

FRIENDS JOURNAL

Quaker Thought and Life Today

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***T**HE heart of the matter is to listen for and to obey that supreme voice which is always there; and this is my whole significance, my existence, my life. And I have found that true courage consists in responding directly to God, and in being willing to listen and, like Moses, not to be afraid of going up into the mountain.*

—PIERRE CERESOLE

Does the Tail Wag the Dog?

. *by Clarence E. Pickett*

There Is a Way Set for Us Today

. *by Dan Wilson*

A Quaker Girlhood

. *by Lydia C. Cadbury*

An American in Algeria

. *by Malcolm P. Crooks*

Letter from India

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FRIENDS JOURNAL



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Book Reviews

QUAKERS IN RUSSIA. By RICHENDA C. SCOTT. Michael Joseph, London, 1964. 285 pages. 30 shillings. (\$3.95 from Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.)

Over the years the impact of Quaker concern on Russian entrenched power has been like the meeting of an irresistible force with an immovable object. There have been few permanent visible effects. Such would seem to be the conclusion of Richenda Scott's new book, *Quakers in Russia*. Yet a surprising warmth of contemporary congeniality has accompanied each contact, from the attendance of Peter the Great at a Friends' meeting in London in 1697 to the international work camp activities of the 1960s.

The book is the result of an immense amount of research, first among the diaries and letters of the individual English and American Friends who, during the eighteenth and nineteenth centuries, felt a religious call to visit the Czars and their non-Orthodox subjects, then among the minutes and scattered reports of the English and American relief units and the personal letters of the many relief workers in the years from 1916 to 1937. A background of world history during these years of World War, Revolution, Civil War, and famine is also briefly provided.

The narrative of the confused events of these confused years is kept steadily flowing, with numerous individual experiences woven into the general pattern. It is interesting to learn that the widely known Quaker work-relief program seems to have been initiated by Finnish officials when, in 1858, Friends brought some relief to that famine-stricken country.

There is an intelligent analysis of the differences in make-up and attitude toward field workers between the American and English home committees, and a sympathetic appreciation of the difficulty experienced by field workers with very different home backgrounds when called upon to work together in unfamiliar conditions.

The book would have been more valuable (although perhaps the expense would have been prohibitive) if a list of the names and operating dates of all workers could have been included, as well as a map locating the places most often mentioned.

ANNA J. HAINES

(Anna J. Haines was a member of three American Friends Service Committee missions to Russia: 1917-19, 1920-21, and 1926-27.)

WINNING WITHOUT WAR. By AMITAI ETZIONI. Doubleday, Garden City, N. Y., 1964. 271 pages. \$4.95

Born in Germany and educated in Israel, the author of this important book is associate professor of sociology and a research associate of the Institute of War and Peace Studies at Columbia University.

His thesis is that the cold war is no longer a useful guide to United States policy, that rivalry in nuclear weapons has produced a deadlock, that both communist and noncommunist blocs are tending to break up under pressures of internal strains and the desire of both to do business with the new and unaligned nations, and that the possibility is emerging of a

(Continued on page 557)

FRIENDS JOURNAL

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Editorial Comments

(Contributed by Ada C. Rose of the JOURNAL's Board of Managers and Ethan A. Nevin, assistant editor, during the editor's recent brief absence on vacation.)

Fads and Fallacies

ONE of the phenomena which characterize mankind's progress is the development and use of theories that later are modified or rejected. From these, society moves on to new assumptions. There can be little doubt that "fad theories" leave behind some permanent good, but a curious aspect of the system is that many of us participate in the overuse of each one as it comes along—forgetting that human endeavor is often experimental and that it might be wise to scrutinize popular trends.

A concrete example of a prevailing idea which swept away all opposition for a few years is the "schedule system" of caring for infants. A whole generation of earnest parents—in the late 20's and early 30's of this "enlightened" century—fed their babies strictly by the clock, no consideration ever being allowed to cause a deviation from the arbitrary pattern which had been set up. The same generation of parents—prodded by the best pediatricians, and even by the government book on infant care—followed a grim procedure of never picking up their babies to love them. The extremities of this movement seem unbelievable now, but we see the results of it in the case records of many psychiatrists.

The "schedule system" of caring for infants is over, but we continually find ourselves in the clutches of other thought fads. Right now, we are busy "creating images" of this and that. One interesting theory that is currently in vogue among social agencies is that service to less-privileged people should be carried on cautiously with regard to the giving of specific help. The disciples of this concept can prove that people are never permanently helped by definite, substantial measures. Nothing but the development of *leadership* in communities and/or *character-building* among individuals is really effective—so says a new body of literature and a new school of able, dedicated social workers. Sadly, these authorities point to the failures of efforts in the villages of India, where people still live in squalor, and to our own slum areas which have not yet improved. It is not possible, they conclude, to help the underprivileged by "putting pins on the map."

As with fad-like theories of the past, this one, which opposes man's instinctive desire for reaching a hand toward someone fallen low, probably has its good points. It may well be that in some places where causes are being sponsored leadership is scarce and that its development should be encouraged; it is doubtless true that oppression spawns an apathy which can not be overcome through a few helpful gestures. But are we justified in using the theory of leadership-and-character development as an excuse for passing by on the other side while the robbed and beaten traveler lies helpless in the road? Shall we Friends encourage our social workers to pursue the "new" impersonal approach, or shall we continue sending blankets to the cold and bread to the hungry?

