

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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NUMBER 21

**E**VERY real communion with God is inevitably linked up with a new relatedness to our neighbors. The practice of His presence can never be, for the Christian, a flight of the alone to the Alone.

—CANON RAVEN

## What of Friends' Future?

. . . . . by Colin W. Bell

## Quaker Meeting House—Jewish Worship

. . . . . by Walter Teller

## Children in Meeting

. . . . . by Helena M. Shewell

## Early Friends Schools—"Public" and "Select"

. . . . . by Richard R. Wood

*Friends and the Academic Community*

*Letter from the Past*

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## FRIENDS JOURNAL



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## Herbert Clark Hoover

HERBERT HOOVER has gone from us. During the past twenty years he had been little before the public. Not many Friends knew him, yet he was born into the Society of Friends at West Branch, Iowa, on August 10, 1874, and retained his membership throughout his life. When he became President he sponsored a move to provide a proper meeting house in Washington: the Florida Avenue Meeting House is the result.

Hoover's great, great, great grandfather, Andrew Hoover, was a Friend from the Palatinate in Switzerland; all of his descendants were Friends. When Herbert was six, his father, the village blacksmith, died of pneumonia, and three years later his mother also died. Herbert was "farmed out" to relatives—first to his uncle, Laban Miles, U. S. agent to the Osage Nation of Indians in Oregon, and then to another uncle, Allan Hoover, a devout Friend. While there he read the Bible through, but he was somewhat restive under the long silences in Quaker meeting. At ten he was transferred to a third uncle, Dr. Minthorn, a teacher at Pacific College, Newberg, Oregon (now renamed George Fox College).

It was through Dr. Minthorn's influence that the young Hoover was inspired to go to college. A mining engineer, Robert Brown, interested him in studying engineering. Leland Stanford University was just opening, and after receiving tutoring from Joseph Swain (later president of Swarthmore College, but then of the Stanford faculty) Hoover was able to enter the engineering school. After earning his way through Stanford (where he met Lou Henry, whom he later married), he worked at mining engineering in Nevada (\$2.00 a day). In 1897 he went to Australia with a British mining firm. In five years he became a partner—a venture which proved remunerative throughout his life.

During the First World War Hoover was called to head the American Relief Administration, which began its work in Belgium and eventually spread its services to other European countries. At the war's end he asked the American Friends Service Committee to feed children in the late enemy countries; during that period he was again thrown into close contact with Friends. As administrator of relief he received wide acclaim and, one hopes, forever established the precedent of at least feeding the late enemies' children. The master hand with which he administered American relief made him a natural candidate for the presidency of the U. S., to which he was elected in 1929.

After retirement from public office he rendered many special services to the government. Chief among these was his chairmanship of a group which studied reorganization of government agencies; the report of this study has become a classic to which reference is still made. He wrote voluminously of the Relief Administration work. Stanford University's Hoover Library is the repository of his nonofficial papers; the specially-provided library at his birthplace, West Branch, Iowa, of his presidential papers.

Herbert Hoover accounted well for his ninety years. As Friends we have reason to thank God for his life, which found even greater usefulness outside of public office than in.

CLARENCE E. PICKETT

# FRIENDS JOURNAL

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## Editorial Comments

### *On Disregarding God*

IT WAS several months ago that Colin Bell prepared the article ("What of Friends' Future?") that appears on ensuing pages, but he seems to have possessed the gift of prophecy when he spoke of the customary effort of politicians to align God on their side, for in the last few weeks we have been hearing one of the candidates for the Presidency accusing his rival of showing "utter disregard of God" by not opposing the Supreme Court's ruling to "ban God from schoolrooms."

This statement leaves us puzzled. Is God being disregarded when schools have no compulsory prayers or mandatory Bible-reading? Is God pleased by the type of reverence once cited in *The Saturday Review* by John Ciardi, who told of watching a televised football game where, in a pre-game invocation, a minister prayed "that in all we do, as in this great spectacle today, the glory will be Thine"?

Ciardi referred to this as "the trivialization of a great concept"—a description which might be applied with equal aptitude to the "so-help-me-God" swearing-on-the-Bible routine which Friends have always opposed.

As to what constitutes "disregard of God" or proper reverence it is always hard to reach agreement. A provocative comment on the subject was made some months ago by Alec Lea when, writing in *The Friend* of London about that time-honored Quaker term, "meeting for worship," he said: "There is an underlying assumption here that needs to be examined—that God wants to be worshipped. If God is . . . a Spirit dwelling in the hearts and minds of men and women, then why should we go on supposing that God wants or needs our worship? It could be as foolish as to suppose that God inhabits heaven and has a beard. It is much more likely that the Spirit wants to be listened to, and that It has . . . very many new and disturbing things to say to us. God's main trouble with man may be that Christians are so busy worshipping that they have no time for listening."

### *Where Taxes Go*

There was an inconspicuous newspaper item a month ago (it was inconspicuous because it involved the expenditure of *only* fifty million dollars) about the Senate's

overriding vigorous objections from the Defense Department in order to expand reserve officer training programs in high schools and colleges. The bill's chief backer, chairman of the Senate's Armed Services Committee, called the cost of this program "cheap" when compared with what he said would be the cost of training enrollees in the President's antipoverty job corps.

Whether or not that is true as to the measure's dollars-and-cents cost we have no idea; all we could think of when we read the account was the observation made not long since by the mother of a young Philadelphia man who had just confessed to committing two murders in cold blood. She told a newspaper reporter that her son had served in the Marines and that after his discharge "He told me the Marines taught him to kill or be killed, and I don't know that that did him any good. He told me it didn't because you couldn't use the knowledge after you got it."

Apparently he *could* use it, after all, and even if the job-corps program really *does* cost more (which we rather doubt) we tend to believe that in the long run it might be cheaper than an expansion of military training.

Still, it is all a matter of your standard of comparison. There is no question but that ROTC training is cheap compared to the manufacture of the multimillion-dollar intercontinental ballistic missiles in which our Defense Department is now deeply interested. We are told that the Atlas missiles, four years ago proudly called "the free world's first," are now obsolete and, along with their successors, the Titan I missiles, are being replaced by a more up-to-date model called the Minuteman.

We wonder what they do with obsolete missiles when they have to be scrapped. The problem is almost as baffling as is the one of what to do with young men who have been taught to kill and then cannot find any good way to use the knowledge.

### *That Rare Delight: Good News*

From such gloomy reflections it is pleasant to be able to turn to the most heartening piece of news of recent months—the announcement that Martin Luther King, Jr., our generation's leading exponent of the doctrine of nonviolence, has been chosen to receive the Nobel Peace Prize. On hearing of King's selection the former Birming-



ham (Ala.) police commissioner who has used fire hoses and police dogs to disperse nonviolent Negro demonstrators (including King) is reported to have remarked: "They're scraping the bottom of the barrel." Concerning this comment we can only observe that no barrel can be much good unless its bottom is sound. Chances are that thirty-five years ago there were people in both India

and England who looked upon Mahatma Gandhi as the bottom of the barrel, too.

We are grateful for the leadership of Martin Luther King and for the spirit that motivates it, as well as for the demonstration this citation gives of how amazingly far a little candle can sometimes throw its beams in a naughty world.

## What of Friends' Future?

By COLIN W. BELL

**H**AS the Religious Society of Friends a future? As Christians, we are avowed and declared revolutionaries, and revolutionaries are persons committed to change. As Quakers, we are committed in a particularly intense way to certain areas of the Christian revolution. We bask in the distant and reflected glory of a George Fox, demonstrating in the streets and creating a commotion and practicing civil disobedience. We draw deep satisfaction from the accounts of quiet, unpublicized, heroic subversive activity in the Underground Railroad. We cherish the nonconforming social-service activities of a John Woolman or an Elizabeth Fry. The loud oddballs or the quiet revolutionaries of yesterday become the heroes of today.

What have Quakers done in recent decades which will live as inspiration and beacon to future generations? I think the answer we are able to give will determine our future as a religious society.

Is it not true that Meetings everywhere are attracting dissident or unsatisfied spiritual seekers who envisage us from afar as Christian revolutionaries? What happens to them when they get close to us? Do we still look good to them? Is it not true that many of our *new* Meetings are largely composed of and get their impetus for growth from just such spiritual seekers? Isn't this wonderful—or is it? Do we cherish the diversity within our constituency and try to use constructively the widely differing viewpoints? Or do we live together in what might be described as barely congenial factions? How shall we face the problem of coexistence in our Meetings with joy and ardor, and suck the juice out of diversity, and love each other *for* our differences? How shall we preserve this precious diversity without muting our corporate voice or, on the other hand, utterly fragmenting our witness?

If we raise our eyes from our own little community to the wider national scene, we are conscious at once of our split *national* personality—a condition which, of course,

applies to all nations. There is an ardent desire among the citizens to build a better society, and when we are in that mood we flagellate ourselves unmercifully for our failures. In other circumstances and at other times we know no bounds to our self-adulation. Let me give one or two examples in those areas of our life close to traditional Quaker testimonies.

I remember reading a plaque on the wall of a ruined church in this country which recorded the fact that the British had burned it and went on with words to the effect that *no possible circumstances* could justify so dastardly an act of vandalism. In the last months numbers of our churches have been burned, perhaps in some cases by compatriots of the same denomination. Christianity becomes thereby a shibboleth—for these, in naked terms, are acts of guerilla civil war between Americans.

How many times have we heard or read pronouncements, platforms, or policies in our political life which claim the certain aid of Almighty God? Often the aims to be achieved are very different, but the use of God's name does not matter, because you and I are expected not to be so naive as to take any part of such declarations seriously.

Can we afford to go on, in these and many other ways, making a mockery of our faith? What, in such circumstances, shall we do about our Christianity? In the matter of those burned churches and what they stand for, there are those Friends who feel that a historic hour is upon us, and that direct witness in the streets alongside beleaguered compatriots at the points of greatest tension transcends in effectiveness at this moment all other normally appropriate efforts to Christianize our race relations. And from that point there are all shades of belief among us as to our present duty, stretching from the view I have stated all the way to views I would rather not define.

