1961, Prime Minister Nehru, following a conversation with Clarence Pickett and other non-governmental representatives, proposed a Year of International Cooperation. Deploring the fact that so many people view the world as an arena of conflict, he called for emphasis on existing and potential bonds of common interest that bind peoples together. The General Assembly designated 1965 (the UN's twentieth anniversary) International Cooperation Year and appointed a committee to seek the support of international organizations, national states, and citizens' groups. Already citizens' committees have been formed in the United States, Canada, and England; campaigns should soon be inaugurated in many other nations.

One goal will be to correct the distorted public image of the UN as a mere forum of political controversy. Actually, 85 per cent of the personnel of the UN and its Specialized Agencies are engaged in projects of international cooperation: economic, social, and cultural programs in which nations of differing ideologies and cultural traditions work together. Furthermore, there are little-known people-to-people programs through which voluntary organizations are building international understanding.

In preparation for International Cooperation Year, the American Friends Service Committee has already reported to the UN on the goals and methods of its many programs. Friends World Committee for Consultation has suggested that Quaker Meetings throughout the world consider what corporate contributions they can make in 1965, and that individual Friends take greater part in community and national projects sponsored by organizations to which they belong. At a time of rising criticism of the United Nations in the United States, here is a particular opportunity for Quakers to bear witness to the conviction that the UN is an essential and positive instrument for peace.

A related goal is the stimulation of new projects to be undertaken by the United Nations, national governments, and citizens' groups. Every US community should have a committee on International Cooperation Year, composed of members of various organizations: labor unions, business groups, youth organizations, and churches. Among the programs suggested are affiliation with towns and schools in other nations; hospitality programs for visitors who have had specific experience in international projects; intensification of leadership exchanges by organizations such as Scouts, YMCA, and YWCA; and the development of a business executives' "peace corps."

At the governmental level there are many possibilities: cooperative programs of space and communication; new initiatives in combating hunger, disease, and ignorance; specific steps in lowering trade barriers; and initiatives toward development of international law.

So 1965 is not just a birthday for the UN; it could be a turning point in the development of international attitudes.

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FRIENDS JOURNAL

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Editorial Comments

What They Don't Have to Do

IT is a haunting question that Robert Horton (quoting Earle Reynolds) asks elsewhere in these pages: "Why does one do what he doesn't have to do?" To the gratifying fact that, whatever the reason, men constantly *do* do what they don't have to do can be traced most of the great achievements of mankind. Few such achievements have had their real roots in the "have-to-do" category (earning a living, avoiding starvation, etc.); they have been inspired by the far less tangible motivations of the spirit or the conscience. The thousands of volunteers who through the years have carried on the projects of the American Friends Service Committee and many other service organizations presumably have their own answers to this question; of its perpetual pertinence they are vivid exemplars.

Illustrative of the working of the "don't-have-to-do" enigma is the role played by millions of citizens and organizations in presidential campaigns—particularly the current one. Except for holders of public office and professional politicians there are comparatively few who really *have to* take a stand; the act of proclaiming a preference and standing up to be counted involves, in fact, a certain amount of risk in the form of enmities and resentments incurred. Yet this year, as perhaps never before, normally apolitical entities have chosen to take this risk. Notable among these are religious publications and church leaders. One after another, these spokesmen for organized religion, who heretofore have purposely held themselves aloof from politics, have expressed attitudes typified by the words of *The Churchman*, independent Protestant Episcopal journal, which suggests that the San Francisco convention was "in the control of McCarthy's ghost" and views the platform and nominees that emerged from that convention as "a dangerous threat to the United States."

The National Council of Churches speaks with grave concern of "appeals to selfishness and racial antagonism," and *The Christian Century*, the *United Church Herald*, *Christianity and Crisis*, and many others who (as *The Christian Century* puts it editorially) "are trained to see complex issues not in black and white but in shades of gray," are deeply disturbed by Mr. Goldwater's over-

simplifications—his concept of the United States as the omnipotent defender of the true faith fighting a holy war against Communism, his insistence on total "victory," his opposition to foreign aid, his delight in brandishing nuclear weapons, his questionable stand on Negro rights, his opposition (now denied) to the United Nations, and his long series of extravagant statements that he later has contradicted.

Meanwhile, what about Friends—not Friends as individuals, but corporate Quaker bodies? With the exception of Caln Quarterly Meeting in rural southeastern Pennsylvania, from whose clerk a letter appeared in the *JOURNAL* of October 1, few such bodies have made any official pronouncements, although a number of Quaker committees concerned with peace and the social order have expressed themselves in no uncertain terms. The receptions such committees have met from their Meetings' membership have been mixed, however. Some have been told firmly that they have no right to raise controversial issues or to expect their Meetings to support any statements tending to favor one political party over another.

Readers may recall that a correspondent in our last issue, pointing out that "Senator Goldwater opposes virtually everything in the Friends' tradition," spoke of his disappointment that the *FRIENDS JOURNAL* had taken no editorial stand on the coming election. Traditionally the *JOURNAL* has refrained from expressions of opinion on politics, although in a world as complexly interrelated as ours there admittedly is difficulty in discerning where social concern ends and politics begins. Even now the *JOURNAL* feels it has no right to urge its readers to vote one way or another; it can only voice the hope that they will disregard slogans and inherited attitudes and enter their voting booths with a solemn sense of personal responsibility toward the causes of world peace and the brotherhood of man.

The Power of Negative Thinking

One of the most percipient commentaries we have seen on the motives which often influence votes was a recent cartoon showing two women enjoying their coffee in front of a television screen, with one saying to the other: "Another thing in his favor, Myrt: he's against the same things we are."

Certainly there is nothing wrong with casting votes of protest—votes more *against* than *for*. Yet in some of its other aspects this common human tendency to express sharp disapproval of opposing viewpoints can be more than a little terrifying, as in the recent experience of the Xerox Company of Rochester, New York, which has been sponsoring a series of TV programs about the work of United Nations agencies. As a result it has been bombarded with many thousands of letters (instigated by the John Birch Society) ranging, according to the *Saturday Review*, "from scrawled invective to serious exposition of the Far Right's argument that the UN is a Communist-dominated front out to destroy the sovereignty and freedom of the republic." Some of the letters, of course, have threatened to boycott Xerox products.

Similarly, in Dallas, Texas, the Mental Health Association's annual drive for funds has been hampered this year by an organized ultrarightist campaign which insists that the mental health movement is either Communist or a Communist front. Originators of this campaign against the insidious menace of mental health are, in addition to the John Birch Society, a number of other organizations, including branches of the White Citizens Council and such interestingly named groups as the Aware America Campaign and the Network of Patriotic Letter Writers, Inc.

Curious, isn't it, how many different connotations that word "patriotic" can assume!

Advancing into the Dark

By ROBERT HORTON

"**W**HY does one do what he doesn't have to do?" The question was asked by Earle Reynolds, skipper of the yacht *Phoenix*, which sailed into the forbidden waters of the nuclear testing area.

In the words of Thoreau, he does it because he "hears a different drummer." In the words of the New Testament, because "he must obey God rather than man." It is the motivation which dominated the lives of Old Testament heroes, the inner drive which impels heroic youth today to brave fire hoses and police dogs in order to witness to their faith. Amos, John the Baptist, Nehemiah, Jesus—these had the depth of conviction which led them to pit their lives against the major personal and social problems of their day. They could do no other and be true to themselves. Such loyalty to God and to man may get us into all kinds of trouble by our refusal to fit into established patterns.

"Why does one do what he doesn't have to do?" Why

Robert Horton is associate peace education secretary of the Middle Atlantic Region, American Friends Service Committee.

did Thoreau refuse to pay taxes and why did he write *Civil Disobedience*? Why did Columbus sail an uncharted ocean? Why did Kagawa of Japan go to live in the slums? Why did my young neighbor, married and with three children, refuse to pay taxes for war? None of these heroic souls could see the eventual result of their actions; there was no guarantee to them that their actions would be effective in changing social patterns. They were true to the Inner Light and left the result in the hands of God.

There is a spirit stirring today which makes people do what they do not have to do. Fifty thousand people have been in prison in the current civil rights movement in America. Presbyterian leader Eugene Carson Blake submitted himself to arrest in Baltimore last July 4th because he must do what he didn't have to do.

Jesus "set his face to go to Jerusalem" even though he knew death awaited him there. He did what he didn't have to do. Abraham went out, "not knowing whither he went," but obeying the divine command. It is this willingness to "advance into the dark" which offers a ray of hope in this crucial hour in the world's history.

Letter from the Seashore

By BARBARA HINCHCLIFFE

Watching the children running along the beach,
secure and laughing—
watching them turning as brown as a teddy-bear's
fur—

I think of the other children
unsafely brown.

I think of all the do-nots mothers say,
and add:

"Do not come to this school"—
"Do not play on this block"—
"Do not use this library."

Do you wonder, ever, what happens to a child
who is told from infancy

"Do not"—
"Hands off"—
"Keep out"—
"Your face is black, stand back"?

Is prejudice a gentleman's agreement
to keep the suburbs white, or is it the
dead bodies of children
in a bombed-out church?

Are civil rights
the words on papers men shuffle back and forth?
I think of a child.
I think of a child
learning that he's a nigger.

There Is a Spirit

By LAWRENCE SCOTT

MOST American Caucasians do not consider Negroes as equal members of the same human family. This is true even in cases where there is acknowledgement that there should be equality in civil rights. There will be no solution to racial conflict in either the North or the South so long as that prejudice persists in practice.

Even though the root of racial conflict is the same in all parts of the United States, the problem is more acute in Mississippi than in most other sections. For nearly two hundred years the people of Mississippi have lived through a succession of slave-owner relationship, devastating war, revengeful occupation by military victors, capital exploitation by northern financiers, and economic and cultural feudalism. Prior to 1954 most white people of Mississippi had not accepted, in either theory or practice, even the separate-but-equal thesis. They were still living on the basis of a superior species in paternalistic relationship to an inferior species. The role which had been allotted to Negroes had little place for educational and cultural attainment.

The Supreme Court ruling of 1954, overthrowing the long-standing separate-but-equal thesis, forced the white power structure to face up to the need for equal school and public facilities in the hope that integration could be avoided. New schools and even public swimming pools for Negroes were constructed. But no start was made toward integration because the white people could not imagine that integration could or would be forced by law or by any other means. They could begin to understand the constitutional basis which demanded equal facilities, but nothing in their religious experience or political life prepared them to accept social equality of the races in schools and other public places.

When the pressure of the Supreme Court ruling began to be felt there was an accelerated breakdown of communication and relationship between the Negro and the white populations. Freedom Rides, voter-registration campaigns, and other direct action by civil rights groups have completed the breakdown of communication in most sections of the state. The polarization of society around white and Negro sections has brought to the surface the distrust, resentment, fear, and hatred which previously had been covered over by paternalistic and subservient patterns of behavior.

Lawrence Scott is now in Mississippi, representing Philadelphia and New York Yearly Meetings in their concern to help in the rebuilding of the many burned Negro churches there. (See "Friends' Mississippi Project," *FRIENDS JOURNAL*, October 1.) A former Baptist minister, he is a member of Central Philadelphia Monthly Meeting.

The average white person of Mississippi is obsessed by the conviction that all his troubles in human and racial relations for the past hundred years have been caused by the alleged subhuman nature of Negroes and by interfering outsiders. He was able to cope with the first problem by "keeping Negroes in their place." But the second problem of "outside agitators," combined with the power of Federal law, has overwhelmed him. He now stands in fear and rage as he observes the emancipation of Negroes a hundred years after the Emancipation Proclamation. There is cause for fear on the part of both white and Negro people of Mississippi. The changing of legal, social, and economic patterns is essential for freedom and unity, but these great human values are not realized merely by changing outward institutions.

In many ways racial conflict comes from the same roots as all human conflict. These roots are the will to become a free individual and the will to be in unity with the human family. Our hearts are restless until inwardly we become free and one with all creation. We are so related to other human beings that neither freedom nor unity can be attained separately. Yet, from the very beginning of each individual, the urge to be free and the urge to be one with all other human beings are in conflict.

The urge to be or to become free builds an egocentric shell around our being—a wall of separation between ourself and others. Both to protect that shell or wall and to satisfy the urge to be one with other human beings we form associations of pseudo-unity along tribal, racial, national, or ideological lines, thus adding further divisive forces to the individual shells and walls which enslave us and prevent our unity with all mankind. The results of this process are violence and war in human relations.