We of the AFSC have a considerable staff group working at a number of vital points on these grievous problems of the nation. Philadelphia and New York Yearly Meetings have sent Lawrence Scott to Mississippi to build bridges across gulfs of no-communication. Is there any

Colin W. Bell is executive secretary of the American Friends Service Committee. This article is adapted from part of an address he gave at New York Yearly Meeting in July.



way whereby individual Meetings might make affiliation with another Christian community, white or Negro, in recognition of our common plight and need? Given the separations of geography, worldly possessions, lack of common interests and ability to communicate, etc., can *any* really live affiliation be created which would not be too self-conscious or paternalistic?

Could some experimentation be made at points where there was something very positive and live to build on—shared rehabilitation of a bombed church or house, or personal fellowship already established by some young person coming from a Meeting or from a community in which one of our Meetings is situated? Could one dream of a group of senior members of a Meeting making a visit to a Mississippi church community to broaden the base of personal relationship? Might one day great numbers of churches and Meetings across the nation relate in this way to their brethren, white or Negro, in ways which would have a profound Christian effect upon the whole unchristian situation?

Unless some determined effort is made on a large scale to keep open the doors of communication between all those who call themselves Christians, I fear that we shall see some serious organizational splits and, what is worse, a hatred within the body of Christ's church that will drive out Christ himself.

Let me raise another question: what should those committed to godliness be doing about the godless? I think that in these days we are all in grave danger of being pushed toward black-and-whitism (I am not talking of race) in our assessment of men and nations, movements and ideologies. We are heavily pressed to apply the devil theory to those persons or causes or viewpoints from which we are estranged—which is, of course, another way of exposing ourselves to the temptation of applying the sainthood theory to ourselves. Increasingly, it seems to me, we are creating monoliths of thought, binding ourselves in rigid positions with chains of absolutism, blinding ourselves to the inevitability of change and to the fact that evolution now proceeds at a revolutionary pace. Consider some of these monoliths: the white race is superior to other races; communism is an unchanging international conspiracy to destroy the free world; the free world consists of free men and the communist world of slaves; it is possible to isolate evil and crush it by force of arms; the ultimate patriotism is to bear arms; economic free enterprise is wholly good and sacred; some men or groups are beyond redemption.

The opposite of black-and-whitism is also, of course, a danger—an indeterminate gray in which there is never the moment for clear moral judgment, for positive standards, for the constructive use of tension, for speaking

truth to hostile power—never the moment for sweeping ancient dust out from under the rug.

Are we Quakers in danger of being black-and-whitists in the tides of present controversy, or do we wear a gray, and is it becomingly Quaker? It seems to me that, almost as never before, we are today called upon not to do violence to the truth either by treating it as our monopoly or by sentimentalizing about its universality. Our very testimony against extremes of language and the rejection of oaths, in favor of simple, direct, moderate speech, has its particular application to these times, when loyalty is debased into an oath or opposing views into a conspiracy. Perhaps it will be our special Quaker duty, our patriotic contribution, to hold the line against the devil theory, against that sickening unctuousness of virtue which compares the ideal on one side with the mediocre average of the other, against the vitriolic cliché which obscures the real issues, and to promote real communication such as is fitting among men engaged in the adventure of Christian democracy.

Finally, let us renew for ourselves and strive to bring to others the vision of what might be for all men. Some of the causes for which we work—disarmament, desegregation, population control—are magnificent, but they are magnificent negatives. They are attempts to get men to give up something which is evil or unhealthy or immoderate, which is seen as an aberration from the course of virtue or prudence. Side by side with these we must set forth our vision of the great positives, the revolutionary ideas to which we are committed; we must think the Christian unthinkable, then speak them and act them. Otherwise our very triumphs will undo us.

It is a sad thing to me that we now speak of "the affluent society" with at least a tinge of the critical or the cynical. After all we have done to achieve it, is our wealth (with the power it gives us to share) to become our enemy—the divider, the gap-widener, the envy-producer, the creator of spiritual obesity? Is our technical ability to move over the face of the earth—to speak, to see, and to be seen of others—to be vitiated by barriers of no-communication of many sorts, in many parts of the world? Is our genius, which now can do what once was seen as the prerogative of God, which now can assuredly make the desert blossom like the rose and the seas bring forth their fruits, which can now provide the leisure we do not know how to use or the unemployment we do not know how to stop—is our amazing genius incapable of being harnessed for the benefit of mankind and not its destruction?

What are we going to do in the way of positive, revolutionary, unthinkable Christian thinking?

Remember the rich young man who came running to

Jesus to ask "What must I do to be saved? How can I inherit eternal life?" It is understandable that finite man, whose life is bounded by time, should be preoccupied with eternity. But for the Infinite, for whom time is an eternal Now, the supreme importance of human life is its quality.

## Who Paid for Woolman's Coffin?

### Letter from the Past—211

**J**OHN WOOLMAN mentions in his Journal relatively few persons by name. This silence continues into the fragmentary account of his voyage to England in May, 1772. Only one of the two manuscripts of it which he left includes the names of passengers other than his fellow minister, Samuel Emlen. These are "James Reynolds, John Till Adams, Sarah Logan and her hired maid, and John Bispham." They are mentioned thus in the somewhat humiliating context of recording that all had been seasick except himself. After the arrival in England in early June none are again mentioned, nor, indeed, are any English Friends except those who in previous years had visited America.

But John Bispham is mentioned by the Friends (the Tukes or Priestmans) who cared for Woolman at York, where he attended Quarterly Meeting and fell ill. After his death there of the smallpox on October 7 they reported that Woolman "in the beginning of his illness expressed a desire to see his neighbor and shipmate, John Bispham, and an opportunity offering of sending him word, to his and our satisfaction he came about two days before his decease, and stayed till after the funeral." Elsewhere they report that "John Woolman desired . . . in case of his decease . . . to send to America a copy of his [dying] expressions by John Bispham if he returns this fall," and that Woolman, wishing that York Friends should not bear the expenses of the funeral, suggested that his clothes be given to defray those expenses. He wished the coffin made of ash, not oak, because oak "is more useful than ash for some other purposes." But, with the carpenter "seeming to prefer money" to the clothes (John Woolman's conspicuous undyed clothes), "John Bispham gave [money] to the value and has ordered the clothes to be sent to America, with the rest of what belonged to him. His shoes were given to the grave digger."

Now who was this John Bispham? There were many Bisphams living in South Jersey at this period, all descendants of the Benjamin Bispham whose parents had come from Lancashire-Bickerstaff in Hartshaw Monthly

Meeting and Yealand in Lancaster Monthly Meeting. And there were two or three Johns among them. Woolman's "neighbor and shipmate" has usually been identified with John Bispham (1734-1791), who came to the Delaware Valley at the age of two months with his parents and finally settled in Mount Holly, where he married a Margaret Reynolds in 1755. They had ten or eleven children. Only one perpetuated the name Bispham. He was John, born in 1759 and too young to have been Woolman's shipmate. The older John's name is several times bracketed in local history with John Woolman. In fact, in 1770, when Woolman had the pleurisy, Bispham (with his wife and other Mount Holly neighbors) had been asked to Woolman's sickroom. It has been assumed that another shipmate, James Reynolds, was a brother of Bispham's wife.

All this is not impossible, but another identification seems now to me more probable. I have no evidence that this John did not go to England in 1772, though I am looking for the kind of alibi by which I already have proved modern biographers wrong in claiming that John Pemberton and Thomas Ross also were in England at Woolman's funeral when they were really in America. Meanwhile there is pretty good evidence that another John Bispham was in England that summer. This comes from the Quaker records of transfer of residence.

A brother of John Bispham of Mount Holly was Joseph Bispham (1729-1753). He married Elizabeth Hinchman in 1751 and had one child, John (1752-1812), sometimes called "Junior." (Joseph soon died, and his widow remarried.) In 1769, when this John was sixteen, his membership was transferred from Burlington Monthly Meeting to Philadelphia Monthly Meeting, as he had gone to live in Philadelphia as apprentice to one Richard Parker. But in First Month, 1772, Richard Parker also died. On Third Month 27, 1772, forty members of Philadelphia Monthly Meeting (the same Meeting which prepared certificates to English Meetings for Samuel Emlen in first month and for John Till Adams and for Sarah Logan in fourth month) signed a certificate for John Bispham addressed to "the two weeks meeting of Friends at Bristol, Hartshaw Monthly Meeting, or to Friends at any other Monthly Meeting of Friends in Great Britain." He was "intending to embark on a voyage to Great Britain on account of business and a visit to his relations which he undertakes with the consent of his mother. . . . On account of his youth we think it necessary to recommend him to your particular care and notice." On Eleventh Month 2 "the Monthly Meeting of Friends at Lancaster in Great Britain" issued a certificate for John Bispham which was read and received in Burlington Monthly Meeting according to its minutes of Third Month 1, 1773.

Although Henry J. Cadbury (who uses the pseudonym "Now and Then" in writing these Letters from the Past) is widely known as speaker, author, honorary chairman of the American Friends Service Committee, and emeritus professor of divinity at Harvard, he is at heart a detective who finds one of his greatest delights in ferreting out concealed or confused bits of Quaker history.



Perhaps it is not an important difference, but the younger John makes the deathbed of John Woolman a little more lonely. Bispham had gone into Lancashire to see his father's relatives and was within call from York. That the twenty-year-old fatherless lad responded to the message from one who had been his neighbor before he served as an apprentice in Philadelphia and who had crossed the Atlantic with him only the last spring we should expect, and that he would be moved by the scenes before and after John Woolman's death. There was little he could do in the two days before it, but after it he could at least fulfill Woolman's wish that York Friends be at no expense for the funeral.

Of the American Quaker ministers who had been, like Woolman, at London Yearly Meeting in June none was at hand. Robert Willis of East Jersey had gone at once to Ireland to visit the meetings there. John Hunt of North Carolina, a cousin of Woolman, had gone to Holland and returned to Newcastle, where he too had died

of smallpox only three weeks before. Sarah Morris of Philadelphia, traveling with her niece, had just attended York Quarterly Meeting, but she had renewed her strenuous itinerary immediately after it and before the seriousness of Woolman's state could be known. Samuel Emlen of Philadelphia, another shipmate, had set out to attend the same meeting with his London host, but he "was so unwell with a diarrhoea they thought it most prudent to return after the first day's journey." (I quote here the diary of young Dr. Thomas Parke of Philadelphia. He speaks earlier of being with John Bispham [June 29, July 1] and John Till Adams [July 24], in London.) And in London Samuel Emlen remained. Bispham was for the dying Woolman the only living link with home.