While conflict is a necessity in the creative process, violence and war as the outgrowth of conflict are not necessary. In fact, the increasing resolution of conflict and the increasing attainment of freedom and unity by individuals are what the history of mankind is all about.

There is a power, an energy, which enables man to resolve the conflict between freedom and unity and which develops in man the full measure of both these great human values. The early Christians called this energy or power *agape* (love). In *The Phenomenon of Man*, one of the greatest books of this century, Teilhard de Chardin has written, "Love in all its subtleties is nothing more, and nothing less, than the more or less direct trace marked on the heart of the element by the physical convergence of the universe upon itself. . . . Love alone is

capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest in themselves." Caught up in the conscious reality of this power or energy, which is marked on the heart of every element in the universe, the early Christians became transformed, and they transformed a whole human civilization which had lost its way in despair, cynicism, and depravity.

This power or energy, which is love, functions in all creation, but it performs miracles of human transformation when it becomes by consent the inner consciousness of man. The Quakers of seventeenth-century England did not often use the term *love*. In their time that word had largely lost its meaning. But, individually and as a group, they did experience that same power and energy. George Fox said to the officers of Oliver Cromwell, "I live in the virtue of that life and power which takes away the occasion of all war." Whether they termed it "life and power," "the inward Christ," or "the Light within," it was the same reality which brings to men fulfillment of freedom and unity and the resolution of conflict. John Woolman, a century later, described the same reality by the term *pure wisdom*.

The early Quakers had experimented with the political uses of "the life and power which takes away the occasion of all war" in their relations with the governments of Charles I, Oliver Cromwell, and Charles II on the issue of religious freedom. On a much larger and more politically conscious scale, Gandhi experimented with the same life and power in attaining the awakening of India and its independence. He first called this power *passive resistance*, but, finding that too weak and negative a description, he coined the word *satyagraha* from two Sanskrit words: *satya* (truth) and *graha* (grasping or holding). It has been translated into English as *soul force* or *nonviolent action*.

Nonviolent action in its efficacious meaning is the same as *agape* (love), *life and power* (as used by George Fox), and *satyagraha*. Martin Luther King in our own country has been the channel of this same power and energy for the effecting of freedom and unity in the midst of interracial conflict. He uses the terms *nonviolent action* and *love* interchangeably.

In many American circles there is a misconception about the nature and power of nonviolent action. Direct action can be used as power over and against others. Like the coercion of law enforcement, direct action can sometimes be used outwardly to enforce justice or to obstruct others. But nonviolent action is power only *with* and *in* others. Only this kind of power can bring men both freedom and unity. Individual or group freedom attained by coercion or obstruction, whether by law, by direct

action, or by a combination of the two, is a precarious and incomplete freedom. It may bring an approximation of justice in human relations, but enforced justice has no unifying power. Teilhard de Chardin has pointed to the danger: "We are distressed and pained when we see modern attempts at human collectivization ending up, contrary to our expectations and theoretical predictions, in a lowering and an enslavement of consciousness. . . . There is no cause to be surprised if, in the footsteps of animal societies, we become mechanized in the very play of association. . . . Contact is still superficial, involving the danger of yet another servitude."

Much of the direct action by civil rights groups in Mississippi has had the quality of love, *satyagraha*, and nonviolent action. Participants have gone through great suffering and danger without retaliation by violence. They have been channels of power in and with others, striving for freedom for both Negroes and whites and for unity between the two. Yet it is inevitable that in such a revolutionary situation there would be some, engaged only in direct action, striving for power over and against others. They refrain from outward retaliation by violence only as a tactical method, while inwardly they may be seething with rage and conflict. If such tactical direct action were to gain the ascendancy it would bring such additional polarization, disruption, and terroristic response that Federal occupation of Mississippi would be the only thing which would prevent widespread bloodshed. This would be true even if the motivation of tactical direct action were that of forcing justice and freedom for the Negro. Freedom, justice, and hope for a new society would be blasted by a military occupation of Mississippi.

The great need for Mississippi is the "virtue of that life and power which takes away the occasion of all war." The great need is for love and soul-force which stand firm in freedom but at the same time go the second mile in bridging the barriers which now separate men of black and white skins. The same need exists in New York, Chicago, and Philadelphia. But it can be filled only by those who live as members of one human family and answer to "that of God in every man."

Given the kind of violence and hate which has accumulated over hundreds of years between Caucasians and Negroes, living in the life and power is difficult and dangerous. But, in the process of passing from nonbeing to being, one should expect a few rough spots for such a gift. In viewing the whole panorama of the evolution of man, Teilhard de Chardin closes his book thus: "In one manner or the other it still remains true that, even in the view of the mere biologist, the human epic resembles nothing so much as a way of the Cross."

In East Harlem with the AFSC

By ROY HANSON

THE American Friends Service Committee first became involved in Puerto Rican Harlem through weekend workcamping. Approximately eight years ago several young adults took on the task of leading weekend projects of tenement painting and repair. These projects, involving youth from suburbia and from East Harlem, came to be called Intercultural Workcamps.

After several months of this weekend involvement some of these same young adults felt a new call, which could have come about only from their becoming East Harlem residents themselves; it was a call for complete involvement. Out of it the Friends Neighborhood Group was born. Some of the recent college graduates whom the community had come to expect on Fridays now began leasing apartments and making their homes in the neighborhood. Each group member found a job somewhere, anywhere, in the city. For them it was no profession to live in East Harlem; it was simply a place to live where a warm spirit of community already existed and where there was much to be learned by anyone who cared to search, in the elemental relationship of neighbor, for that of God in every man.

The first group members came, as group members still do, with briefcases. Their briefcases are program ideas—ideas for inspiring hope in hopeless individuals, ideas for alleviating the problems of a city slum, ideas for encouraging the beautiful aspects of such an area and of its culture and its people. The briefcases, though, are lightly packed. Overriding any new Friends Neighborhood Group member's preconceived ideas concerning the program are his desires to know his new neighbors and to let his own activity develop out of the relationship between his neighbor and himself.

Yet there was impatience; there could not help but be. Early group members were aware that they were taking up space in an area where little space was available.

Roy Hanson, director of the AFSC's East Harlem Project, is a graduate of Nebraska Wesleyan University and Chicago Theological Seminary. He and his wife, Jean, who shares his work in the Friends Neighborhood Group, attend Morningside Heights Meeting in New York.



In a very tangible way they were obliged to utter the fundamental question, "Am I worth the space I occupy?" To justify their existence in East Harlem they wanted to help someone.

An obvious object for their concern, it seemed, was a family which had been residing in a dank basement apartment under the storefront which the Friends Neighborhood Group had rented as a meeting room and little theatre. Much searching was done for a decent apartment into which the family could move; finally one was found in Brooklyn. A truck was rented. The family was informed. When the day came the truck rolled up in front of the building, and the family's few sticks of furniture were loaded. But the loading was being observed with increasing interest and finally with increasing complaint by residents on all sides, who were asking: "Where are you taking our friends?" Friends Neighborhood Group members looked at each other and began moving furniture back into the basement. In a few weeks group members found the family a more livable apartment, but in the East Harlem neighborhood. (As folklore this story has come down to those of us who are now members of the group. We learn from the experience of our predecessors as from our own.)

Meanwhile the group continued to build its resources. The storefront was replaced by a building—a narrow four-story brownstone. At the time of its purchase by a group of Friends, it was, in this block of three thousand population, the only building so completely uninhabitable that it was vacant. Eventually, however, it was renovated completely and thoroughly by neighborhood youth and by work campers, with only a bare minimum of work being done by professionals.

Hope and Dan Murrow were sent by the Service Committee to give full time to the infant enterprise and to lead the task of getting the building ready. They moved into the top floor. The building came alive for the neighbors and for many visitors to the neighborhood. It was not just a social service institution. It was a home, a place where a family actually resided and yet a place open to all the family of man. The edifice came to be called Projects House or "94," because of the black numbers on the red door which designated the address as 94 E. 111th Street.

The best term to describe "94" in its first phase is "intercultural center." Two dormitories housed weekend work campers. The street-floor room became a place for cooking, dining, dancing, discussing. Ideas were shared with those from "the other side of the wall." With the

passage of time those thin briefcases of the Friends Neighborhood Group began to bulge. They did not bulge with ideas which members had brought into the community with them, but with visions of community improvement which were developing in the minds of several neighbors.

Another development, concerning not only our community but Latin Americans all over the city, was the determination to act. The improvement of living conditions and the expansion of opportunity became definite goals: "We have had enough talk—it's time to *do* something." The visions and the will to accomplish them began to keep company. Projects House and the Friends Neighborhood Group, tending more toward being responsive to positive developments than toward being rooted in their own program, began the shift from an intercultural center to a focus for community consciousness and community development.

There had been problems and challenges in the work of introducing people from opposite sides of the wall. New challenges, equally problematic, came with the new emphasis. The stubborn nature of our problems in Spanish Harlem (or those of any other Harlem in our great cities) is illustrated by an incident which took place during a community anti-rat campaign. A dedicated team at the Department of Health enlisted our Friends Neighborhood Group in a program designed to reach every property owner, every building superintendent, every storekeeper, and every tenant on the block. The hope was that if, in the short space of a week, everyone was informed of his own particular responsibility, there would be no opportunity for the tenacious rodents to "hide under the stones left unturned."

All week health officials talked with landlords and others. On Saturday many teams of volunteers knocked on every tenement apartment door. One point stressed was, "When putting your garbage in the hall for pick-up, use a tightly covered receptacle which will not attract rats." By the following Monday we could already see signs that the message was not being uniformly heeded: garbage was still being placed in hallways in open paper bags. It was not long before a canvasser's talk with one tenant revealed at least one reason why. Certainly, said the tenant, she knew covered garbage cans were necessary to discourage rodents and vermin, but in the past year she had bought seven such cans and had had them all stolen, so she had resorted to a paper bag.

This took place at the time when our family began its life as residents of 111th Street. Like the neighbor who bought seven garbage cans, we have since had occasion to settle for methods of survival less efficient than those recommended for most effective cleanliness and safety. In fact, her record of doing a routine chore the right way seven times before becoming discouraged is one

that none of us in the Friends Neighborhood Group have yet equaled.

Planning a program can be a painful process in the ghetto. The best of plans and theories are likely to be shattered against the interacting multiplicity of existing troubles. Where three thousand people live on one block, with inadequate health and educational facilities, very little money, and even less opportunity to work, how can the best of strategists wage a "no-stone-unturned" war against even one of our common enemies? There are so many stones to turn, all of them seemingly so interlocked as to defy turning unless every other one is displaced also.

Yet, planning is done and theories are developed as our neighbors and we work together. Most of these plans, when tested against the specific problems of an urban ghetto, prove inadequate. In practice several need to be combined. Neither this approach nor that, but the best of both seems often the most effective formula for such tough problems. Thesis and antithesis lead to a synthesis.

The thesis, present since middle-income people first entered into the slums, is that of charity. The privileged, shocked by the reality of underprivilege, have reached into their funds to supply people's needs. We may think we have progressed beyond this approach. We have not, and for the present we cannot. By far the most significant economic reality in our immediate neighborhood is Welfare. Welfare doles cramp, twist, and all but stifle the human soul. Yet if it were not for an extensive welfare program in New York City there would be people actually dying of starvation the length and breadth of Manhattan Island, except in a few "pockets" of survival. We can only search for new ways, new approaches, so that some day relief checks can be no more than an occasional necessity for a few families.

The popular antithesis to charity is to "help people to help themselves." Several of our AFSC project's endeavors are engaged in this approach. We help people to help themselves through education. Tutoring in reading is provided for elementary and junior-high children through a program in which approximately fifty volunteers work with students on a one-to-one basis. Other examples of people helping themselves can be seen in a tour of Projects House. The building is full of activities and organizations begun and carried forward by neighborhood people. On one floor is a teen-age club under the direction of a former gang leader. Another room is a meeting place for Narcotics Anonymons. Neighborhood women have an office for their organization, called the East Harlem Camp Fund. Another office is headquarters for a group of neighborhood young adults who, assisted by members of Columbia University's CORE (Congress of Racial Equality), have developed the East Harlem Ac-

tion Committee. The latter two have applied to the State of New York for charters of incorporation.