If my identification is correct modern meeting clerks, recorders, and custodians of records should know that it has been made possible only by the faithfulness of their predecessors in preserving the minutes and certificates which I have quoted.

NOW AND THEN

## Children in Meeting

By HELENA M. SHEWELL

I WAS brought up before the time of children's classes or "junior" meetings. In those days children went to meeting for worship with their parents and sat throughout the meeting, even though most meetings were a little longer than today, lasting an hour and a quarter. Those were also the days when men and women sat on different sides of the room. We ourselves were a very large family; our father sat on one side with the boys, while we girls sat with our mother on the women's side. . . . Toddlers never came to meeting, but in those days there was always a maid or a nurse at home to look after them.

All these things have changed, or gone completely. Children are not now expected to remain in the meeting; they have their own classes. Very often in large Meetings there are two classes, one for young children, the other for older children in their early teens. It seems to me that, as years go by, children come in to meeting for shorter and shorter periods. When children's classes first started they lasted only half an hour, the children being in meeting for the rest of the time. Nowadays they stay only a quarter of an hour, sometimes at the beginning, sometimes at the end of the meeting. I know of Meetings where the children join the meeting only for a bare ten minutes or even less.

Helena M. Shewell, a retired teacher living in Birmingham, England, is a member of Birmingham's Bull Street Meeting. The scenes of her own childhood experiences at meeting for worship were Darlington Monthly Meeting, in the north of England, and Ackworth School, where even the youngest pupils attended meeting twice a week. This article is reprinted from the August *Quaker Monthly* of England.

Another modern difficulty is that in order that both parents may attend meeting, a very desirable thing, very small children and even babies must come too. Thus the children's classes must cope with children well under school age, or there must be a special crèche for the babies. All these factors affect meeting for worship.

It is most important to remember that the children of today will form the Society of Friends of tomorrow. Let us ask ourselves if the present régime is calculated to train earnest and knowledgeable Friends for the future. If children come in at first and leave in a quarter of an hour, they scarcely see the meeting well settled down; if they come in for the last few minutes, they are not likely to settle down themselves, for they know meeting is almost over. But in former times, when we children stayed throughout meeting, we felt that we were part of the meeting; that it was *our* meeting. Children of today get the impression that meeting for worship is merely for grown-ups; it does not belong to them, and they cannot be expected to understand or take any part in it.

Ministry can, of course, take place early or late in the meeting, but it far more frequently comes in the middle, when children are absent. Our children are not getting the atmosphere of meeting for worship, for they are not with us long enough to sense the spirit that lies in the periods of silence. Surely this is a serious point. A time comes, at about eleven years old, when children are too old to attend the class, and then they are faced with coming in to the whole of meeting for worship. They have never been used to an hour's worship; they have not



learnt to feel its deep meaning or to concentrate their thoughts for so long. The result is that at this point many older children cease to attend. It is noticeable in many Meetings that there are plenty of young children attending the class, plenty of grown-up Friends, but very few older children or young people. Some Meetings arrange a class for the older children up to the age of fifteen or sixteen. This does not solve the problem: it only postpones it until the difficult time of adolescence.

Now we come to another point, a serious one, in my opinion. Every children's class and every crèche for younger children needs at least one adult Friend in charge and sometimes more. Recently I visited a Meeting that had two classes for children of different ages, each with two teachers in charge. In fact, four adult Friends always missed meeting for worship, and meeting for worship missed them, too! I have known Friends who have not attended meeting for years, always having taken children's class. It is a point we are apt to forget. We need our members in meeting, and we miss them badly, even though their absence may be in a good cause.

Surely we miss the children, too! I feel that meeting for worship is never complete without the children, and I am sure that our meetings would be richer and fuller if they were present. I believe there would be more ministry and a more "teaching" ministry, which many Meetings need so much. Every Friend who exercised vocal ministry would have the children in mind, though he would not always be speaking specially for them. We should probably differ in our views about the age when children might be expected to start coming to meeting. My own view is that they might begin at five or six years old, but certainly not before then.

I began to go to meeting when I was five. Of course, I had not learned to concentrate my mind or to use the silence; that can come only gradually. As a beginning, my mother suggested that I could say a little prayer in silence and then try to think about it. Such an effort would not last very long, and I was always glad if a Friend rose to speak. In that Meeting there was a fair amount of speaking and also vocal prayer, though it was very seldom addressed specially to us children. Nevertheless, I listened. Words fascinated me, and in the Bible there are many thousands of wonderful words, likely to impress an imaginative child. At an early meeting I attended I heard words quoted from the epistle of Peter: ". . . show forth the praises of Him who hath called you out of darkness into His marvellous light." Like many children, I dreaded darkness and loved light, and the words sank and remained with me. There is no doubt that, without grasping much of what was said, I was learning the spirit of a Friends meeting and drinking

in its atmosphere. (I was just an ordinary, normal child.)

One last point. A Friend who has children of her own said in a conversation with me: "If children don't want to come to meeting, would you force them to do so?" My answer is that forcing should never arise. It did not arise in our family, although no doubt there were times when we should have liked to stay at home and play, because on Sundays all the family went to meeting together as a matter of course. Nobody even asked: "Do you want to go?" Of course we went. It was the normal event for Sunday morning, and in our hearts we felt that it was right.

### Joy

By HERTA ROSENBLATT

Joy is a wondrous thing.  
I marvel at the butterfly  
emerging from the dark, the ugly, cramped,  
the deaf and blind, imprisoned and alone —  
with wings.

Joy is a wondrous thing.  
I marvel at the daffodil  
arising from the dark, the buried, cold —  
with light.

Joy is a wondrous thing.  
I marvel at the wing, the light  
appearing.  
But I bow down before man's soul  
emerging from the dark,  
who must grow wings in longing pain,  
who must find light by searching stabs,  
who kneels and weeps  
— and must go back;  
who spins a thread of bits of hope  
to find the lost way in the night,  
and forges, from mere bits of love  
the key for all the prison doors.

This, then, is Joy:  
neither the butterfly,  
nor yet the daffodil,  
emerging.  
But human soul  
arising, humbled, rising, endless times,  
with growing wings,  
with shining light,  
with song.

O Lord, I know Joy,  
the child of dark — let me kneel,  
the child of pain — let me bow.

O Lord, I have heard a soul sing.

## Quaker Meeting House—Jewish Worship

By WALTER TELLER

I DO not know how often in the annals of Quaker or Jewish history Jews have held services in a Friends Meeting House, but Quakers and Jews and history all being what they are, it probably has not happened nearly often enough. It is, however, a steady occurrence in Doylestown, and I, for one, find it good.

Five years ago a handful of Jewish families living in and around Doylestown, county seat of Pennsylvania's Bucks County, decided to set up a synagogue. Synagogue, a Greek word, means assembly; in modern usage it is a local assembly of Jews for public worship or a building used for that purpose. These families obtained a charter from the Commonwealth. They also prevailed on a freelance rabbi to take on the pastoral, social, and educational duties a contemporary congregation demands.

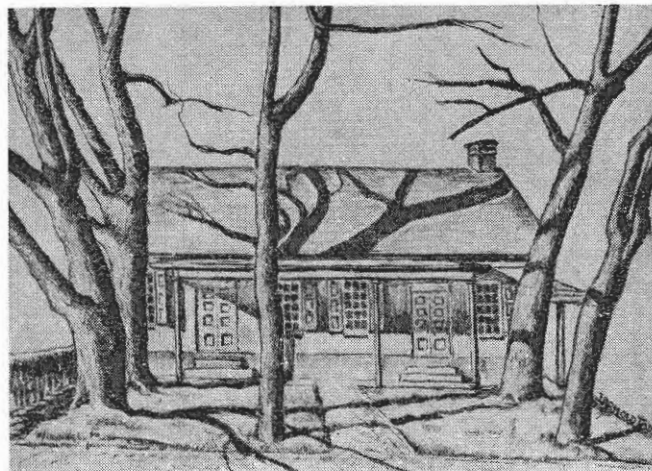
The rabbi's first problem was where to shelter his flock. Himself not a man fenced in by boundaries of party or creed, he turned to friends among Friends. The result was that Doylestown Friends Meeting and Temple Judea of Doylestown, as the new outfit called itself, worked out an agreement whereby members of the latter might assemble in the meeting house Friday (Sabbath) evenings and on Jewish holidays. Happily there was no conflict in dates and certainly none in essential point of view. A trial run was arranged for one year. Since then the arrangement has been annually renewed.

In matters of religion everything depends on who is doing the interpreting. For myself, the holding of services in a Friends meeting house proves peculiarly instructive and enlightening. Jews, for all their long history, perhaps by virtue of its nature and because of its very conditions, have not yet developed an architecture expressive of the character of Judaism. Or they may have done so at some remote time and then lost it. One can only guess at the physical environment of the first synagogues. Were they held in groves, housed in tents?

It is said that the invention of the synagogue was mothered by the necessities of the Babylonian Exile and the consequent loss of access to the Temple on Mount Moriah. Captive Jews kept the requirements simple: nothing more than the people and the Torah—that is, the teaching, law, scripture. They prescribed no appurtenances at all.

The requirements for a synagogue have not changed. It is still the people and the Book. Not so much as a

candelabrum is ordered. No furniture is needed. A Jew who wants to pray may do so standing. It is just because a synagogue puts the accent on people and teaching that a Friends meeting house strikes me as a more suitable place for Jewish worship than perhaps all the synagogue edifices of the past two or three thousand years, whether in Alexandria or Amsterdam, Capernaum or Cracow, London or Philadelphia. What is Greco-Roman, Byzantine, Moorish, or Bohemian architecture to Judaism? What is Judaism to mosaic, to stained glass?



From a drawing by J. Arnold Todd

The evening service for the Sabbath begins: "Lord of the universe, we lift up our hearts to Thee who made heaven and earth. . . . We turn from our daily toil, from its difficulties and its conflicts, from its clamor and its weariness, to meditate on the serene calm of Thy presence which pervades all creation and hallows our life with the blessing of Sabbath peace. . . ." While the usual architectural embellishments steal your mind away, the unadorned white plaster walls and inside-weathered wood paneling of the meeting house seem to me to enhance the beauty of the vision and the dignity of the thought.