Yet, a world in which everyone helps himself leaves something to be desired, too. There is something of value in the old-fashioned idea of man helping his brother. Perhaps in our workcamp program we have discovered the beginning of a synthesis between "charity" and "helping people to help themselves." Young volunteers, many of them from East Harlem and similar communities, join in doing a needed job at a children's home, a migrant labor camp, or a church conference center. Service to one's fellow man is ennobling, so long as *all* have an opportunity to serve, so long as some are not continually cast in the role of recipients simply because they are poor.

Work camps are not the only sign of this synthesis in East Harlem. Last summer, while vacationing in Colorado, I called the Projects House to see how things were progressing, and I heard the voice of a Columbia University volunteer say, "Can this call wait ten minutes, operator? The persons with whom he wants to talk are moving furniture up the fire escape." When one of the neighborhood young men finally came on the wire, he explained that they had heard about the poor living conditions of migrant workers on Eastern Long Island and were collecting furniture to help.

The ladies of the East Harlem Camp Fund, like most of us in the neighborhood, have to employ hard work and ingenuity to keep the wolf from the door. But, without any financial advantage to themselves, they spend hours in their corner of Projects House calling camps which might accept East Harlem children, then helping children complete their registration forms. The leader of the Miracles, the teen-age club, has given his time to youth for approximately five years because he remembers what it was like to be a teen-ager on city streets. A stipend this summer for work as a summer camp counselor is the first pay he ever has received, and he did not ask for that.

Many of the young men of the East Harlem Action Committee have jobs and families. Yet, for several nights during the riots in other parts of Harlem this past summer, they spent all night on the streets with their "Peace Patrol." Where people were gathering they stopped to suggest that fighting the police was a fruitless employment of energy. Where tension mounted between groups of residents they offered the reminder that fighting each other is even more insane than fighting the authorities. They carried first aid supplies. They offered to help in a first aid station in Central Harlem. They did not rest until the city could rest.

There is charity, by which the "haves" share with the "have nots." There are self-help programs, through which traditionally undertrained persons prepare to stand on their own feet. And there is a synthesis of the two, offer-

ing opportunities for *mutual* help, where human beings of different backgrounds can all find occasion to be of service. At East Harlem Projects House we seek to emphasize synthesis, while not neglecting the continued need for the other two.

Silence: A Mystery

By RILMA O. BUCKMAN

WHAT is silence? Is it the absence of noise? Of vibration? Of external sound? Of internal tumult? If it is any of these things, or all of them combined, then do we mean that silence is a negative phenomenon: the *absence* of something? Does it not have a positive dimension?

What are the effects of silence? Paradoxically, silence produces both healing and illness. We are all familiar with the healing quality as it is expressed in the sign: "Quiet—Hospital Zone." We also are aware of the tensions which silence and solitude sometimes produce. I suppose that each of us knows people who keep the radio or television on in order to avoid silence. Extreme expressions of the mental illness which silence may produce are the hallucinations which have come in only a few days to subjects kept in a stimulus-free chamber.

The word "silence" is not precise in its denotation. When there is fuzziness in the language, one explanation is that the community is not much interested in the subject.

Another possibility, which does not rule out the first, is that we tacitly ascribe to the word "silence" certain meanings which cannot be conveyed in words. We Quakers are apt to link mysticism and silence. Since one of the characteristics of mystical experience is that it can never be captured in words, it is inevitable that at this level the word "silence" is used, hopefully, to convey intuitive meanings. Even after granting this possibility, however, we must admit the value and importance of trying to determine more clearly what we mean by "silence." For my purposes, I include those qualities which are implied in the phrase: "Be still and know that I am God."

In a fascinating volume by Max Picard, called *The World of Silence*, the point is made that everything emerges out of silence and sinks back into it. Thus silence is conceived of as the matrix for everything: in our mode of thinking, we might regard this matrix as God's habitat. What are some of the things which are bracketed by silence? Life itself; personality formation; communication. A word, for instance, has overtones and undertones

Now a member of Cleveland (Ohio) Meeting, Rilma Buckman was clerk of the Meeting on Worship and Ministry of 57th Street Meeting, Chicago, when this paper was presented at a forum some time ago. It is here somewhat abridged.

of meaning, as we have just seen, which escape our attention unless we take time to reflect on it. Thus a word has much the same relationship to silence that a mobile has to space. It enables us to be conscious of a void about which we might otherwise be unaware. This is only possible, however, if words and mobiles do not fill the void: if communication is surrounded by silence and mobiles by empty space.

It is safe to say that all of the mysteries are embedded in silence. Not the least of these is the achievement of serenity amid outward pressures and inward tensions. How can this be accomplished? By many routes, no doubt, but perhaps a parallel to deepwater diving may suggest some features which are common to them all. Scuba diving penetrates a noiseless world—but a world that is active, colorful, beautiful, full of variation and of danger. Oxygen is essential for the deepwater diver from snorkel, from lines to the surface, or from a tank strapped to his person. Yet even with oxygen, there is danger that "the rapture of the deep" will entice the diver down, down, below the limits of survival. Finally, fear must be overcome regarding this strange milieu with its unfamiliar hazards.

There are parallels with scuba diving for anyone who would penetrate silence, who would not only truly explore the implications of "Be still and know that I am God" but also the related areas of "Be still—and know that you are you, and that I am I." Fear must be overcome in such an exploration. In part, we fear what we will find; in part, what we will become as a result. To move out into deep waters and unfamiliar currents carries the possibility that we shall never again be able to return to the safe beach, where most of our fellows are huddled, for we shall be forever "different." Perhaps this fear is caught somewhat in the transformation from "full of awe" into "awful."

Pain and danger also must be faced and accepted. Penetrating silence is a lonely process, with a degree of introspection that is similar to a psychoanalysis. Since pain accompanies analysis, it is likely to be present, too, when an individual probes the silence around and within himself. Moreover, pain may be experienced from violence or ostracism as other people react unfavorably to the changed behavior which may result from communing with silence. These and similar possibilities must be accepted. Conversely, there is the possibility of being carried away by rapture and ecstasy. As with the "rapture of the deep," this can involve transcendent bliss, but it also can involve physical danger.

What is the "life-line" (the oxygen link) for those who explore silence? I believe that the answer is contained in the familiar phrase: man's relationship to God and to his fellow man. We can penetrate silence without seri-

ous mishap, I think, if we retain a firm hold on each of these relationships. But perhaps I am wrong in this. In *Seeds of Contemplation*, Thomas Merton tells us: "One of the greatest paradoxes of the mystical life is that a man cannot enter into the deepest center of himself and pass through that center into God, unless he is able to pass entirely out of himself and empty himself and give himself to other people in the purity of a selfless love."

Solitude is one setting and group fellowship is another within which our spirits can be transformed. Each approach is dependent on the other; each utilizes silence. By these paths, it is our privilege and responsibility to try to attain that level of spiritual radiance wherein it could be said of us: "When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed."

The Waters

By HERTA ROSENBLATT

Impetuous heart! . . . and so you went away
to rushing waters, panting after life.
They led you to the valley of the shades;
the steep, the narrow gurgled far below.
Now you know fear—you call in vain;
wall to wall echo taunts you answering.
The shades, the chill, the pressing rock, and deep
below, the wild, the bottomless abyss.
You crawl to fill your cup; the waters scorn
your eagerness; they leap and mock your thirst
filling your cup so fast that all spills out,
almost snatching it. With your last strength
you follow memory-longing and return
to the still waters, where your cup is filled
to running over—and you taste each drop
with humbled, burning knowledge of your thirst.

The Seed of Love

By PATRICIA HOWE

Sow the seed of love.
Sprinkle it with friendliness.
Nourish it with understanding.
Weed out prejudice.
Cultivate it patiently.
Shine thy Inner Light upon it.
Strengthen it with a quiet heart.
Watch it flower with joyfulness.
And reseed itself with love.

For Increase in Numbers

By R. W. TUCKER

WHEN I was in college I often went to Compline, the 9 p.m. devotions at a nearby Episcopalian monastery. I was particularly fond of their prayer "For Increase in Numbers" because it paralleled what I then thought was the attitude of Friends toward growth. It went something like this: "Grant us, O Lord, such an increase in numbers as may best enable us to fulfill our holy vocation to live the more apart from the world and the more united with thee."

Returning to Philadelphia after fourteen years' absence, I find no alteration more unexpected than that in our attitude toward numbers. "Lack of growth" was a dominant theme this year at Philadelphia Yearly Meeting. "Why our Meetings don't grow" is a recurrent topic at Quarterly Meeting. Even in private conversation, this subject keeps cropping up.

I find I have two opposite reactions. The first is a feeling of unease. There was a time when Friends refused on principle to count themselves; numbering seemed a very worldly approach to religious organization. Do we measure our success by numbers or by faithfulness?

The answer given to this, of course, is that decline in numbers is a symptom of spiritual malaise and is important for that reason. Herein lies my second objection—the *vagueness* of the remedies proposed. If we decline because we are spiritually ill, then the answer, it seems, is to exhort one another about the need for spiritual renewal. The trouble with this is that spiritual renewal is created by prophetic faith, not by talking about it. Meanwhile, amid all the talk, one waits in vain to hear any down-to-earth analysis of the decline or any practical proposals to arrest it.

I do not believe our decline is a symptom of spiritual decay as such. What it *does* reveal is decay in our understanding of our organizational needs and a reluctance to face hard problems. If we met our own needs properly, numbers would take care of themselves. The Meetings that have ceased to grow belong generally in one of three categories:

1. *Meetings That Lack Ministry.* Week after week, in some Meetings, no one speaks, or else several ungifted Friends speak ungiftedly, or perhaps some one Friend who has a real gift in the ministry feels responsible to the point where he speaks beyond his leading. In turn, the silences cease to be vital. Such Meetings frequently carry a heavy burden of paper members. Friends who live near them drive right by to attend elsewhere; new

people rarely join; young people grow up and move away.

One of the things that Quarterly Meetings are for is to help their constituent Meetings. Where a Quarter has, say, six thriving Meetings and two that need ministry, the Quarter's Meeting on Ministry and Worship should set up a precise schedule of intervisitation. Every Sunday one of the thriving Meetings should be requested to send several of its ministering Friends to visit one of the declining Meetings, and if the Quarterly Meeting does not arrange this of its own accord, the Monthly Meeting should ask it to. There is nothing new about this suggestion; it is how George Fox and his associates arranged things, and it is still perfectly workable today.

Such a program will have obvious impact on the growth of Meetings now declining. But that is not why it should be done. It should be done because it is Friends' duty to minister to one another and to be concerned about any group of Friends that is not being ministered to adequately. The vocal ministry in meeting for worship is only a part of the ministry we should be concerned to bring to one another, but it is a basic starting point, and the way to start is simply by distributing our resources intelligently.

2. *Meetings in Deteriorating Neighborhoods.* The class makeup of the Society of Friends and the Episcopalians is often identical. Yet what a contrast! Although some Episcopalian slum churches have declined disastrously to a handful of white upperclass faithful who live elsewhere, yet many have gone out and found new congregations of Negroes and Puerto Ricans. Where is the Meeting that has done likewise? Yet we *dare* instruct the nation on race relations!

In breaking class and ethnic barriers, churches with ministers or priests have a natural advantage over Friends. Our do-it-yourself methods mean that virtually all of a Meeting's active members must be not only concerned, but able, to reach out to people who are different. With all the good will in the world, this is not easy.

Yet it is a grave problem we *have* to face—not for fear of diminishing numbers, but because we are spiritually crippled by being class-bound. We are white, more-or-less Protestant, well-to-do, college-educated people, and this is not the world; it is less and less the world. Fox instructed us to speak to all kinds and conditions; it is an ancient Christian insight that the church is catholic. Yet Friends grow more and more elitist. "Our way of worship is not just anybody's way," we hear, while Fox spins in his grave, as do all the other uneducated, working-class early Friends.

R. W. Tucker, a journalist, is a member of Springfield (Pa.) Meeting.

Our elitism is spiritually crippling because opening our hearts to others and opening them to the Lord are inwardly the same process, and hardening our hearts to others means hardening them to God. We are very good at opening our hearts to others in the abstract, but often, just by being who we are, we make people from other backgrounds feel out of place. It takes an immense spiritual struggle to produce a truly welcoming atmosphere in our Meetings.

I cannot believe that we do not earnestly want to break this pattern. Recognizing the problem is the first step. Yearly and Quarterly Meetings need to find money to hire workers for our slum Meetings. All our Meetings need to inquire closely into their own behavior. Which of their practices are elitist, and how can they be altered? Can Meeting facilities be made more available to the neighborhood? What are the neighborhood's prime needs, and what can the Meeting do about them? Ever think of inviting the neighbors to Meeting?

We need to chew and chew upon this problem—not for increase in numbers, but to save our souls.

3. *Meetings That Are Too Large.* The answer to "Why don't our Meetings grow?" is, in many cases, "they should not." Before a group of Friends can have a vital Meeting they first must have a vital sense of themselves as a community of love. This means, on the most elementary level, that there must be few enough active members for all of them to become somewhat acquainted with each other. A Meeting of strangers is a crippled Meeting. Its worship deteriorates. Differences which could be mutually stimulating in a smaller group lead instead to factionalism. The Meeting naturally stops growing, starts declining, and keeps on declining until it is small enough to be manageable. Then it may start growing again.

A beautiful specimen of this cycle is found in the history of Quakerism in Boston. For three centuries the Meeting there went up and down and then up again. But in the mid-1950's—an up period—the Cambridge Meeting decided to break out of this cycle. It deliberately decentralized, establishing several neighborhood worship-study groups and encouraging them to develop into new Meetings. Today the cycle there *has* been broken.

The way large Meetings grow is by subdividing. In New York's Manhattan there is wherewithal for two more Meetings. A similar situation exists in some of Philadelphia's suburbs. But, before such new Meetings can develop, the established ones, Monthly and Quarterly, will have to get behind them and *push*. Unless you are lucky enough to have several charismatic Friends with a strong concern, you won't get a new Meeting started without old Meetings urging their members to switch. The departure of a number of Friends does not harm a large

Meeting; in fact, it is likely to help. For one thing, there is a gap to be filled. New people come forth to fill it, and suddenly there is a burst of new vitality.

For the future I believe we must learn to think in terms of smaller Meetings. As urbanization proceeds, the small-town atmosphere wafts away, even in small towns. More and more Meetings are made up of people who are not neighbors and who see each other *only* through the Meeting. For a sense of community among such people you need fewer of them.

We need to think harder about working to build a sense of community. Perhaps every Meeting should also be a Friends Center, a home away from home for its members, with books and games available. Nurturing community and subdividing to a size where community is easier to achieve—these are things that are needed *not* to increase our numbers, but to increase our Meetings' spiritual usefulness.

If we seek first after these things, new Friends may well be added unto us. Let us stop exhorting ourselves about numbers and start facing our problems!

Liberalism in Transition

By WILLIAM HUBBEN

The following report represents an attempt to sketch the basic thinking prevailing at the International Congress for Liberal Christianity and Religious Freedom, held at The Hague, Netherlands, August 18-23.

IN an age of such radical reappraisals of values as we are experiencing, it would be surprising if religious liberalism had remained unchanged. Man now finds that the earth, formerly the center of things, is nothing but a tiny speck in the universe. The biblical creation story long ago moved into the realm of mythology. Many other religious tenets, formerly held as revealed faith, are becoming controversial. One of the problems of contemporary liberalism is to reconcile the insights of faith with the facts of history and science. Only a small percentage of the membership in all churches still believe that their theology is a sufficient answer to the questions which science directs daily at their minds.

Yet ideas or scientific knowledge alone must not be the essence of liberalism. A living faith is primarily conveyed by living people and through relationships between humans. Our exclusive authority is a perceived, living truth. That group is truly prophetic whose conduct realizes more and more of the love of God in all human relations. We are in this respect experiencing a veritable revolution that has a stronger impact on man than abstract science can have. The key word of our generation is "community." More people than ever want to be of service, and the work of organizing these new energies is

William Hubben, former editor of FRIENDS JOURNAL and now a teacher at the William Penn Charter School, Philadelphia, attended the International Congress for Liberal Christianity and Religious Freedom at The Hague as an observer for Friends General Conference.

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Maturity and Educability

DOUGLAS H. HEATH

IS it true, as we frequently hear, that students who do well in school are social misfits, grinds, or "finks"? Is it a wise faculty that concentrates on priming what I call "walking heads" and ignores the rest of the student: his sexual, parental, vocational, and other needs and relationships? Many teachers claim that such needs and relationships are irrelevant to their task as educators, which is only to educate their students. The issue is: what is the relation of maturity—or, more broadly speaking, of mental health—to becoming educated?

What I propose to do is to examine a developmental theory about the maturing of any person, whatever his age; then to reexamine the evidence about the relation of maturing to academic achievement; and finally to discuss the conditions that promote maturing and intellectual achievement.

Frequently the term *maturity* is confused with normality and adjustment. *Normality* means the behavior typical of the average person of a particular group. *Adjustment* means accommodation by a person to fit the expectations of other people. A mature person, on the other hand, attempts to find an adaptation that optimizes both the expectations of other people and his own needs and personality structure. A mature person is not necessarily either normal or adjusted. And certainly a normal or an adjusted person is not necessarily a mature person.

Psychologists tend more to agree than to disagree about the meaning of maturity, although they do not agree about the precise traits that most centrally define a maturing person. Experts tend to agree that the mature person is a judiciously realistic individual with a reflective sense of values and an underlying meaning to his life which he maintains with integrity. However, he is not closed to new experience, but is open to continued growth. Such a person can adapt to others, can toler-

Douglas Heath, professor of psychology at Haverford College, is a member of Radnor (Pa.) Meeting. He is the author of *Explorations of Maturity: Studies of Mature and Immature College Men*, scheduled for book publication in 1965.

ate and control most of the tensions of living. He has a basic human warmth or compassion and respect for his fellow man.

As convincing as this description may be, critics claim that such a definition reflects the value standards of the psychologists, that it has not been demonstrated scientifically, and that it may not be universally applicable to persons of other cultures that prize other qualities.

Such doubts have led me to develop a model of the maturing person based on biological, developmental, and personality theory and observation that, I suggest, has universal generality, regardless of social-class, cultural, or religious differences. In a book soon to be published (*Explorations of Maturity*) I have demonstrated the scientific basis of this theory. How can we describe a maturing child, a youth, or a young adult—or even an old one?

First, a maturing person becomes a more stable person. He comes to have a firmer sense of who he is, of what his identity is, so that what he tells you today about himself is similar to what he will tell you three weeks from today. This increasing stability is manifested, in the young adult, in his resolution of his vocational conflicts. For young men, the choice of a vocation frequently is a manifest confirmation that they have achieved a more stable personality organization that unites their diverse talents, interests, and values. As we mature, our values and skills and our personal relationships with others become increasingly more stable. A person becomes more predictable; his life develops greater continuity.

Second, a maturing person becomes progressively better integrated and more internally consistent. One sees the failure to become a more integrated person in the youth who has developed strong pacifist views about "loving all men" but who "loves no man." His own personal relations may be dominated by a strong undercurrent of hostility. Elementary school teachers frequently see this lack of integration in the behavior of their children. In school, a young boy may be a quiet, co-operative, even "model" child, but at home he may be a tyrant and the terror of the neighborhood. One of the best indices of the integration of a person is to ask him first to describe himself and then to describe himself as he thinks a group of other people might describe him. The self-image of the more mature person, in contrast to the self-image of the one who is less mature, will tend to coincide more with what he thinks other people think of him; his self-image also will be more accurate.

Third, a maturing person becomes a more allocentric person; he becomes progressively more organized around other people. This growing allocentricism takes several forms. A maturing child gradually learns to internalize the language of other persons; he becomes more logical, realistic, coherent. He has taken into himself the communication modes of other persons. Those who work with the withdrawn child or the one who is absorbed in his own world of fantasy vividly understand what it means to fail to develop allocentrically. Growing allocentricism is also found in becoming more emotionally centered around others, in expanding one's own self-image and one's own values to include a wider and wider community. Does a youth really care about other people, about his country, or

about the international community, or is he dominated by his own egocentric and selfish vision of his own limited world? I am increasingly concerned by the tendency to push our very brilliant youths prematurely into mathematics and science. Too frequently, college seniors majoring in the sciences rebel against their own past as they approach graduation; many report they feel too "stretched" out of shape. They temporarily flee into the social sciences and the humanities to experience social and human concerns they have often suppressed or bypassed in the pursuit of too early specialization.

Fourth, a maturing person becomes a more autonomous, self-determining person. He is not as much a prisoner of his past childhood as the psychoanalysts have asserted. He is not necessarily ruled in his every decision—nor even in his major ones—by motives of which he is unaware or which are determined by childhood conflicts that have persisted into adult life. It is the neurotic or the immature person whose contemporary decisions are moved by, for example, an unconscious oedipal conflict with his father. An adolescent from a highly puritanical family who vociferously advocates "free love" may not be as independent of his internalized parental values as he would like to believe; he protests too much. A maturing person also becomes more autonomous of the persuasive and coercive effects of the environment. He is no longer a prisoner of the behaviorist view that man can be controlled by manipulating his external environment.

Fifth, a maturing person becomes a much more aware person. He becomes more reflective about himself, about his life. He can learn from events that happened in the past; he can imagine consequences and can therefore be held accountable for what he does today. Students who are unable to reflect upon their experience are frequently heavy crosses a teacher must bear.

Finally, and not unimportant, a maturing person can allow himself to become disorganized, for he "knows" he has the basic stability to recover, to bounce back from his periods of disorganization. Can one become truly educated if he does not experience maturing periods of disturbance and disorganization?

With this model of maturing in mind, let us now examine the relation of maturing to academic achievement. Are persons who do well academically socially immature and odd misfits? No, if we are to believe the evidence that emerges from studies such as Terman's long-term studies of gifted youths: that the person who achieves academically, who fulfills his intellectual potential, has many of the traits that define a maturing person. Terman found that his gifted youths were more stable, had a more well-balanced (integrated) temperament, were free of excessive frustrations, had strong motives and energy available for effort, were confident, and had great strength of character. The National Merit Scholars were found to prefer abstract and reflective thought, to be more rational in their approach, more complex and differentiated in their reactions and less authoritarian, more mature in their relationships, though they were more inhibited and less emotionally expressive than a comparison group of college freshmen. I have found that academic achievement at Haverford College is related to the stability and

integration of a person's self-image, to the breadth of his imagination, and to his ability to maintain his stability when he must reason with disturbing information.

These too-hastily-sketched findings suggest that academic achievement and maturity are closely related and that a teacher interested in assisting his students to fulfill their academic potential should perhaps also consider those conditions that facilitate his maturing. Just as academic training may help a maturing individual to think more logically and reflectively, and to resist unthinking acceptance of other people's points of view, so can steps that facilitate a person's maturing help him to fulfill his intellectual potential.

What, then, are the determinants that influence maturing and academic achievements? From studies of the backgrounds of mature and immature, achieving and nonachieving youths, emerges this picture about the factors associated with increasing stability. In contrast with immature youths, mature youths report they have more emotionally stable parents between whom there is less friction; they come from more stable homes in which there are fewer absences of the parents. The parents of these more mature youths are more consistent in their discipline and serve as stable models for the youth to imitate.

Progressive self-integration requires searching for and being open to new stimulation and information not only from the environment but also from one's own inner life. Any condition that stimulates curiosity and active searching of the environment may facilitate maturing and academic achievement. Much research now demonstrates that a considerable amount and variety of stimulation when young tends to speed up the rate of subsequent learning. Television, when properly supervised, may have an enormously stimulating effect and may immensely expand a child's internal world. Our children must make sense out of a much more complex world than we had to when we were their age. Other results also suggest that a child who is not achieving may have parents who are not emphasizing and rewarding academic work as much as they are the daughter's ballet lessons or the boy's pitching in Little League. Some evidence suggests that parents of achieving children reward more frequently by physical demonstrativeness than by gifts or praise. (As an aside, I often wonder what our modern practice of placing children in playpens does to the development of strong needs to explore and encounter strange things in their environment.)

The allocentric development of a youth is crucially dependent upon the type of parent he has. Clinical evidence suggests that rejecting, dominating, and egocentric parents tend to cause either inhibition or rebelliousness, but in both cases the child may fail to internalize social values. In extreme situations, impulsive psychopaths who never seem to learn from experience, fail to develop a conscience, or fail to develop deep attachments to other persons frequently emerge from such homes. Interestingly, mature persons report having more brothers and sisters. Could it not be that those interminable arguments between siblings and the necessity to accommodate to each other or to their desperate parents' commands leads them to internalize more of social reality? And finally, the mature person participates throughout his early development more

frequently and successfully in athletics and social activities than does the less mature youth. Such experiences of social competence bring self-esteem and confidence—and maturity.