Toward the end of the same Sabbath service these words are spoken: "O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee." Such words invoked by Jews in a Friends meeting house become something more than fervent hope; they become actuality, participation, an experience of living within the brotherhood of man.

Judaism, at bottom, and as I understand it, is a profoundly simple religion. "It hath been told thee, O man, what is good; and what doth the Lord require of thee; only to do justly and to love mercy, and to walk humbly

Walter Teller, an alumnus of Haverford College who also holds a degree from Columbia University, is the author of *Area Code 215: A Private Line in Bucks County*; *The Search for Captain Slocum*; and other books. He is a member of the Temple Judea congregation.

with thy God." Such religious and ethical concepts could have arisen only in the unfancy environment the prophets, in their time, must have known. Inevitably, however, and in the course of travels through many ages and many civilizations, superfluities have been added; some of the simplicity has fallen by the wayside.

Wherever religion meets stone and brick one must recognize that the spirit resides in the architecture as

well as the system, and that for it to be really moving there must be a harmony in their proportions. Because of their basic simplicities, a harmony exists between Jewish teaching and meeting-house architecture. What Jewish services held today in a Friends meeting house are finally saying is that when simplicity goes, religion goes with it; or—putting the matter another way—simplicity is the synagogue's third, if unwritten, requirement.

## *Early Friends Schools—"Public" and "Select"*

By RICHARD R. WOOD

**F**IFTH Month 26, 1689, would now be July 26, since New Year's Day has been changed from March 1st to January 1st. On that summer day in 1689 Philadelphia Monthly Meeting recorded in its minutes an agreement with George Keith that he should conduct a school, "Friends being willing to encourage a school in this town." George Keith was guaranteed a salary of fifty pounds a year, the profits of the school, and rent for a house convenient for his family and the school. "The said George also promiseth to teach the poor (which are not of ability to pay) for nothing. . . ."

The minutes also show that, about a year earlier, the Monthly Meeting had agreed with William Morgan to permit him to conduct a school in "the meeting house upon the front of Delaware" on condition that he would sweep the meeting house. But that effort apparently was not successful, for a few months later the Meeting was wrestling with the necessities of the Widow Morgan.

George Keith stayed with the school for only about two and a half years. There seems to have been an interruption during the controversy over his efforts to make Friends more Christian in creed.

What looks like a new start was made in 1697, when the Monthly Meeting considered a paper "for the encouragement of a free school" and arranged with Francis Daniel Pastorius and Thomas Makin to conduct it. This new school, which opened on First Month (March) 1, 1698, apparently was supervised directly by the Monthly Meeting. In 1699 John Beesley reported the collection of eighteen pounds, with which salaries due to Daniel Pastorius and two schoolmistresses had been paid. In that same year the Meeting accepted a bequest of twenty pounds "for the use of the public school, to stand a stock forever for that use." This seems to have been the first

use of the word "public" in connection with Friends' schools in Philadelphia.

In 1701, Edward Shippen, Samuel Carpenter, and Anthony Morris were "desired to make application to the Gouvernour for a Grant of Confirmation of the said school." The Governor was William Penn, then enjoying his second and last period of residence in Pennsylvania. Penn issued three charters (1701, 1708, and 1711) to "the Overseers of the Publick School founded in Philadelphia." (The 1711 charter is the one under which the William Penn Charter School is now operated.)

In most Quaker communities, Friends' children were instructed in schools under the care of committees of the Monthly Meetings. This had been the original pattern in Philadelphia. After 1701, however, the corporation then usually called the Overseers of Friends Public School was regarded as the agent of Friends for education in Philadelphia. Except for their being a self-perpetuating corporation chartered by William Penn, they seem to have differed little from any school committee of concerned Friends. During the eighteenth century they conducted all Quaker education in Philadelphia except the School for Black People set up by the Monthly Meeting in 1770 and the three schools for little girls established by three of the Women's Monthly Meetings in 1790.

Friends Public School was really a school system, with component schools varying from one to more than a dozen in number and from Latin and technical high schools to sewing schools for little girls. Always care was taken to provide instruction without charge for those whose relatives could not afford the modest fees. Non-Friends also benefited from this scholarship program: Friends Public School was open to any children whose parents or guardians were willing to have them conform to the rules of the school.

As the eighteenth century advanced, Friends became increasingly concerned "to bring up those under their direction in plainness of speech, in frequent reading of the Holy Scriptures, to restrain them from reading pernicious books & Corrupt Conversation of the world." After

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Richard Wood has been since 1929 an overseer of the "Public School Founded by Charter in the Town and County of Philadelphia"; since 1956 he has been associated with the faculty of Friends' Select School. He read this paper (here slightly abridged) at a meeting held on October 7 at Arch Street Meeting House to commemorate the 275th anniversary of the beginning of Quaker education in Philadelphia.



Friends withdrew from the Legislature in 1756, they tried still more zealously to maintain themselves as a peculiar people free from the idle and evil practices in the world around them, and they looked to the schools for help.

Friends Public School was public in that it admitted children of non-Friends; but all the pupils went to meeting, heard the Bible read, and received a good dose of instruction in Quaker doctrine. As the concern increased for strict conformity to practices consistent with the profession of Friends, the overseers of Friends Public School undertook to maintain in their system at least one school that was "select" in the sense that only children of Friends were admitted. But overseers had to complain that it was difficult to conduct a select school because too few Friends sent their children to it.

The eighteenth and early nineteenth century meaning of "select schools" is set forth in a report made in 1824 to Philadelphia Monthly Meeting. This emphasizes the importance of select schools and says that such schools were not, "we believe, originally established because gross evils or disreputable practices were apprehended as the inevitable consequences of our members mingling [in schools] where children of different religious professions were indiscriminately admitted." The aim of select schools, according to this report, is "to guard against the influence of examples which stand in opposition to the simplicity of manners, dress and address called for by our Profession. . . . These deviations, it is greatly to be feared, almost universally occur . . . when the children of Friends are thus exposed to contacts [with others] during the imbecility of youth, while the judgment is weak and principles unfixed." Furthermore, from such association with non-Friends ". . . a door is opened to the formation of connections and attachments leading to future intimacies; and thus the way is paved for events, pregnant with injurious and unhappy fruits."

Despite lack of support for the overseers' select school, the desire for select schools continued. In 1790 the Women's Monthly Meeting in Philadelphia launched, in the meeting houses, select schools for young girls. By 1820 these had proved disappointing and inadequate. After much deliberation, a new attempt was made. In 1832 a committee of men and women Friends, appointed by Philadelphia, Southern District, and Western District Monthly Meetings, set up a select school for boys in the new meeting house on Orange Street and a select school for girls in the meeting house on Twelfth Street. (This was the actual start of Friends' Select School, which continues to be managed by a committee representing the Monthly Meetings in central Philadelphia.) In 1834 the Quarterly Meeting Committee on Education reported 47 boys and 35 girls in the new select schools and 113 chil-

dren of Friends in the thirteen schools then being operated by the overseers of Friends Public School.

Overseers continued their school system until 1870, when the demand for the sort of education the overseers offered had been so much reduced by Friends' Select School and the city's public schools that they laid down their several schools, gathered their resources, studied the situation, and concluded that the need not then being met was for college preparation for boys. Accordingly, in 1875, overseers opened the William Penn Charter School at 8 South Twelfth Street. In 1925 this school was moved to the present location on School Lane. It is now a distinguished country day school, with a strong Quaker influence in its faculty and with its overseers operating under the charter granted by William Penn in 1711.

Friends' Select School has long since outgrown the narrow definition of "select" which inspired its establishment. In so doing it has come nearer, I believe, to the living spirit of the Society of Friends than it was in 1833.

It is only in the sense that it is a present expression of the continuing and developing concern of Friends for education that either Friends' Select or Penn Charter, as such, can claim to trace its origin to 1689.

What we are actually observing now is the 275th anniversary not only of organized Quaker education but also of *any* education in Philadelphia. The changes the two schools have undergone suggest the hope that they may continue to develop to meet the changing needs of the time to come, but with the same deep religious concern and the same care to respect and nurture the dignity and worth of the human person that inspired their founders and was reflected by the Monthly Meeting's action in 1689 "to encourage a school in this town."

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## Friends and the Academic Community

A CONFERENCE on "The Ministry of Friends to the Academic Community" was held September 10-13 at Pendle Hill, Wallingford, Pa., under the auspices of the Advancement Committee of Friends General Conference, the American Friends Service Committee (College Section), and Pendle Hill itself. In attendance were about sixty Friends (including a number of students) from as far away as California, Washington State, New Hampshire, England, Australia, and Japan.

Of the eight sessions, six were devoted to discussions of papers prepared in advance for distribution by Joseph Havens, Robert Blood, Elise Boulding, Mary Moss Cuthbertson, Joseph Rogers, and Francis Hole. Between sessions, Friends could be observed under trees on the lawn or (as the weather turned colder) indoors studying these mimeographed manuscripts, which were not read aloud. The sessions themselves, therefore, were used entirely for discussions of the papers' themes: "A Fresh Statement of the Basic Quaker Message"; "Strengths and Limitations of the Quaker Appeal"; "A Survey of Actual Ministries to Students through Friends Meetings"; "Reaching Out to Seekers on the College Campus"; "Issues for Action as Related to Friends Ministry to the Academic Community"; and "Young Friends on the College Campus."

One query formulated by the conference was "Are we, as Meetings, open to the involvement of students in the full life of our Meetings as far as the students are prepared to participate?" The following specific recommendation to take back to Meetings was suggested: "We recommend that Friends make every effort to establish seasonal (if not regular) First-day (or midweek) meetings for worship within walking distance of university and college campuses. We recommend that Friends Meetings in academic communities take care that 'obvious' means of outreach be used." (In this connection the pamphlet, "Starting a Friends' Group," published at 35 cents by Friends General Conference, 1520 Race Street, Philadelphia 2, was endorsed.) "We recommend that the Friends Meeting budget twenty-five dollars or so each month for outreach to the academic community, including such items as telephone listing and advertisements in the FRIENDS JOURNAL and local campus and community newspapers."

The specific nature of this recommendation seemed offensive to some Friends, but it was generally accepted as a useful device to assist Meetings to consider just how the concern of the conference might be applied to local situations.

Friends were urged to cultivate openness to all the currents of thought and feeling which are streaming around us today. We need to be open to the Spirit everywhere, not just in our meeting houses. We must feel the pulse of life and guidance in every corner of the campus, the community, the earth—even perhaps of the galaxy. One young Friend spoke of our conference as a "God-storming" session. This involved both inspired and informed discussion and sensitive listening, particularly in the quiet of group worship.

One session was a kind of "meeting for sufferings," releasing deep feelings as Friends told of the involvement of them-

selves and others in the civil rights struggle, wherein Friends of all ages and backgrounds are called to act courageously in diverse ways.

It seemed remarkable that such a warm fellowship of enthusiastic Friends should disperse by plane, train, bus, and car as suddenly as it had assembled. We are busy people, living by the calendar and the watch, yet the dispersion was not separation so much as enlargement of the scope of the conference, which now continues to take action throughout the country in our Meetings near educational institutions. Participants bring a word of encouragement to these Friends Meetings as the Meetings endeavor to (1) satisfy intellectual demands of seekers, (2) respond to their spiritual hunger with a loving spirit and occasions for group waiting, and (3) foster communication between intellectual and nonintellectual phases of Meeting life.

FRANCIS D. HOLE

## Course In Nonviolence

OTHERS may be interested in how the Peace and Service Committee of Somerset Hills (N. J.) Meeting set up a course in nonviolence at the local adult school.

First we spoke with the head of the Adult School Curriculum Committee, offering to sponsor a course in *Nonviolence, Its Theory, History, and Current Practice*. We volunteered to secure teachers who would work without fee except for travel expenses, and offered to help with publicity and promotion.

Next we obtained the approval of the Adult School Board. Since we had discussed the idea earlier with a number of board members we had little difficulty getting their approval. It should be easier for other groups now that there has been a precedent without any objection from the public.

The school benefited from a \$5-per-pupil fee, most of it pure profit. Our Friends' Committee benefited from the school's prestige and from its advertising in the newspapers of several towns and in the school brochure distributed to 3,000 families.

The course description as it appeared in the brochure ran something like this: "Five 2-hour Wednesday evening sessions will cover techniques, history, and philosophical basis of nonviolence in world, community, and home. Leaders will include architect and former Lieutenant-Commander Albert Bigelow, who captained the *Golden Rule* on her protest voyage into Pacific atom-testing grounds; corporation lawyer and World Peace Brigade member Lawrence Apsey, with a group who will act out various applications of nonviolence (three sessions); James Bristol, American Friends Service Committee staff member with long-time practical and theoretical experience in nonviolence. There will be ample opportunity for group participation and discussion."

We knew we would have to work hard to sign people up for such a course in our all-white suburban neighborhood. Twenty-two people (two thirds of them non-Friends) finally enrolled, as the result of considerable effort. This was one of the largest enrollments of any of the school's courses. Hectographed fliers were mailed to a long list of people, along with personal notes; they were also posted on bulletin boards of schools and colleges and on the doors of stores, especially in Negro neighborhoods of nearby towns. We telephoned at least

a hundred people urging the necessity of understanding non-violence as a basic idea of the twentieth century. To history teachers we stressed its historical and to clergy its religious importance. Special announcements of the course to be read in the churches were typed for thirty or forty ministers. We were disappointed that only one Negro enrolled, as we had spoken with many Negroes, but there were several conflicts of schedule. Nevertheless we felt that our attempts had made for good will. We sent notices to the local radio station and releases to about ten papers. One paper sent a reporter and photographer to visit the class, and we had a fine, understanding write-up.

Lawrence Apsey and his group brought an excellent selection of literature, from penny pieces to paperback books; we sold \$30 worth.

A year after the course's conclusion how shall we evaluate the results? Those enrolled appeared interested and were mostly active in discussion. They were stirred by parts of the course, critical of others. There was interest in how "transforming power" (nonviolent action) can change attitudes in the home. Little or nothing has been written on this theme; if a Quaker psychiatrist wants to do a book called "Nonviolence Begins at Home" we can supply a list of problems.

We thought of having a follow-up discussion group, but were not able to arouse enough interest to do so. Two of us are now distributing to neighborhood schools and churches information on conscientious objection. The idea of nonviolence was widely publicized and given a certain respectability in this well-to-do area. A recently formed Fair Housing Group has been asking about our experience, with the thought of possibly starting a course on housing.

All in all, we think it was well worth the effort, and we recommend the idea to others.

WINIFRED HEARN

BETTY KINDLEBERGER STONE

## Indiana Yearly Meeting

THE "White Brick Meeting House," set on a hill overlooking Waynesville, Ohio, was center for the 144th session of Indiana Yearly Meeting (Friends General Conference) held August 20-23. Surrounded by stately shade trees, the grounds provided inviting spots for those who came prepared to camp. A very adequate barn at one corner served as dormitory for junior young Friends, while other visitors enjoyed hospitality in homes of local Friends. Under the canopy of trees a large tent was the center for Junior Yearly Meeting, while the Primary group made use of First-day School rooms in the remodelled second floor of the meeting house. These groups were fortunate in having skilled and devoted leadership from volunteers.

Concurrent sessions of Lake Erie Yearly Meeting, held on the Wilmington College campus, made it possible for young Friends of high school age from the two Yearly Meetings to have a joint camp at Quaker Knoll nearby. Thus also was adult intervisitation between the two Yearly Meetings made possible.

Those pioneer Friends of bygone years who had migrated to the Waynesville area during days of slavery and had par-

ticipated in the Underground Railway might have been dismayed (had they sat in on some sessions) to discover that racial injustice is still an unsolved problem which concerned both adult and junior sessions in deeply searching discussions. Stories of the Underground Railway reviewed in the junior groups led to consideration of today's problems and prompted the idea of a survey which they made of community racial practices in Waynesville.

Business sessions opened with the reading by the Clerk, Louis P. Neumann, of his translation of the epistle from Germany Yearly Meeting held at Eisenach in 1963. Written in the midst of East-West tensions of a divided country, this message revealed a deep search for ways in which to speak truth, from which might come reconciliation and peace. The spirit of the epistle was moving and deeply felt.

Reports included those of the two Friends boarding homes under the care of the Yearly Meeting. The early history of the Waynesville home, established in 1904, was told in detail by Seth E. Furnas, Sr.

Griscom Morgan brought to our attention the valuable work of Walter Taylor with the Seneca Indians in New York State and the need for awareness of the plight of these displaced people. The personal reports of Larry Miller for Friends General Conference and Ed Snyder for the Friends Committee on National Legislation were appreciated, and their additional reports on journeys abroad, illustrated with slides, gave Friends an introduction to Ireland and to countries "behind the iron curtain." Lewis Kirk of Ohio Yearly Meeting was welcomed as a representative of the Friends World Committee. He reported on the recent meetings of that body in Ireland, as did Ruth Dickinson, one of our Yearly Meeting's representatives.

Saturday morning breakfast for all amid the rustic beauty and Indian mounds of Fort Ancient State Park has become almost a tradition. More than a hundred hungry, early-rising Friends were served pancakes and bacon by a capable crew of volunteer hosts. All were appreciative of food and fellowship and were grateful for the protection of the large shelter house during a heavy shower.

Friends felt honored to have an evening lecture by Henry Cadbury on "Trends in Quakerism Today" and later to hear Nicholas Paster (a member of the Yearly Meeting and an

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active participant in American Friends Service Committee work) describe an exchange of international visits to promote understanding. Representatives from the Dayton regional center of the AFSC gave personal reports at a business session.

The last item of business was a panel discussion on "Evaluation of Yearly Meeting and a Look to the Future," with Barry Hollister presiding. There was full expression, concise and constructive, both approving and critical, in a spirit of common concern for improvement where needed. Younger Meetings lay stress on "less business and more time for concerns." It was pointed out that business sessions need not drag if sufficient time is given beforehand by committees and others to see that the material is well prepared for presentation. These and other points were referred to the newly enlarged and reorganized Advancement Committee for consideration.

James Read, president of Wilmington College, brought a message "On Achieving Peace" for the final Sunday afternoon session, and a fitting climax it was, stressing that workers for the peace testimony must live it every day—that when guns or bombs go off it is too late. He concluded by quoting from Thomas Kelly: "In order to give the message, we must be the message."

ESTHER A. PALMER

### Book Reviews

THE CATHOLIC CHURCH AND NAZI GERMANY. By GUENTER LEWY. McGraw-Hill, New York, 1964. 416 pages. \$7.50

During the last two years Rolf Hochhuth's controversial play, *The Deputy*, has focused public attention upon the Roman Catholic Church's attitude toward the Nazis. The play had been preceded by publication (by liberal Catholics) of Catholic documents forecasting Guenter Lewy's much more comprehensive study, which centers primarily upon the hierarchy in Germany, throwing only an occasional sidelight upon the policies of Pope Pius XII. It is now clear beyond any doubt that Germany's Catholic bishops wholeheartedly, if not enthusiastically, welcomed the advent of Hitler and gave him the strongest possible support. Their autocratic cast of mind misled them into seeing in him a bulwark against both communism and democratic liberalism.

Yet, by the irony of history, Hitler inadvertently promoted the strength of bolshevism, and his downfall put almost thirty million Germans under Russian rule. The enormous financial advantages which the Pope's Concordat with the Nazis secured for the Church enhanced the bishops' loyalty to the Hitler regime.

Instances of disagreement with Nazi politics increased as the years went by; Lewy's fair and dispassionate account records the heroic martyrdom of individual priests or laymen. But the bishops continued to support the Nazis. Would it have been within their power to stem the tide and to prevent the bestialities committed against the Jews? It seems that a determined and united protest by them could really have changed the course of history. The stopping of euthanasia in 1941 after the Catholic hierarchy resolutely condemned it proved that Catholic public opinion was yet to be reckoned with. But

apart from this one instance, the record of the German Catholic Church is sadly disappointing.

Lewy's carefully documented book gives the Church credit wherever it is deserved. Such instances are, unfortunately, few. The attitude of the German hierarchy toward the Nazis was one reason for Pope John's renewal call directed at a church accustomed to political practices and to shunning the awesome responsibilities inherent in its claims to successionship to Christ and the apostles.