The fit between the available research evidence and the trend toward greater autonomy is not too clear. But insofar as autonomy means greater independence and self-initiating behavior, the evidence suggests that boys marked by strong needs to be independent and to master varied experiences have been strongly encouraged to be so between the ages of four and seven by their mothers (with affirming support from their fathers). Kindergarten teachers having pupils who are passive and dependent may want to work more with parental (particularly maternal) attitudes than with just the child himself. Strongly dominating parents of the same sex who overemphasize independence, however, may only make the child feel rejected and may intensify dependent and fearful behavior in their child.

Clinical evidence suggests that repressive parents who shy away from answering or who actively punish the questions many children so insistently ask may very well restrict the child's later ability to symbolize much of his experience in awareness. Parents who, for example, severely punish their four-to-seven-year-old children for asking questions about sex may so inhibit curiosity and the ability to put feelings into verbal terms that such inhibitions generalize to other areas of the child's experience. For some children the source of intellectual inhibitions has been traced to just such parentally imposed repressions.

As we turn to the question of how the school affects the maturing of its youth, we find practically no research evidence specifically relevant to our model of the maturing youth. Instead of citing what little evidence is available, I shall ask questions about what we may and may not be doing in our schools to promote the development—both intellectual and emotional—of our youth.

In promoting increased stability, does the school provide a faculty of considerable emotional stability? Does it provide a staff that has continuity over the years; does it reward those faculty members who, through their lives and expectations, establish a stable moral and value framework within the school? Does the school provide firm limits and a consistent firmness in dealing with behavior problems, or is it characterized by an unbounded permissiveness? Do not children develop internal structure largely by internalizing external structure? Stability does not emerge out of anarchy, for anarchy produces anxiety in children who need the guidance of firm but sympathetic expectations. Does the school provide a great range of methods to help students stabilize their basic skills early so they can proceed more quickly later on? Is the school so enamored by one method, such as the sight or the phonetic method of reading, that it forgets the child and his particular way of learning?

Does the school have an integrative effect on its youth? Does it provide mature masculine teachers for boys throughout the age span? Boys need to learn how to integrate through identification of intellectual interests with their own conception of what it is to be masculine. Does the school emphasize just the accumulation of knowledge or does it help its youth to place such knowledge within a larger pattern of meaning and value

(which is, I think, one of the potential contributions of a private religious school)? Does the school atmosphere incite curiosity? Do students encounter their teachers in nonacademic relationships and so learn how a more mature person struggles with the types of problems with which he too, as a youth, is struggling? A vital Quaker Meeting is an ideal meeting ground for such an integrative effect.

Does the school provide an atmosphere of concern about others; does it provide for cooperative decision-making, such as is found in Quaker business meetings? Is intellectual pressure so intense that a youth is forced to withdraw increasingly into himself and to withdraw energy and time from other areas of experience—particularly from his social and emotional relationships? Is there a concern in the faculty for the lonely person?

Does the school promote conformism or autonomy? Can an individualist survive as an individualist in school and be respected? Do faculty pick on students who are different or who assert themselves in idiosyncratic ways in their own search for increasing autonomy? How inhibiting is the school atmosphere? Are provisions made for evaluating environmental pressures on the students? Is the school sensitive to the student's family life and to his early history in order to pinpoint those earlier influences that may be inhibiting the youth's maturing? In what way does the school actively promote self-determination and self-reliance?

Finally, are reflection and consideration of one's values and of the pressures imposed by society examined in the curriculum? Are teachers willing to talk about their own personal beliefs and values—about how they learned to solve certain problems—in order to demonstrate to their students how one comes to learn reflectively from experience? Does the school provide experiences for planning for the future? Does the school provide counseling services to assist those students who need more professional help in understanding the unconscious motives and defenses that retard their maturing and the fulfillment of their potential?

The goal of a school, it seems to me, is not to produce geniuses, engineers, or alumni of great distinction. The goal of a school is the enhancement and fulfillment of the youth we are teaching who may or may not become a distinguished person in some field. The task of the teacher is to provide, within his human resources and talents, those conditions that promote both the intellectual development and the maturing of the student, for maturity and educability are reciprocally related. A mature person is a more educable person; an educated person is a more mature person.

The education of spirit, mind, and body can be a powerful instrument in the hands of a religious group which seeks to bring about the kingdom of righteousness on earth by changing men from within. Quaker methods are based on the belief that in the depths of his soul man is in contact with the Divine Spirit of truth and love. The seed of truth was planted when God breathed into man the breath of life. Our part as teachers is to provide the right soil and nourishment in order that the seed may grow.

—HOWARD H. BRINTON

From Friends School to Quaker College

By ARCHIBALD MACINTOSH

THE admissions process—for years complicated—in recent years has become even more complicated because of the increasing number of well-qualified students who are competing for admission to institutions having a limited amount of space.

The newspapers, the magazines, and the professional journals are flooded with articles on the problem. Sweeping generalizations are made: panaceas are offered. Because the process is so complex, and because it is taking place in an area which has a very high emotional component, it is well to remember that all sorts of charges will be hurled at admissions officers and colleges on insufficient evidence. Here is a place where it is obviously possible to lose objectivity.

In the last few years our experience has been that attrition has been less among Friends schools' graduates than for the class as a whole. We observe that these students are not as likely to be "grade grubbers" as those from some schools; that they have their minds on learning for learning's sake.

Friends schools and the college are communities which in many respects are similar. They are markedly alike with regard to student government, honor systems, and an interest in community service. A student coming from one of these schools to the college does not have to change as much as he would in some institutions; therefore he does not examine himself as he would under other circumstances. The question might well be raised as to whether this is desirable: is he missing something? Should he have a greater change in environment?

On the positive side we see certain individual qualities and interests which we think are important.

At Haverford last year (1962-63) two Friends school graduates were members of Student Council, several were class officers, three captained the football, soccer, and tennis teams, four graduated with honors, and two won Woodrow Wilson Fellowships. These accomplishments are important, but what we felt most strongly was the constructive influence that these men exercised on the college community.

On the negative side we can cite examples of a certain kind of individualism (individualism having been stressed on the school level) which seems to us to have gone astray. It is expressed by carelessness and slovenliness in personal appearance and by an apparent lack of interest in trying to make any worthwhile contribution to community life. This is particularly distressing to us, since we feel that a Friends school graduate does have a responsibility to himself, to his school, and to the college.

Since Haverford is a Friends college we do give preference to Friends, while keeping in mind that it is only fair to the applicant and to the college that satisfactory credentials be presented. Nothing is accomplished by admitting a student to an academic program which may prove to be too demanding.

Archibald MacIntosh is a vice-president of Haverford College and a member of Haverford (Pa.) Meeting. This article is based on a report to Philadelphia Quarterly Meeting in the fall of 1963.

In the last four years we have had fifty-five students from ten different Friends schools. These men contribute something special to the student body each year.

A study of school rank shows that 25 to 30 per cent of those who are admitted, and who stand in the first quarter, go elsewhere. This is not surprising, considering that the quality of these candidates is such that they will be successful in gaining admission to any college they choose. It is a satisfaction to us that we get upwards of two-thirds of these men. With those who stand in the second, third, and fourth quarter of the class the percentage of acceptance is higher; we get almost all of this group. This too is understandable in the light of the competition they face in the range of colleges to which they have applied.

One consideration which is basic—and which all too frequently is overlooked—is the decision of the student himself. Parents, guidance counselors, principals, headmasters, and teachers talk about sending a student to college as if they were talking about some kind of marketable merchandise.

If the student has a mind of his own, as he should have, he will have very definite ideas about what *he* wants to do. Every admissions officer knows that students choose colleges for a multiplicity of reasons—some valid, some not so valid. He should be given all the information and help possible in making a decision, but since it is *his* education that is involved, the choice should be his. It is highly probable that the coeducational aspect of a college exerts a more powerful influence on college choice than is generally recognized.

A major problem in both schools and colleges these days is that of finances. Our position at Haverford is that before a well-qualified Friends school graduate gives up the idea of Haverford on financial grounds he should discuss his situation with us, because through scholarship grants, loans, and work the problem may well be solved.

Our scholarship applicants are asked to provide on a standard form detailed information about family income and expenses—a practice prevalent with the College Board colleges; and our grants, like theirs, are made on the basis of need. We do not require our recipients to work for their scholarships, as is the case in some institutions.

The whole financial-aid situation is a highly personal matter between the student and his parents and the financial-aid officer of the college. There can easily be too much fanfare connected with particular scholarships, and while the availability of aid should be made known, certain kinds of publicity may, on the one hand, give a distorted picture and, on the other, cause embarrassment to the student.

The recent pattern at Haverford is that 49 per cent of the graduates of Friends schools receive financial aid, as compared with 38 per cent for the rest of the class.

With the steadily mounting cost of education, the financial burden on students and their families will continue to be a persistent and difficult problem.

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

enormous. If these tens of thousands of dedicated people were to multiply, we would face the calamity of not being able to steer their energies into the right channels. Love is asserting its growing power in the midst of theological confusion, of morally unoriented scientific progress, and of social unrest. The love of truth and the truth of divine love are identical. They—and only they—are capable of convincing modern man.

Yet these encouraging insights are accompanied by an irritating variety of unsettled and unsettling problems. Since church authority and conventional theology are no longer safe guides, we ought to take a scientific inventory of man's first-hand experiences in the realm of faith. Two generations ago, William James's *The Varieties of Religious Experience* made a first attempt to collect the unorganized mass of material describing personal and group experiences in the area of religion. We shall have to continue this work of assembling illustrations from the infinite wealth of individual responses to the intimations of God's presence in our midst. Interchange of such experiences in groups may prove helpful, although the religious dialogue within a group may also prove difficult. We are apt to speak of the religion of the future as though we already had a complete grasp of our own time. In our attempt to gain a total view in this intricate field, we shall have to differentiate between the explicit knowledge of our literature or discussions and the tacit truths that rest, unarticulated, within the hearts of uncounted men and women.

The Christian liberals of over 150 years ago felt with Emerson that the discovery of the Oriental world and its religious literature had opened up a new wealth of insights. In their romantic enthusiasm for the new treasures they spoke of these Oriental scriptures as merely expressing the "same gospel" that Christianity possessed. Obvious differences were considered enriching. Modern man has outgrown these naive simplifications. He employs sociological and psychological information for a different appraisal. Still, the Christian liberal finds in the non-Christian religions broadening views of a helpful nature.

The dilemma of the contemporary liberal is often a moral one. The crisis of authority enveloping church and politics demands from modern man a new definition of freedom. Freedom is meaningful only when accompanied by commitment. Freedom is never absolute; it remains always relative. Economic and social factors must always be a balancing part of our educational endeavors. Our increased scientific power must be supplemented by pioneering moral endeavor. Science alone will not lead to progress. It has lost its innocence and needs guidance from moral law.

A resolution adopted by participants in the Congress says: "We . . . acknowledge with gratitude and joy that religious freedom is the spirit that increasingly is inspiring . . . the religions of the world.

"We reaffirm that . . . all religious renewal is enhanced by the principle of religious freedom. . . . This freedom is conditioned by and rooted in personal responsibility."

* * *

About 500 representatives from both sides of the Iron Curtain (including Romania, Czechoslovakia, Poland, and Hungary) attended the Congress. Several Friends from England

and the Netherlands were present. The main speakers were Dr. H. J. Wytema (The Netherlands), Sir Alister Hardy (England), Professor J. J. van Holk (The Netherlands), Dr. Harry Gideonse (U.S.A.), and Dr. H. Faber (The Netherlands).

The devotional services generated a warm fellowship, and a number of discussion groups gave ample opportunity for personal expression and informal interchange of ideas. Representatives from the large churches (including the Roman Catholic Church) reciprocated the policy of the International Association, which regularly delegates observers to the Assemblies of the World Council of Churches as well as to the Vatican Council, now in session.

The history of the Association goes back to the beginning of this century, when European liberalism was celebrating its triumphs. The two world wars have turned the winds of time against liberalism (as against all organized religion), but the Association is keeping its traditions alive, even behind the Iron Curtain.

Much in the philosophy of the Association is akin to the thinking of Friends, some of whom favor an association with IARF to balance our uneasy membership in the World Council of Churches, which requires a theological membership formula. Individuals, Monthly or Yearly Meetings, or other groups of Friends interested in the IARF may receive information from the Unitarian Universalist Association, 25 Beacon Street, Boston 8, Massachusetts. At present the IARF has twenty-five member groups scattered all over the world and representing approximately ten million members. Headquarters of the IARF are at 40 Laan Copes van Cattenburch, The Hague, Netherlands.

Book Reviews

TRADITION AND EXPERIENCE. By RICHENDA C. SCOTT. Swarthmore Lecture, 1964. George Allen and Unwin, London, 1964. Paper, \$1.75, hardbound, \$2.50, from Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

London Yearly Meeting continues to launch its sessions with lively Swarthmore Lectures "on the message and work of the Society of Friends." The 1964 lecture on *Tradition and Experience* is worthy of a high place in this company. The lecturer, Richenda Scott, who, to Americans, may be introduced as Janet Payne Whitney's sister, is a Quaker scholar and historian who has written a biography of Dame Elizabeth Cadbury and whose *Quakers in Russia* has just been published in England.

The lecture, as its title implies, deals with the perennial problem, not of Quakerism alone, but of all forms of the Christian religion: that of the share which the objective, historical, institutional, traditional element should play and the share that the subjective, experiential, mystical factor may rightly assume in its life.

Baron von Hügel, whom Richenda Scott quotes appreciatively in another connection, went even further and suggested a third element, the intellectual (which includes the scientific, critical, philosophical); he insisted, as she does, that any really abundant form of the Christian religion must consist of a tension between all three of these elements, and

warned that if any one of them was ignored or belittled, a severe impoverishment in that religion would become apparent.

This lecture analyzes Quakerism's most characteristic tendency to undervalue the historical or traditional side of the Christian religion and to overaccent the experiential aspect. With brilliant insight, Richenda Scott examines some of Quakerism's overcompensations for this imbalance in its history, such as: (1) Quietism, with its anti-intellectualism and its neglect of the Bible; (2) The evangelical period, with its harsh emotional stereotypes and literalistic approach to the Bible; (3) Quakerism's narcissistic concern with glorifying its own past which has led to so many overly rigid and unauthentic social testimonies in our own day; (4) The penchant of Quakers to be swept by the latest religious or psychological fad and to be victimized by one religion or social novelty after another.

Her own hint of the sound Quaker approach would not give all three of these elements equal priority but would still lean toward experience, toward the subjective, the personal, the individual, and the openness to the new as deserving of the place in the foreground, but with a mature realization that the expectancy for and the interpretation and the communication and embodiment of this experience require traditional elements, and that—not only for early Friends but for Quakers today—God's self-disclosure in Jesus Christ is a touchstone that most perfectly lifts our full spectrum of experience into a viable pattern.

Her own experimentalist projection of such an approach upon future Quaker testimonies, such as that on peace, is marked by an eclecticism and a tentativeness that will be challenged by many Friends, but the hints in the closing chapter of the great religious problems that haunt man are highly suggestive and worthy of close study. DOUGLAS V. STEERE

THE FIRST AMENDMENT. By WILLIAM H. MARNELL. Doubleday, Garden City, N. Y., 1964. 247 pages. \$4.50

Dr. Marnell, chairman of the English Department at State College in Boston and from 1941 to 1950 chief editorial writer for the Boston *Traveler*, has written a concise history of the struggle for religious freedom in America and the origins of the First Amendment.

He concludes that recent Supreme Court rulings forbidding prayer and Bible reading in public schools are contrary to the interpretation of the First Amendment intended by the Founding Fathers. His position is that those who drafted the Constitution aimed only at prohibiting a government establishment of religion. They were not opposed, he says, to any specific practice of religion—even in public institutions.

Dr. Marnell is undoubtedly correct in his historical analysis. But he assumes that the Constitution should be interpreted strictly in accordance with the intentions of its drafters, without taking into account present-day social and political realities. This is the new "conservative" viewpoint which would like to turn back the clock and is wholly at odds with modern concepts of Constitutional jurisprudence. To make his argument convincing, Dr. Marnell would have had to attack these juridical concepts on a philosophical basis, but he has not chosen to do so.

GUSTAV GUMPERT

BLACK RELIGION. By JOSEPH W. WASHINGTON, JR. Beacon Press, Boston, 1964. 308 pages. \$5.00

The author says much to whet one's curiosity. Briefly, the thesis of *Black Religion* is that the Negro's religion has separated him from the mainstream of Christianity. In so doing, it has forced upon him the burden of creating what is not in his province: a theological foundation for his religion. In his church life he has indeed found release from the tensions of being a Negro in America, but at the same time he has been deprived of the deeper dimensions of the Christian faith. Dr. Washington has recorded much history on the development of the religion of the Negro, and the reasoning behind it, together with explanatory accounts of present-day colored leaders and movements. Pointing out that the Negro cannot understand the demands of faith until the entire white community (not just the benevolent and paternalistic missionary) is willing to get in and sit beside him, the author insists that the chief issue which continues to uphold segregation in the churches is the fact that to mainstream Christians eleven o'clock on Sunday is the most intimate and social hour of the week.

GEORGIE W. GLENN

INTERNATIONAL CONFLICT AND BEHAVIORAL SCIENCE: *The Craigville Papers*. Edited by ROGER FISHER. Basic Books, New York, 1964. 281 pages. \$6.50

This volume of essays is an outgrowth of the discussions of thirteen scholars from varying social disciplines (including Kenneth Boulding from the Quakers) who lived and worked together for five weeks during the summer of 1962, exploring the problems of international conflict. Among the themes they developed is the need to discard the myths of a simple world in which American virtue wrestles with Communist vice, and to explore specific ways of managing particular conflicts. Several writers deal specifically with the problems of reaching the public and the decision-maker with new ways of thinking about questions of war and peace.

This is not a unified handbook. It raises more questions than it answers. Many of its insights will be valuable to Friends seeking to carry on the peace testimony in a complex and discouraging world of international conflict.

ROBERT H. CORY, JR.

EXPLORING THE CHRISTIAN WORLD MIND. By DAVID WESLEY SOPER. Philosophical Library, New York, 1964. 193 pages. \$5.00

This book holds out the promise to "report and interpret, informally, the thinking of a selection of contemporary minds (in Christian countries) . . ." by the use of interviews. I get the feeling that "informal" is the key word in this sentence. The interviews cover a wide range of Roman Catholic, Protestant, and Eastern Orthodox leaders in Europe and America.

When I noticed that Henry Cadbury was one of the three persons representing "The American point of view" I had high hopes, but I feel that the Cadbury interview does not do justice either to him or to the Society of Friends, and this leads me to question the value of the interviews with those less well known to me.

JOSEPH A. VLASKAMP

Friends and Their Friends

Nora Waln, widely known Quaker journalist and author, died in Spain on September 27. She was a frequent contributor to *The Atlantic Monthly* and other magazines. The best known of her books were *The House of Exile* and *Reaching for the Stars*. Although she was born in Pennsylvania and attended Swarthmore College, she had lived abroad most of her adult life. For many years she and her late husband, George E. Osland-Hill, made their home at his family estate in Buckinghamshire, England, near Jordans Meeting.

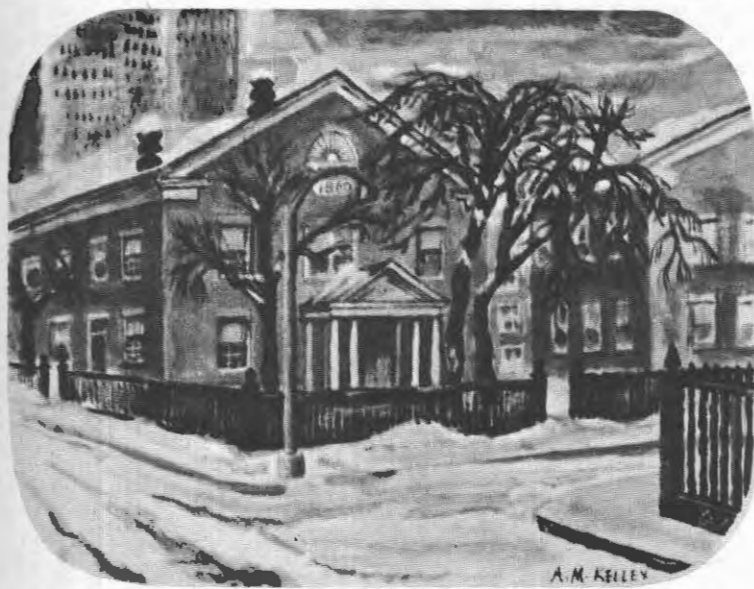
Comparisons of President Johnson's views with those of Senator Goldwater, and of Senator Humphrey's with those of Representative Miller, are featured in the October *Newsletter* of the Friends Committee on National Legislation, 245 Second Street, N. E., Washington 2, D. C., from whom single copies may be obtained free of charge, together with information about quantity prices.

The 1965 edition of the *Quaker Date Book* is now available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. Single copies are \$1.50 each. Meetings may buy up to fifty copies at \$1.20 each or fifty or more copies at \$1.05. As usual, the Date Book contains many photographs of interest.

Katherine Hunn Karsner, clothing secretary of the American Friends Service Committee for the past ten years, retired late in September after a total of eighteen years with the Committee. She had served earlier with the AFSC's Educational Materials for Children Program and its Foreign Service Section. A member of Central Philadelphia Meeting, she has written numerous poems and children's stories for the *FRIENDS JOURNAL*.

Katherine Karsner's successor at the AFSC's Philadelphia warehouse is Joyce Ennis, assistant clerk of Central Philadelphia Meeting and former teacher at Frankford Friends School.

New Friends Seminary Building in New York



Shown above is Augusta Kelley's painting of the meeting house at 221 East Fifteenth Street, New York City, built in 1860. At right is the newly constructed addition to Friends Seminary, adjoining the meeting house.



DEDICATION ceremonies for the newly built addition to Friends Seminary at Rutherford Place and East Sixteenth Street in New York City were held on September 22 in the Fifteenth Street Meeting House, adjoining the seminary. The new building contains, besides classrooms, a large gymnasium and well equipped laboratories. The seminary, which began operation in 1786, has occupied its present site since 1860, the year of the meeting house's construction.

At the dedication ceremonies one of the architects for the expanded school said that he and his colleagues had made no

attempt to imitate the meeting house's architectural style, but had emphasized a fundamental plainness that they believed would not be out of keeping with the older structure.

On sale on this occasion were Christmas cards reproducing a watercolor of the meeting house by a member of the Meeting, Augusta M. Kelley, wife of Nicholas Kelley. These cards (available by mail from the Meeting at 221 East Fifteenth Street) are being sold for the benefit of the New York Friends Center and the American Friends Service Committee's New York Regional Office at \$1.25 per box of ten cards.

Blanche W. Shaffer, general secretary of Friends World Committee for Consultation, is making a three-months visit to Friends in India, Japan, and Korea, attending, in the course of her trip, Mid-India and Japan Yearly Meetings and spending a few days in Rome, Istanbul, and Beirut. Before returning to England in December she expects to stop briefly at the new Midwest Office of FWCC in Plainfield, Indiana, and the American Section office in Philadelphia.

In connection with Douglas Steere's review (published in this issue) of the 1964 Swarthmore Lecture, given annually at London Yearly Meeting, it is of interest to note that the 1965 lecture is expected to be given by the distinguished philosopher John MacMurray, who in late years has joined the Society of Friends. William Barton, secretary of the (British) Friends Service Council, has been invited to speak in 1966 on some of the ethical elements in contemporary Russian institutional practice.

A glance at the current *Quaker Bulletin* of New York-Westbury Quarterly Meeting reveals a rather novel arrangement that may be of interest to some other Meetings. Seven different committees are scheduled to meet on the same evening (at hours ranging from 5:30 to 7:15) at the Fifteenth Street Meeting House in New York City. At 6:15, between committee sessions, all committee members suspend their deliberations long enough to partake together of a hot supper.

More teen-agers are smoking cigarettes than ever before, and they are starting at an earlier age, according to a new National Education Association pamphlet, which estimates that from 10 to 15 percent of all thirteen-year-olds smoke and that the percentage increases with each year until at eighteen about 50 percent smoke regularly.