WILLIAM HUBBEN

RELIGION AND POLITICS IN AMERICA. By MURRAY S. STEDMAN, JR. Harcourt, Brace & World, New York, 1964. 168 pages. \$4.95

In this very readable, brief analysis of the interaction between organized religion and government in the United States, the chairman of the Department of Government at Trinity College, Hartford, Connecticut, reviews some of the possibilities, limitations, and dilemmas facing Protestants in particular, but also Catholics and Jews, in seeking to influence the policies of government or in defining their proper role.

Among the variety of problems involved are civil rights, aid to parochial schools, prohibition, civil disobedience, the Peace Corps, and food for relief. The central ethical issues in the area of church, state, and war are not even referred to, but this volume is more about the process of accommodation and conflict in church-state relations than about the content of those issues.

When it comes to the prophetic role, which is one of the major opportunities of organized religion, the author observes: "In American politics, the churches normally follow; they rarely lead. They usually react; they only infrequently seize the initiative. They have shown no sustained desire to dictate governmental policy, nor have they normally mobilized more than a small fraction of their total resources for political action. They have invested sizeable amounts of money in education to affect the moral, social, and political climate of the country, but only a handful of dollars has been invested in specialists to influence the legislatures and regulatory agencies."

E. RAYMOND WILSON

SNCC: THE NEW ABOLITIONISTS. By HOWARD ZINN. Beacon Press, Boston, 1964. 241 pages. \$4.95

From his position as chairman of the Department of History of Spelman College in Atlanta Dr. Zinn was in an excellent position to observe the birth and growth of the Student Nonviolent Coordinating Committee. However, he writes not as a disinterested scholar performing the exercise of historical comparison, but as a faculty adviser deeply involved in the movement his students have created. His style is that of the hard-hitting pamphleteer rather than the painstaking historian.

From its origin (as an attempt to strengthen communication between the rash of spontaneous sit-in movements launched by Negro college students all over the South) to its present form, with over two hundred full-time staff members, SNCC has been a hard-hitting organization. Zinn's style allows him to capture its vital, radical spirit. However, I did not find his thumbnail sketches of some of the major figures in the organization deep

enough to give the reader a feeling for the people whose heroism creates the miracles which are SNCC's achievements. Though the outsider gains a good idea of SNCC's makeup, activities, and problems, he probably still will ask how the students got that way.

Dr. Zinn helps the reader to become acquainted with an organization which is of great importance to Americans. Tackling bare-handed the toughest segment of America's race problem—the challenge of helping impoverished Negroes of the Deep South to find a place in the sun—SNCC has made substantial headway. For Quakers, SNCC gives a contemporary example of what is involved in discarding worldly impediments in order to be free to follow the light.

MICHAEL YARROW

**THE TEN COMMANDMENTS FOR TODAY.** By ROBERT I. KAHN. Doubleday, Garden City, New York, 1964. 133 pages. \$3.95

"Anything that Bob Kahn writes will be interesting and worth reading," is the estimate of a fellow rabbi about the content of this new study of the Commandments.

In sixteen lucidly written chapters, with fascinating and original headings, Rabbi Robert I. Kahn of Congregation Emanu El in Houston, Texas, has given fresh meaning and new interpretation.

After all, who has a better insight into the Old Testament covenant based on the Ten Commandments than a Hebrew congregation leader? Here are "guideposts for living, as relevant to life in the contemporary world as they were when Moses received them from God more than three thousand years ago."

Friends who believe in the joys and satisfactions of Bible study will find in this well written and admirably manufactured new book a real adventure in inspirational literature.

RICHMOND P. MILLER

**NO LANGUAGE BUT A CRY.** By BERT KRUGER SMITH. Beacon Press, Boston, 1964. 160 pages. \$5.00

This book was written primarily for parents of emotionally disturbed children to give them understanding of the problem and suggestions for help. Bert Kruger Smith is education specialist with the Hogg Foundation for Mental Health at the University of Texas, and in this capacity she has had wide experience not only with children showing bizarre behavior but also with the spectrum of available services throughout the country. She outlines in detail the home, community, and state services that exist, with specific description of three well-known residential treatment centers for children in Illinois, Michigan, and New York. There is also discussion of the varying advantages of special schools, day clinics, and foster homes, with references to other reading on the subject.

Although the material she presents is well known to professional experts in this field, the book could be useful to school systems in the early detection of difficulty, as well as of possible assistance to parents and to public officials responsible for financing community resources to meet the differing needs of our children.

HILDEGARDE P. WISE

**A SPECIAL WAY OF VICTORY.** By DOROTHEA WAITZMANN in collaboration with GEORGIA HARKNESS. John Knox Press, Richmond, Va., 1964. 104 pages. \$2.50

"Never did," Dorothea Waitzmann's mother wrote under "First Time Baby Creeps" in her baby book. Through her indomitable determination and strong religious faith, this victim of cerebral palsy fought through not only to creep, stand, and walk, but also to "mount up with wings."

Obviously, this intimate account of her attitudes toward her handicap and techniques for surmounting it, from struggling to perform simple physical tasks to graduating from college, is of incalculable value to others so afflicted. "It is by the steps of suffering that one makes the ascent to Joys." To those in the home, community, school, and church attempting to aid the cerebral palsied, this narrative offers penetrating insights: "He needs expert guidance and assistance, but he will need to find the solution to most of his problems himself, just like everyone else."

However, this story has compelling messages for a far wider audience as well. As collaborator Harkness states, it creates "greater sensitivity to channels of helpfulness among those with normal bodies." Even more than suggesting responsibilities, it challenges each reader to persevere in finding his own way of victory. As Dorothea Waitzmann puts it: "It is the *walking* that is so difficult, not only for the cerebral palsied, but for all men. It is the daily routine that is so wearisome . . . most of us have to stumble along most of the time with twisted feet and trusting hearts, praying each step will deepen our faith and bring us closer to the summit of our hopes."

MARGARET FRAIL

**PEOPLE HAVE POWER.** By DOROTHY HENDERSON. Harvest House, Montreal, Canada, 1964. 269 pages. Paperback, \$2.50; cloth, \$5.00

Dorothy Henderson, rural Canadian essayist and biographer, has turned her attention to democracy as a way of life to be pursued not only in government but in religious faith, morals, and health as well. *People Have Power*, a collection of essays relating to her democratic view, is the result of her investigations, reading, and reflections plus forty years of active participation in community affairs. Mrs. Henderson suggests ways and means of furthering the good life for all citizens through meetings of groups for the purpose of discussion and study.

As this book is intended for practical use by groups confronting specific problems, each chapter is followed by two appendages: first, a carefully annotated list of books which the author recommends as helpful to the subject at hand; and second, stimulating comments and questions compiled by her helper, David Smith.

Mrs. Henderson likens democracy to the "democrat," a buggy of simple and roomy design which she recalls as being pleasurably used in her childhood. She feels that this concept of simplicity and roominess ideally describes democracy, in that it is a conveyance of, by, and for the people.

FLORENCE A. WALKER



## Friends and Their Friends

October 19 was the eightieth birthday of Clarence E. Pickett, executive secretary emeritus of the American Friends Service Committee. On this gala occasion the regular Monday-morning meeting of the AFSC's staff in Philadelphia had as honored guests not only Clarence and Lilly Pickett but also two other outstanding Quaker leaders who have reached the age of eighty within the past year: Henry J. Cadbury and Howard H. Brinton, together with their wives, Lydia Cadbury and Anna Brinton.

The last-named of these, Anna Brinton, taking over the meeting's chairmanship from Colin Bell, the Service Committee's executive secretary, kept the gathering roaring with laughter much of the time, as is her inimitable custom, but she also summarized effectively the lives of service of the three guests of honor when she quoted a statement made recently about Dag Hammarskjöld that "In our era the road to holiness lies through the world of action."

*The Friend* of London publishes the names of twenty-nine Quakers, attenders at Friends' meetings, and others having close connections with the Society of Friends who stood for Parliament at the recent elections in England. Does anyone have any information that would indicate how statistics among U.S. Friends would compare with Britain's on this score?

In the past several years Friends have been confronted with the problems posed by several persons who have sought to trade on real or fictitious Quaker connections for their own financial profit. Word now comes from the Midwest of yet another in this series of "borrowers": a young man who introduces himself as Edward Brown, saying he is the son of a member of Honolulu Meeting and wishes to get to Honolulu as soon as possible. He frequently calls from a local YMCA, which, he says, has no room available for him, so he appeals to Friends for lodging. He may ask for bus fare to a city where he says he can get in touch with someone who will give him plane fare to Honolulu. He sometimes speaks of being recently discharged from the Navy at New York, and says he is headed for the Pacific Coast on his way to Hawaii. In the course of his wanderings he has visited several hospitals and has left his bills there unpaid.

In case any of the JOURNAL's readers are approached by this young man they may find it helpful to have this information about him in advance.

The Friends Committee on National Legislation has issued a statement adopted recently by the Committee's Executive Council on the Supreme Court's school prayer decision. Copies of the statement, which includes the text of the controversial Becker Amendment (one of the proposals for invalidating the Court's ruling), are available from the FCNL, 245 Second Street, N. E., Washington 2, D. C. There is no charge for these, but contributions to defray printing costs are requested on orders for more than twenty-five copies.

The new Carolina Friends School opened in September with a kindergarten class on the grounds of the Durham (N.C.) Meeting House. Members of Chapel Hill and Durham Meetings, who are undertaking jointly the school's establishment, hope to add a first grade in 1965 and to continue with an additional grade each year. Their plan is to build on a twenty-three-acre plot of wooded land midway between Durham and Chapel Hill.

In connection with the article, "In East Harlem with the AFSC," by Roy Hanson, director of the American Friends Service Committee's East Harlem Project (JOURNAL, October 15), it may be noted that the much-praised film, *Manhattan Battleground*, a vivid portrayal of this project televised nationally a little over a year ago, is now available for use by meetings, churches, clubs, etc. Information about booking the film may be obtained from the AFSC, 160 North Fifteenth Street, Philadelphia 2, or any of the Committee's regional offices.

A high school English teacher is urgently needed in Kenya, to begin work not later than January 1, 1965, at the Girls High School in Kaimosi.

Single women with experience in teaching high school English who are interested in this opportunity may apply to the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana 47374.

The Executive Committee of the Friends World Committee, American Section, will meet in Philadelphia at the Race Street Meeting House on Saturday, November 21. All Friends and other interested persons are invited to a special session at 7:30 p.m. on Friday, the 20th, to hear reports of last summer's Triennial Meeting of the Committee at Waterford, Ireland.