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A number of Monthly Meetings apparently have not received the JOURNAL's letter (sent last August) inviting them to participate in the plan whereby Meetings give special nine-month subscriptions to students at a group rate of \$3.50 per subscription.

During the last school year more than 350 students received the JOURNAL under this plan; the response was enthusiastic on the part of both students and Meetings. Now, of course, is the time to initiate this school year's subscriptions. Meeting clerks and others responsible for or interested in carrying out the plan are urged to write immediately to FRIENDS JOURNAL (1515 Cherry Street, Philadelphia 2, Pa.) for information and subscription forms. Meetings which have received the forms but which have not yet returned them should do so without delay.

(Subscriptions for less than the standard nine-month period are proportionately lower in price.)

Moses Bailey, widely known Friend and Old Testament scholar, is spending several months as lecturer-in-residence at Pendle Hill, Wallingford, Pa., where he is giving a Monday-evening series of lectures on the Bible—its history and cultural setting as seen through Jewish, Christian, and non-Christian eyes. Two lectures in the series have been presented; the remaining eight will be given at 8 p.m. on October 19 and 26, on the five Monday evenings in November, and on December 7.

The new co-directors of the Friends Centre at Delhi, India, are Paul and Ruth Miller, members of Cleveland (Ohio) Meeting. In 1957-58 and 1961-62 Paul Miller was a Fulbright lecturer at the University of Ceylon.

Betty Pennock of West Chester, Pa., a member and overseer of Birmingham (Pa.) Meeting, is the author and illustrator of the recently published *Country Corners and Farm Furrows*, a collection of poems of rural life aimed at demonstrating man's oneness with the natural world. This attractive forty-page booklet may be obtained from Pendle Hill Publications, Wallingford, Pa., for \$1.60 per copy. (Residents of Pennsylvania should add six cents for sales tax.)

"A Funny Thing Happened on the Way to the Friends Book Store," states the Springfield (Pa.) *Friends Newsletter* in its initial issue (September-October, 1964). "The Meeting placed a preliminary order for eight copies of [Paul Tillich's] *The Eternal Now*, but instead got eight copies of James Jones' *From Here to Eternity*. This error (we trust it was an error) has now been corrected. . . ."

Further evidence that Quakerdom's newest publication promises to be a lively one may be found in another excerpt: "How do we keep up on Quaker reading? One possibility is to spend several thousand dollars for a Meeting library and further vast sums for housing it. Since our treasurer has vetoed this suggestion, the Meeting has chosen instead to set up a Book Exchange. . . ."

Among the *Newsletter's* several editors is R. W. Tucker, whose article, "For Increase in Numbers," appears in this issue of FRIENDS JOURNAL.

Are there some Friends who feel that worship is something to be indulged in only if there is nothing more important to do? That, at least, is the impression that may be gathered from the following note in a recent news letter received from one Meeting: "There being no further business, the meeting closed with worship."

Malcolm R. Lovell, Jr., a member of New York Monthly Meeting now living in Metamora, Michigan, has been appointed special assistant to Michigan's Governor Romney and coordinator of the state's Anti-Poverty Program. Formerly an industrial relations worker at the Ford Motor Company and manager of employees' services at the American Motors Corporation, Malcolm Lovell is chairman of the State Labor Mediation Board.

Lyle Tatum, who recently completed four years as the American Friends Service Committee's representative in Salisbury, Southern Rhodesia, has become director of the Farmers and World Affairs Program, 1201 Chestnut Street, Philadelphia.

A nonprofit educational organization, Farmers and World Affairs works in cooperation with the Farm Bureau, the Farmers Union, the Grange, and farmers' cooperatives in trying, mainly through an international exchange program, to "promote peace through mutual understanding."

Ray Newton, for many years head of the AFSC's Peace Section, who has been executive secretary of Farmers and World Affairs since its inception, will continue to serve the organization as executive secretary emeritus, devoting most of his time to fund-raising.

Letters to the Editor

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

Meetinghouse Benches Available

I have come into possession of five benches recently removed from a Friends meeting house. They are said to date back to 1790. I would like to place them in some Meeting where they might be needed. They may be had for the cost of transportation.

355 Tenney Circle
Chapel Hill, N. C.

HENRY STUART WILLIS

Young Children in Meeting

I was very much interested in Vivien Bliss Wyatt's "It's Quiet There" (FRIENDS JOURNAL, September 15), concerning kindergarten children and their experience in meeting for worship. It moves me to make a comment on "Family Day," observed from time to time in most Friends Meetings.

It would seem that when Family Day was inaugurated it was thought that children learn what we plan for them to learn, and that in the quiet of meeting for worship they experience the Divine Presence. We now know that children learn what they actually experience. It seems probable, therefore, that in a meeting for worship of more than ten minutes' duration many children between the ages of two and nine

are learning that Quakerism means sitting still, not talking, being bored, and waiting for the time to be up.

In planning a Family Day it might be wise to include only those children ten years old or older, and to prepare children in both home and First-day School to understand and to experience silent spiritual communication. Young children can be helped in many ways to give love and to appreciate truth, beauty, and goodness, but maybe sitting still for an hour in a meeting house on a Sunday morning is not one of those ways.

Swarthmore, Pa.

BESS LANE

Friends Meetings on Deer Isle

Thelma Klaver and I were happy to read in the FRIENDS JOURNAL for September 1, that a Quaker meeting for worship had been held on Deer Isle, Maine, on August 9. However, we can report earlier meetings for worship: on July 22 and July 29, 1962; September 1 and 8, 1963; and July 19 and 26, 1964.

All of these meetings were held at Haystack School of Crafts, near Sunshine on Deer Isle, and all were held on the rocks below the school. We looked seaward to green islands and blue ocean. At the 1962 meetings there were from 12 to 25 attenders; in 1963 from 25 to 30; and from 30 to 35 in 1964. (The school comprises some 80 persons, including staff.)

Many of those who came felt that they had had an enriching hour. We were agreeably surprised to find so many who were interested in seeking a religious experience, as well.

Wilmington, Del.

MARTIN KLAVER

"MY Lord Saith Something Different"

I was astounded at the criticisms of the editorial, "My Lord Saith Something Different" (July 15 issue), expressed in some letters in the August 15 issue. So gently, so wisely did that editorial explain, *not* that any particular Friend must deny such feelings of certainty as may have come his way, but only why Quakerism *as such* makes very few assertions with certainty! In fact, I have not read a better statement of the case for Quakerism since publication—twenty-odd years ago—of the pamphlet, "To the Scientifically Minded." The JOURNAL editorials are jewels, reflecting with lucidity, compassion, and humor the very essence of Quakerism.

Claremont, Calif.

HUGH J. HAMILTON

On Weakening of Friends' Testimonies

I read with deep regret in the JOURNAL's Editorial Comments of September 15 of the change British Friends have made in the wording of their advices concerning the use of alcoholic beverages, not because I can or wish to "thank God that I am not as other men," but precisely because I cannot. Weak flesh needs the support of strong testimony; when testimony lowers itself to the level of flesh, flesh is sure to find a still lower resting place.

Twenty-five years ago, as a very new and naive Friend and an inveterate smoker, I attended a summer term at Pendle Hill. Because the Discipline took an unequivocal stand on the use of alcohol and tobacco, I assumed in my innocence that, whatever individual Friends might do at home, at Pendle Hill there would be no smoking. So my craving and I signed a truce until the summer should be over. Although, having arrived, I found

myself almost in a minority as an abstainer from tobacco, the truce was kept and, at the end of the summer, with some family assistance, maintained.

No doubt I am not the kind of swallow that makes a summer, but would it have been better if the Discipline had said, "Friends coming to Pendle Hill are asked to smoke with moderation?"

I hope Friends will never cease to be tender to those who find themselves unequal to the strength of Friendly testimonies. But I hope also that they will never forget that our testimonies are descriptions not of where we have arrived but of the direction in which, with the help of God, we intend to keep going.

Fleetwood, Pa.

CARL F. WISE

Queries on Alcohol

It may be a good idea, as your September 15 editorial on the queries suggests, to try to bring the advices regarding the use of alcohol into line with current Quaker beliefs and practices. Clearly a consensus behind the queries is desirable; otherwise, we will not prayerfully and energetically set about living up to them.

On the other hand, it may *not* be a good idea. The use of alcohol is not a pressing problem to me or to most Friends I know. To discuss it would divert us from more important concerns and waste time on a matter of minor interest. Perhaps half the Friends I know are drinkers and half, nondrinkers; neither group seems interested in converting the other.

No Friend I know uses alcohol or any other mechanical means of taking leave of his senses. If one did, there would certainly be deep concern in the Meeting to find out why he should so want to destroy what God has given him; and loving, intelligent aid would be offered to him.

As far as the Society is concerned, the advice of abstention from alcohol is humiliating. It associates the Society with vari-
out outmoded Puritan groups who tend to define sin in terms of liquor and sex. This is a small view—not the view of the Society as I understand it.

By contrast, what a job we have to do to bring the realization of the presence of God into our daily lives! And to tell others about His love!

Cos Cob, Conn.

GEORGE PECK

Our attitude toward drinking has changed. This is a simple statement of fact. And because queries are not dogmas, they are changing, too. But the discussion of this topic has created more heat than light. Many Friends are confusing spiritual principles with pragmatic experiences. Abstinence is not based on a principle because alcohol is not evil per se. We know much more about drinking habits today than we knew three generations ago. Modern psychology has proven beyond doubt that alcohol is the symptom, not the cause, of a deep-seated sickness, a grave psychoneurosis. So, when you encounter an alcoholic don't say, "He is evil," but look at him as a sick and suffering person. Try to help in the same way you would try to help a person who has tuberculosis or any other illness which has the tendency to become chronic.

There is however, an important additional element in-

volved which imposes a special responsibility on individual Quakers, as well as on Meetings. Addiction to alcohol, the same as to any other substance which "drugs the mind" (and, in the long run, destroys it) is caused by inner conflicts, isolation, unhappiness, lack of values, and other emotional or spiritual elements. It is here that the Meeting has to feel responsible—and guilty—because a lonely Friend is the reflection of a Meeting which is not "whole." And then it might be high time to ask yourself the oldest of all queries: "Am I my brother's keeper?"

New York City

EDMUND P. HILLPERN

Magazines for India

Several of my friends have been sending me copies of *The Progressive*, *The Nation*, *The New Republic*, the *Sunday New York Times* (fourth section and magazine section), *Harper's*, etc. These have been used by myself, my colleagues, and my students in the Indian Universities where I have taught.

Inasmuch as I am now in this country under the sponsorship of the American Friends Service Committee and am likely to stay on for some time to come, I request that those who have been sending magazines and papers will continue to send them to Dr. S. R. Sharma, M.L.B. College, Gwalior, India.

Dr. Sharma is a professor of international relations and was my right-hand man at Jabalpur. He is a true follower of Mahatma Gandhi.

*School of Missions
Maywood, Illinois*

EDDY ASIRVATHAM

Coming Events

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

OCTOBER

17—Robert Osborne, assistant professor of political science, University of Pennsylvania, and member of US-Moscow exchange program, will speak at Nottingham Meeting, Main Street, Oxford, Pa., 8 p.m. Topic: "Conversations with Young Russians."

17—Western Quarterly Meeting, Fallowfield Meeting House, Ercildoune, Pa. (Route 82, South of Coatesville). Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business, 11 a.m. Lunch, 12:30 p.m. At program by Social Concerns Committee, 1:30 p.m., college students will report on work camps in Tennessee. Babysitting and child care provided.

17-18—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Saturday evening: informal gathering at Harold McFadden summer camp. Sunday: meeting under care of Ministry and Counsel, 10 a.m. (DST), with advancement discussion workshop. Meeting for worship, 11:15 a.m. Lunch served, 12:30 p.m. Business session, 1:30 p.m. Reports by C. Edward Behre, chairman, Finance Committee of Baltimore Yearly Meeting (Stony Run); Theodore Mattheiss, Yearly Meeting secretary; and Harry S. Scott, Jr., Yearly Meeting clerk. All-day program for young Friends. Send reservation to Elizabeth J. McFadden, R.D. 1, Grampian, Pa.

18—Autumn tea and lecture, Pendle Hill, Wallingford, Pa. Speaker: Thomas Finnegan, president, Selly Oak Colleges, Birmingham, England; topic: "The Confrontation of the Gospel with Classical Culture." Tea, 3:30 p.m.; lecture, 4 p.m. Public invited.