Brief talks will be given by three Friends: Isabel Bliss of Lake Erie Yearly Meeting on "The Irish Setting"; Barbara S. Sproggell of Philadelphia Yearly Meeting on "Inspiration and Fellowship at Waterford"; and J. Floyd Moore of North Carolina Yearly Meeting on "Significant Steps Forward." There will be a thirty-minute summary by Edwin B. Bronner, recorded on tape at one of the later Waterford sessions, with illustrations through use of color pictures selected and projected by Delbert and Ruth Replogle.

Recently elected to the Board of Managers of Haverford College was Elmore Jackson, Washington (D. C.) Friend who is special assistant to the Assistant Secretary of State for International Organization Affairs. Formerly a lecturer in international relations at Haverford, Elmore Jackson was for several years associate secretary of the American Friends Service Committee, in charge of the Quaker Program at the United Nations. He is the author of *Meeting of Minds (A Way to Peace Through Mediation)*.



A Friends worship group is now meeting regularly on Sunday mornings at 10 a.m. at the University YWCA, 574 Hilgard (across from the University bus stop) in Westwood, Los Angeles, California. The group, which had been gathering informally since 1963, hopes to interest other area residents. Visitors are invited and welcomed. Further information may be obtained from Mrs. Henry Foreman, 10525 Strathmore Drive, Los Angeles, Calif. 90024 (Telephone: GR 4-1259).

Santa Monica Meeting reports (via the *Friends Bulletin* of Pacific Yearly Meeting) that one of their youngsters, on seeing a weighty Friend start to speak at a meeting for worship, asked her mother, "Is he God?" When her mother replied that he was not, the little girl listened thoughtfully to the message and then, when he sat down, whispered, "Well, he's a friend of God."

Levinus K. Painter, widely known Friends' minister of Collins, New York, has recently returned from a six months' round-the-world journey during which he visited Friends' groups in Asia, Africa, and Great Britain. Japan, Taiwan, Hong Kong, Bangkok, and India were new territory for this much-travelled Quaker, whose letters report numerous contacts with Friends meetings and schools, Quaker service projects, and isolated individual Friends. In the Middle East he renewed acquaintance with persons and places he had known during his work for Arab refugees under an American Friends Service Committee assignment. Friends and Friends' schools were visited in Jordan (at Ramallah) and in Lebanon (Beirut and Brummana). In Israel he called on several religious leaders and on Moshe Sharrat, former Israeli Prime Minister, whose advice to Friends was, "Be faithful witnesses to your spiritual heritage."

His longest visit in a single country was in Kenya, where Friends had asked him to assemble the materials and information necessary for writing a history of East Africa Yearly Meeting, now eighteen years old. After examining old records and interviewing older members, he felt he had historical perspective for three morning talks on "The Quaker Witness Today and Tomorrow" at the Yearly Meeting sessions. During "Committee Week" in September at Friends House, London, he had opportunity to interpret the people, the concerns, and the activities he had observed to many interested British Friends.

A member of Collins Meeting (New York Yearly Meeting), Levinus Painter undertook this journey with the support of Friends in his own area and the endorsement of the Friends World Committee, American Section.

*Fair Housing Handbook*, a "practical manual for those who are working to create and maintain inclusive communities," has been published jointly by the American Friends Service Committee and the National Committee Against Discrimination in Housing. This 42-page pamphlet, which includes a bibliography, with suggestions for further resources, films, etc., may be obtained from the NCADH, 323 Lexington Avenue, New York, N. Y.

Oakwood School, Poughkeepsie, N. Y., will receive a significant gift under the will of the late Ethelyn McKinney of Greenwich, Connecticut, who died on June 18, 1964, in her ninety-third year. Miss McKinney often had expressed a concern for the continuation of Oakwood's "plain Quaker way of life" and the hope that her gift would not be used for elaborate plant development but rather for the enrichment of student life, academically, spiritually, and culturally. It is anticipated that the net income available to the school will exceed \$120,000 per year. It will be used at the discretion of Oakwood's Board of Trustees for capital improvements and the enlargement of endowment funds, according to Thomas E. Purdy, the school's headmaster.

From "Penultimate's" column in *The Christian Century* we learn of the prayer uttered by William Crews, chaplain of the New Mexico state legislature: "Almighty God, we who spend \$10,000 for a bus so our children will not have to walk, and then budget \$100,000 for a gym so that they can get exercise, do now seek Your guidance in all matters, that Your creation may be used with wisdom for the welfare of Your people."

An unusual new document is a pamphlet called *Catholics and Communists: Elements of a Dialogue*, issued by Political Affairs Publishers, an organ of the Communist Party. It is an abridged version of the notes of Gus Hall, U. S. Communist spokesman, on Pope John's famous *Pacem in Terris* encyclical, together with the comments made on Hall's notes by several leading Roman Catholic periodicals. Copies of this curious and generally amicable dialogue between representatives of two forces frequently marked by mutual hostility may be obtained at fifteen cents each from Political Affairs Publishers, 23 West 26th Street, New York 10, N. Y.

## Letters to the Editor

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

### "My Brother's Brother"

All concerned Friends should agree with Stephen Cary's remarks about faith and works in his "Am I My Brother's Brother?" (October 1, JOURNAL). These points are so timely and appropriate that I hesitate to raise a point of disagreement, but I would like to present a little different interpretation of the words of Martin Luther King.

It seems to me that Stephen Cary has misinterpreted Martin Luther King's statement, "No, I am my brother's brother," in answer to the question whether he was his brother's keeper. By rejecting the position of a brother's keeper Dr. King was saying "no" to the paternalism of the white man for the Negro and of Negro leaders toward the mass of Negroes. As a leader in the movement he was saying what the whole civil rights movement has been shouting: "We do not want any more paternalism. We do not want you to come from nice homes into the ghetto to ease your conscience by doing good works. We do not

want you to look upon us as 'those poor people.' We want to be equal in every sense of the word."

To be my brother's keeper implies that I am taking care of him; feeding him, clothing him, or helping him get *his* rights (not working with him to gain *our* rights). The really difficult task is to look into the eyes of every human being truly as an equal.

The civil rights movement can no longer grow under leaders that are "my brother's keeper," but it can grow in the truly democratic sense with leaders who are "my brother's brother."

Rancocas, N. J.

IRVING HOLLINGSHEAD, JR.

### The Case for Goldwater

Larry Gara (October 1 FRIENDS JOURNAL) calls Goldwater limited. At least he believes in limiting government. Friends spent years in prison under unlimited governments; it seems strange that now many are so unconcerned about its current expansion. Will our descendants again suffer in prison because we are so unconcerned?

I have read much of Goldwater's writings and have followed him and his opponent for years. Are moral integrity, individual responsibility, and personal attention to the rights of others un-Quakerly? This is the Goldwater I find when I look at the whole man, not just at those acts with which I disagree.

Richard Wood (letter in same issue) worries about definitions. Current misuse of many words does make communication difficult. Many seem to find it hard to understand our constitution, or consider it illogical. Yet it helped create a society that is the envy of the rest of the world. Goldwater is trying to further that form of government, whatever you choose to call it. His election will work for the cause of peace and of human brotherhood.

Exploitation of personal differences and tensions for political advantage is reprehensible. Let us hope the membership of Caln Quarterly Meeting (October 1 letter) are working for Goldwater in his struggle against this type of politics. (The membership working as individuals, that is, since it would be tragic to turn a religious meeting into a political group, even in such a good cause.)

St. Louis, Mo.

CLIFFORD L. HAWORTH

### Militaristic Swiss?

I apologize to Hugo Van Arx (letter in September 15 JOURNAL) if, by referring to his fellow countrymen as "traditional militarists" (August 1 issue), I may seem to have implied that the Swiss are aggressive or imperialistic. Such an imputation is quite unjustified.

It is, however, possible to be militaristic without being aggressive. The Swiss is a soldier not only for the period of his initial training but until the age of fifty. He keeps his uniform and equipment and at regular intervals takes them out for a period of two or three weeks of further military service. The first duty of the citizen is defense. The army is regarded by many Swiss as the most important single factor which provides a national consciousness to a country in which four languages and two religious confessions live side by side. Its importance is brought home by frequent military maneuvers and

parades, by compulsory target practice, by the almost sacred character of the military budget. Switzerland is one of the dwindling number of Western democracies which have not yet recognized the rights of conscientious objectors.

To the Anglo-Saxon, steeped in a tradition which regards the army with suspicion as a potential weapon of tyranny, Swiss life seems permeated by military thinking to a quite astonishing degree. But we have to remember that their strong military tradition has not prevented the Swiss from making numerous important contributions to the cause of international peace.

Geneva, Switzerland

J. DUNCAN WOOD

### Man's Choices and Goals

Howard Kershner and Paul Lacey (Letter, JOURNAL, 9-1, 10-1) might understand each other and Christian economics better if they would define human nature the way God made us all. Henry George observed man is insatiable: no matter what spiritual or material peak he achieves, he finds this puts before him a new vista of possibilities or potentials, new peaks to conquer. Whether man's desires are spiritual or material, he seeks to satisfy them as directly as he knows how—with the principle of least effort.

Paul Lacey indicates Howard Kershner believes men are influenced only by economic self-interest, whereas desires are of all kinds—unlimited or infinite, just and unjust. The Quaker who will devote his spare time to the AFSC, the Quaker UN Program, the fund-raising for his Meeting, desires a better world and sees no easier way to it than by devoting his precious time and his effort.

The freer man is to choose and profit or lose in any direction the more his potential and his realization rise. As others make his decisions (as in a centralized society) to that extent his development is held back. The freer his choices the more responsible man becomes.

The Friend is one who has no priest taking his responsibility. The Friend is responsible directly to God.

New York City

LANCASTER M. GREENE

### The "Quaker!" Game

While in a small town east of Pittsburgh I overheard some children outside yell, "Quaker!" It seems they were playing a game called, "Quaker Meeting." One person from the group cried out:

Quaker meeting has begun.  
No more laughing, no more fun,  
No more chewing chewing gum.  
Quaker meeting has begun.  
QUAKER!

"Quaker" was shouted quite vociferously, to say the least, and was followed by a giggly "silence." It became apparent that the object of the game was to remain silent, despite the effort of the one who had done the calling. The last one to break up in giggles became the caller or (I guess you might say) the clerk of the meeting.