18—Henry J. Cadbury will speak on "Social Concerns in Our Quaker Tradition" at Conference Class, Race Street Meeting House (west of 15th Street), Philadelphia, 11:50 a.m.

18—Southern Half-Yearly Meeting, Camden, Del. (west of Route 13). Meeting for worship, 11 a.m. Talk by Joseph R. Karsner of Philadelphia on recent Friends World Committee gathering in Ireland. Lunch served. Business, 2 p.m. Visitors welcome.

18—Lecture by Moses Bailey, noted Old Testament scholar, Fourth and West Streets Meeting House, Wilmington, Del., 4 p.m. Topic: "Prophets and Quakers." Tea and discussion.

19—Paul Weiss, professor of philosophy, Yale University, will speak at Stokes Hall, Haverford College, Haverford, Pa., 8 p.m. Topic: "God as Being and as Person."

19—Lecture on the Bible by Moses Bailey, lecturer-in-residence, Pendle Hill, Wallingford, Pa., 8 p.m.

21—Library Forum of New York Monthly Meeting, 221 East 15th Street, 7:30 p.m. Anna L. Curtis will talk on her latest book, *Episodes in Quaker History*. Dinner with Anna Curtis, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. Make reservations directly with The Penington (phone OR 3-7080).

22—Chester (Pa.) Monthly Meeting Forum, 24th and Chestnut Streets, 8 p.m., preceded by covered dish supper, 6:45 p.m. Topic, "UNESCO," led by Gerda Hargrave.

23-24—American Friends Service Committee annual public meetings, Race Street Meeting House (west of 15th Street), Philadelphia. Friday, 7-9 p.m., discussion of "Ideologies and Human Encounter," led by Irwin Abrams of Antioch College faculty. Saturday, 10 a.m.-12 noon, discussion of "Affluence, Poverty, and Democracy," led by Richard K. Bennett of Philadelphia Anti-Poverty Program; 2-4 p.m., discussion of "The Potential and the Price," led by Gilbert F. White, AFSC chairman, who will preside at all sessions. Closing remarks by Colin W. Bell, AFSC executive secretary. Tea, 4 p.m.

23-25—Retreat at Pendle Hill, Wallingford, Pa. Leader, Mildred Binns Young. For details and reservations inquire of Pendle Hill.

24—Regional conference on "Moral Responsibility," Meeting House, Watchung Avenue, Plainfield, N. J., 9:30 a.m. to 4:30 p.m. Leaders: Herbert Huffman, executive secretary, Board on Christian Social Concerns of Five Years Meeting; Elwood Cronk, secretary, Young Friends Movement of Philadelphia Yearly Meeting; Charles Varian, clerk, Shrewsbury and Plainfield Half-Yearly Meeting; Jesse Stanfield, chairman, Committee on Health Education; Edmund Goerke, chairman, New Jersey Friends Committee on Social Order; Keith Ellinwood, Finger Lakes (N.Y.) Meeting.

26—Lecture on the Bible by Moses Bailey, Pendle Hill, Wallingford, Pa., 8 p.m.

27—Lecture on "Extremism" by Walt Kelly, creator of "Pogo," Roberts Hall, Haverford College, Haverford, Pa., 10:45 a.m.

31—Meeting sponsored by Family Relations Committee of Philadelphia Yearly Meeting, Race Street Meeting House (west of 15th Street), 1:30 to 4 p.m. Speaker: Dr. David Mace, marriage counselor and author; topic: "A Christian Evaluation of Present-day Sexual Patterns." Discussion will follow.

31—Chester Quarterly Meeting, 125 W. Third Street, Media, Pa., 10:30 a.m.

NOVEMBER

5—Concord Quarterly Meeting, Westtown, Pa., 10:30 a.m.

6—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:45 a.m. Speaker: Dorothy M. Steere. Topic: "The Whole World in His Hand." All women invited. Bring sandwiches; beverages provided. For baby-sitter telephone 215—LO 8-4111 before 3 p.m. November 4.

6-8—Pendle Hill Retreat, led by Moses Bailey. Write to Secretary, Pendle Hill, Wallingford, Pa. for reservations.

8—Baltimore (Stony Run) Quarterly Meeting, Little Falls (Md.) Meeting House. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m. Lunch served by host Meeting. Business and conference session in afternoon.

14—Calm Quarterly Meeting, Sadsbury Meeting House, Christiansburg, Pa., west of Route 41, 10 a.m.

14—Illustrated lecture, Nottingham Meeting House, Oxford, Pa., 8 p.m., by Milton and Margaret Wagner on Friends World Committee meetings at Waterford, Ireland.

15—Fall Quaker Lecture at Orchard Park (N. Y.) Meeting House, 3:30 p.m. Speaker: Levinus K. Painter, recently returned from world tour under Quaker auspices. Topic: "The Quaker Witness in Equatorial Africa."

BIRTHS

JAEGER—On September 15, in New York City, a son, LUKAS THOMAS JAEGER, third child of Laurence and Ina Curelop Jaeger. The father is a member of Stamford-Greenwich (Conn.) Meeting.

TEPEL—On September 6, in Baltimore, Md., a daughter, AMY ADAMS TEPEL, to Frederick A. and Susan Fagans Tepel, members of Somerset Hills Meeting, Bernardsville, N. J.

MARRIAGES

BLAIR-STARR—On September 12, at the First Congregational Church, Old Greenwich, Conn., GAIL WHEATON STARR, daughter of Dr. and Mrs. Wilmarth Starr, and BENJAMIN F. BLAIR, JR., son of Benjamin F. and Ann W. Blair. The groom and his parents are members of Haverford (Pa.) Meeting.

HOFFMAN-BITTLE—On August 15, in the West Chester (Pa.) Meeting House, ALTA BAILY BITTLE and HAROLD V. HOFFMAN, JR. The bride and her parents, Delmont K. and Alta Baily Bittle, are members of Birmingham (Pa.) Meeting.

KIRK-WALTER—On August 29, at London Grove Meeting, near Toughkenamon, Pa., ELIZABETH BELL WALTER, daughter of Richard W. and Marion F. Walter of Cochranville, Pa., and THOMAS GARRETT KIRK, JR., son of Thomas G. and Bertha C. Kirk of Coatesville, Pa., all members of London Grove Meeting.

ODO-REID—On September 5, at and under the care of Haverford (Pa.) Meeting, ENID HARRIET REID, daughter of Ira De A. and Anne C. Reid, and FRANKLIN SHOICHIRO ODO, son of Masaru and Masako Odo. The bride and her parents are members of Haverford Meeting.

PERRY-RAMSEY—On August 29, at Villanova, Pa., CAROL M. RAMSEY, daughter of Mrs. George B. Embick and the late John Ellis Ramsey, and J. DOUGLAS PERRY, JR., son of J. Douglas and the late Miriam E. Perry. The groom and his father are members of Haverford (Pa.) Meeting.

VON BLUM-PHILLIPS—On September 6, in the Berkeley (Calif.) Meeting House, SHERRY PHILLIPS of San Diego, Calif., and W. PAUL VON BLUM, son of Peter and Selma Von Blum of Berkeley, Calif. The groom and his parents are members of Falls Meeting, Fallsington, Pa.

DEATHS

BLACKBURN—On September 16, at Salem, Ohio, ABBIE T. BLACKBURN, aged 99, long a member of Salem Meeting. She is survived by a daughter, Mabel Lewis, three grandchildren, and two great-grandchildren.

HULL—On August 24, ANNE CARTER HULL of Kensington, Md., daughter of Charles H. and Jessie G. Carter. A member of North Dartmouth (Mass.) Meeting, she is survived by her husband, Dayton W. Hull, and four children, Deborah (Mrs. Jan Dizard) of Chicago, Carter Chipman, Charles Henry, and John Tucker, of Kensington.

LAMBORN—On July 9, at Holtwood, Pa., HERBERT S. LAMBORN, a member of Little Britain Preparative Meeting, Penn Hill, Pa. He is survived by his wife, Edith T. Paschall Lamborn; two sons, H. Taylor, of Reading, Pa., and George P., of Holtwood; two sisters, Helen Lamborn of Ridley Park, Pa., and Esther L. Palmer of West Chester, Pa.; and a brother, Alva, of Holtwood.

MENDENHALL—On August 2, after a long illness, CHARLES BIRKENSHAW MENDENHALL, a member of North Columbus (Ohio) Meeting, husband of Helen Mendenhall.

MILLER—On September 11, at her home in Valley Center, Calif., MILDRED MILLER, a member of La Jolla (Calif.) Meeting.

NICHOLSON—On August 6, NELL GRAY CLAYTON NICHOLSON, aged 85, a member of Haverford (Pa.) Meeting.

STONE—On July 14, at Downingtown, Pa., HUGH E. STONE, aged 93, a member of Haverford (Pa.) Meeting.

WITHERS—On July 22, at his home in Yonkers, N. Y., SAMUEL C. WITHERS, aged 91, a member of Scarsdale (N. Y.) Meeting. Formerly a teacher at Friends' Select School, Philadelphia, and Friends Seminary, New York City, he is survived by his wife, Helen Edson Withers, a son, Samuel, Jr., a daughter, Francelia, and three grandchildren.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

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, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

California

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

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

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

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

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

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

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

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

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

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

Colorado

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

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-8878.

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.

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m. 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, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Illinois

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

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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.

Louisiana

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

Maine

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

Maryland

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

Massachusetts

ACTION—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

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

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

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

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

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

Michigan

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

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

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

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

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 School, 9:45 a.m., Lake Street.

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

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

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

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

New Mexico

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

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

New York

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

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan 2 Washington Sq. N.

Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

QUAKER STREET — Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, Schenectady County.

SCARSDALE—Meeting for worship and First-day School, 11 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 Vail Avenue; call 525-2501.

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

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Haliday, 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 Street. Meeting for worship, 11 a.m.

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

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 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—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

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

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

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m.

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

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

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

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

PITTSBURGH—Worship, 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, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

Tennessee

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

MEMPHIS—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

Texas

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

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

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

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Bennington School House, Troy Road, Rt. #9.

Virginia

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

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

WANTED

HOUSEKEEPER, EXPERIENCED DRIVER, for single lady. New one-story house; own room and bath; time off. Riverton, N. J. Telephone 201-609-829-0269.

PROFESSIONAL WOMAN desires companion-helper for elderly father. (Ridley Park, Pa.) Live in. Cooking and light household duties. Modest remuneration. Good opportunity for congenial woman. Write Box B-314, Friends Journal.

POSITIONS WANTED

CHRISTIAN GENTLEMAN, 22, Buffalo resident, desires position as houseworker, gardener, driver. References. Write Box S-313 Friends Journal.

APARTMENT FOR RENT

PROFESSIONAL WOMAN SEEKS ANOTHER WOMAN to share her apartment. Convenient transportation. Narberth, Pa. \$50 per month. References. Phone, MO 4-6071, evenings.

FOR RENT

COUNTRY COTTAGE NEAR TAMPA, FLORIDA, for two adults. Furnished. Write Box F-312, Friends Journal.

MISCELLANEOUS

INTERESTED IN MYSTICAL STUDIES? Write, ROSICRUCIAN ORDER, AMORC, Rosicrucian Park, San Jose, California.

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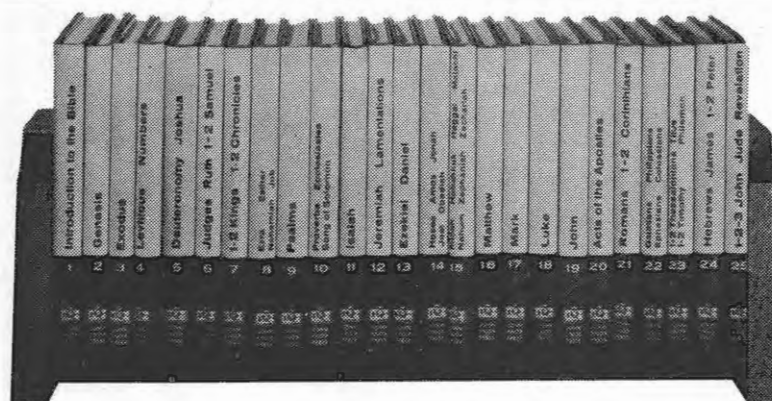


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