Is this a new game which is spreading or an old one dying out?

Swarthmore, Pa.

DAVID R. MORRISON

### Film Equipment Needed

Film projectors, films, and film equipment generally are desperately needed by the community centers set up in Mississippi through the Council of Federated Organizations (COFO) projects this past summer.

Even one projector would make it possible for the children, young people, and adults who come to these centers to see educational films. Anyone interested in helping COFO in this way should write to Andrew Rust, c/o COFO, 1017 Lynch Street, Jackson, Mississippi.

Philadelphia, Pa.

BARBARA HINCHCLIFFE

### BIRTHS

**HORNER**—On June 11, to W. Kirk and Sandra Horner, a daughter, TRACY ANN HORNER. The father and his parents, Willard and Verna Horner, are members of Woodstown (N. J.) Meeting.

**KENWORTHY**—On September 9, to Thomas and Susan Treadwell Kenworthy of Brooklyn, N. Y., a son, LANE ALLEN KENWORTHY. The father and paternal grandparents, Carroll and Mary Lowes Kenworthy, are members of Friends Meeting of Washington, D. C.

**MAHONEY**—On September 17, to John and Anita Pettit Mahoney, a son, MICHAEL DYLAN MAHONEY, in Buffalo, N. Y. The mother and her parents, Carroll, Jr., and Mildred Pettit, are members of Woodstown (N. J.) Meeting.

### MARRIAGES

**DAVIS-FESMIRE**—On September 19, in Trinity Methodist Church, Pennsville, N. J., BETTY JEAN FESMIRE, daughter of Mr. and Mrs. William C. Fesmire, and NORMAN B. DAVIS, son of Allen and Dorothy Baldwin Davis. The groom and his parents are members of Woodstown (N. J.) Meeting.

**HORNER-THOMPSON**—On September 2, in the Presbyterian Manse, Salem, N. J., MARY THOMPSON and KIRK HORNER, a member of Woodstown (N. J.) Meeting.

**KING-TRAVIS**—On September 11, in Central Presbyterian Church, Summit, N. J., JUDY TRAVIS and RICHARD KING, son of Charles and Elva King. The groom and his parents are members of Woodstown (N. J.) Meeting.

**MAYER-RICHMAN**—On September 12, in the Woodstown (N. J.) Meeting House, ALICE ANTOINETTE RICHMAN, daughter of Malcolm and Ella Buzby Richman, and DONALD FRANKLIN MAYER, Jr., son of Dr. and Mrs. Donald F. Mayer. The bride and her parents are members of Woodstown Meeting.

**MULLER-TYSON**—On August 29, at the Community Church, Summit, N. J., HELEN F. TYSON, daughter of Mr. and Mrs. C. Wesley Tyson of Summit, and WERNER E. MULLER, Jr., son of Werner E. and Margaretta R. Muller of Southampton, Pa. The bride and groom were volunteers for the American Friends Service Committee's VISA Program, serving from 1961 to 1963 in Tanganyika. The groom and his parents are members of Southampton Meeting.

### DEATHS

**FARLEY**—On September 29, in Bay Pines (Fla.) Hospital, WALTER SHOEMAKER FARLEY, aged 72, son of the late Sarah Shoemaker Farley of Swarthmore (Pa.) Meeting. He is survived by his wife, Edith Young Farley, St. Petersburg, Fla., a member of Middletown Meeting, Langhorne, Pa.; a son, Walter Shoemaker Farley, Jr., Levittown, Pa.; four daughters, Mrs. Edith F. Brown, Erwinna, Pa., Mrs. Sara G. Uehlein, Appleton, Wis., Mrs. Dorothy F. Morgan, McArthur, Ohio, and Mrs. Helen F. Michaelian, Rockville, Md.; and fifteen grandchildren.

**GRIMLEY**—On August 2, at Reading, Pa., ISAAC C. GRIMLEY, in his 91st year. He was the husband of Hettie Brinton Grimley of Kutztown, Pa.

**HAMMOND**—On September 25, CLARENCE E. HAMMOND, aged 64, of Rancocas, N. J. He was a member of Rancocas Meeting and

clerk of Burlington Quarterly Meeting. Surviving are two sons, Richard and David, and a daughter, Helen.

**PASSMORE**—On June 21, ROY H. PASSMORE of Pelham, N. Y., husband of the late Dorothy P. Brinton Passmore. He was a member of Sadsbury Meeting, Christiana, Pa.

### Coming Events

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

#### NOVEMBER

1—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker: Bayard Rustin. Topic: "The Crisis in the Civil Rights Movement." Social hour with tea follows meeting.

1—Regular Circular Meeting at Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 p.m.

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

5—Concord Quarterly Meeting, Westtown (Pa.) Meeting House, Worship, 10:30 a.m. At 11:30, Young Friends, "Steps Toward Peace." John James (Peace Corps), Lella Smith (Mississippi summer project), Beth Guthrie (Chester County Migrant Work Camp). 12:30: Lunch served at Westtown School. 2 p.m.: Business.

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.

6-8—Conference at Powell House, Old Chatham, N. Y. Topic: "The Power of the Spirit for Inner Healing." Leaders: Anna S. Morris of Friends Conference on Religion and Psychology; Paul Barnard, head of Family and Child Counseling Service of Schenectady, N. Y. From dinner, 7 p.m. Friday, to noon meal Sunday. Cost: \$15.00, including \$3.00 registration fee. Telephone: Old Chatham 9-2021 (long distance: 518-729-9-2021).

7-8—Scipio and Farmington Joint Quarterly Meeting, Rochester Meeting House, 41 Westminster Road, Rochester, N. Y. Saturday: 2:30 p.m. through evening. Levinus Painter, evening speaker. Sunday: 10 a.m. and 2 p.m. Closing summary by George Corwin.

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.

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

11—Annual Meeting, Bible Association of Friends in America, Room 1, 1515 Cherry Street, Philadelphia, followed by fellowship supper (\$2.25). All welcome. Write or phone Philadelphia Yearly Meeting Office (LO 8-4111) for supper reservations.

14—Burlington Quarterly Meeting, Burlington (N. J.) Meeting House, High Street. Worship and Ministry, 10:30 a.m. Worship, 11:30 a.m. Lunch served by host Meeting. Business, 1:30 p.m.

14—Caln Quarterly Meeting, Sadsbury Meeting House, Christiana, 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: Levisius K. Painter, recently returned from world tour under Quaker auspices. Topic: "The Quaker Witness in Equatorial Africa."

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

18—Library Forum of New York Monthly Meeting, 221 East 15th Street, 7:30 p.m. Ellen Paullin, leader of group singing, will discuss her song book, *Around the Friendly World*, published by Friends General Conference. Ruth Crump will assist at the piano.



19—Chester (Pa.) Monthly Meeting Forum at the meeting house, 24th and Chestnut Streets, 8 p.m. Covered-dish supper, 6:45 p.m. Topic: "Delaware County Planning."

20—Open meeting of Friends World Committee, American Section, Race Street Meeting House, west of 15th Street, Philadelphia, 7:30 p.m. Reports on last summer's Triennial Conference in Ireland: Isabel Bliss (Lake Erie Yearly Meeting), Barbara S. Sprogell (Philadelphia Yearly Meeting), and J. Floyd Moore (North Carolina Yearly Meeting). Summary taped in Ireland by Edwin B. Bronner. Slides by Delbert and Ruth Replogle.

20-22—Regional Conference on Race, Powell House, Old Chatham, N. Y. Speakers: Antonia Pantoja, director, Puerto Rican Project for Youth in New York City; The Rev. J. Bevel, assistant to Martin Luther King; Barrington Dunbar, staff member, Mobiliza-

tion for Youth; Victor Paschkis of the Columbia University faculty; Roderick Charles, Negro psychiatrist. Cost: \$12.00. For information write to Powell House, Old Chatham, N. Y.

21—Bucks Quarterly Meeting, Southampton, Pa., 10 a.m.

21—Potomac Quarterly Meeting, at Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D. C. Morning: Ministry and Counsel, meeting for worship. Lunch served by host Meeting. Afternoon: business and conference session.

22—Warrington Quarterly Meeting, Menallen Meeting House, Flora Dale, Biglerville, Pa. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session in the afternoon.

26-29—South Central Yearly Meeting, Soroptimist Club Camp, near Dallas, Texas. Correspondent: John Barrow, 4509 Crestway Drive, Austin, Texas 78731.

## 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.

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

### California

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

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

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

**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.

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

### 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.

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

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

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

### Delaware

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

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

### District of Columbia

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

### Florida

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

**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.

### Hawaii

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

### Illinois

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

**DOWNERS GROVE**—(suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone Woodland 8-2040.

**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.

### Kentucky

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

### Louisiana

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

### Maine

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

### Maryland

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

### Massachusetts

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

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

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

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

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

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

### Michigan

**ANN ARBOR**—Religious education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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

### Minnesota

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

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

### Missouri

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

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

### Nebraska

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

### Nevada

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

### New Hampshire

**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., 727 Madison Ave.; phone 465-9084.

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

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

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

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Poplham 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.

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

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

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

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

**MEDIA**—125 West Third Street. Meeting for worship, 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. Mermaid La., 10 a.m.

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

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

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

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

**PITTSBURGH**—Worship, 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.

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

### Tennessee

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

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

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

### Texas

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

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

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

### Vermont

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

**BURLINGTON**—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449. Monthly Meeting first Sunday of month following meeting.

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

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

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

### Washington

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

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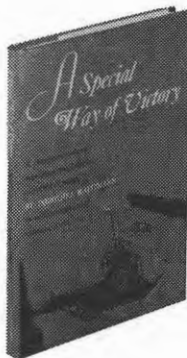
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|---------------------|----|----|----|----|----|----|----|----|----|----|----|
| 1                   | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 |
| 13                  | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25                  | 26 | 27 | 28 | 29 | 30 | 31 |    |    |    |    |    |

| SECOND MONTH - 1965 |    |    |    |    |    |    |    |    |    |    |    |
|---------------------|----|----|----|----|----|----|----|----|----|----|----|
| 1                   | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 |
| 13                  | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25                  | 26 | 27 | 28 | 29 | 30 | 31 |    |    |    |    |    |

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TRACT ASSOCIATION OF FRIENDS

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