A. C. R.

A Swing of the Pendulum?

PERHAPS the trend described above by Ada Rose was, in part at least, a reaction against the patronizing, paternalistic approach of the old-fashioned evangelical movement, which had as its primary goal saving the souls of the "heathen" in other lands and of the "deserving poor" at home—usually along strictly sectarian lines. Charitable acts—although undeniably filling a need—were performed with "conversion" as the chief motive. The concept of self-help (involving respect for those aided plus their own self-respect) was badly needed.

Today, although direct relief is unfortunately still a vital necessity, longer-range programs play an equally important part. Furthermore, with various denominational groups working cooperatively through such agencies as Church World Service, there is an archaic sound to the old joke in which a missionary says to a clergyman of another denomination encountered at a foreign outpost: "Brother, it is good that we are both here doing the Lord's work—you in your way and I in His."

A World Community in Embryo

Friends—whether in Algeria or East Harlem, Mississippi or Siberia—have managed a pretty good balance, it seems to us, between "sending blankets to the cold and bread to the hungry" and developing that concern for

society's spiritual welfare which involves rooting out the basic causes of man's inhumanity to man. An important part of Friends' ministry to the "whole man" has been their concern for education, which inevitably has been related to their concern for furthering world peace and brotherhood through international understanding.

One aspect of this was the forming, a few years ago, of a committee to explore the possibility of a "world college." That the committee's dream is well on the way to coming true is given eloquent testimony in "The Idea of a World College," an article in the *Saturday Review* of November 14 by Harold Taylor, noted educator and former president of Sarah Lawrence College who in the summer of 1963 presided over an experimental session of Friends World College at Harrow Hill, the Long Island estate which has been acquired as the college's permanent home. Regular sessions are expected to start in 1965.

Long known for his conviction that moral values and personal integrity must be directly related to academic

achievement, Dr. Taylor sees as one of the most important findings of the 1963 experiment the fact that the students (chosen from twenty-four United Nations countries) quickly became "aware of their membership in a world community and . . . capable of looking at their own culture and its place in world society with a breadth of perspective that surprised even themselves." Friends World College has made a start toward giving that community "a local habitation and a name."

On the last day of the summer session, Dr. Taylor concludes, "as the wide circle of young people from everywhere in the world . . . stood side by side with their teachers and their new American friends, singing 'We shall make a new world,' . . . all trace of cynicism, skepticism, and even self-consciousness vanished. At that moment each knew in his bones that to make a new world was possible."

Surely this college's future development will bear watching—and encouragement! E. A. N.

On Reading "Echoes of Greece"

By HARPER G. BROWN

Alexander the Great was a great idealist—
tender-hearted, a visionary and a gentleman
who tried to unify mankind.
Hitler, worshipped by millions,
dreamed his dream of one united world.
To unify—the deepest longing and the wildest lure in
history!
Napoleon, Attila, Hannibal, driven by one vision,
calling men to arms to unify
this culture-varied world.
The scourge of gods! Yet each proclaiming virtue—
The gentlemen of history feeling
they but "obeyed" the order
given by a unifying vision;
Their followers obedient:
"You convinced us of the cause,
and we but carried out your orders:
the twisting of the furnished swords,
the locking of gas-chamber doors;
employees only—and we tried to please."
Echoes—from a vicious visionary function
of the split-off mind of man,
surgeoned from his heart!
Here between all lines in history,
I see it clearly stated:
Each century dismisses the lessons of the past;
And even "noble" Greece is now our hypnotist.
(Mix war and erudition, stress ideals,
make ruins romantic, create a trance,
obscure the fact that force can never unify!)

Colossal geniuses, philosopher-warriors,
ambitious kings and chiefs,
mere self-expanding men,
all glorify Man's violence for "noble" purpose;
Yet deep wounds never make a closer world at
peace.
Vision without heart is always costly cruelty,
And every tyrant loses, although he's labelled
"great."
Disunity comes if there is no respect for unit-men,
the "ones" to whom all unity applies;
And all men do respond and die
for one more chance
to try to bring this world together,
unified.

Greeks and Romans, Anglo-Saxons, Slavs, Chinese—
Ourselves among all men—for each this prayer:
"Vision of man's unity, release my mind
and seize at last my heart forever,
That I may heal my own divided world
within myself,
And understand this moment of our history
while it's on!"

In this age of mass movements and mass enthusiasms, it behooves Friends not to lose sight of the vital importance of the individual and personal and slip into the habit of over-emphasizing the communal experience of religion and life.

—RICHENDA C. SCOTT

Does the Tail Wag the Dog?

By CLARENCE E. PICKETT

LIKE most cryptic phrases, this one needs to be made more explicit. I interpret it to mean: Does the growth of concern with putting the testimonies into action draw to us new friends who, knowing little about the spiritual message of Friends, dilute that message?

This is a valid question to raise. It deserves to be examined carefully. In a time when rapid changes are all about us, when new conflicts arise almost daily, when there is so much yearning for solutions which employ the Christian hope for the beloved community, we all need to seek to keep "works and worship" in close harmony. How does this problem manifest itself?

Friends for three hundred years have been concerned about education. Long before public schools were available, there sprang up scores of private schools operated by Friends. Even now, in quite changed conditions, some fifty-five private lower schools carry on, and new ones are born every year. In most of these schools and especially in Friends' colleges a large preponderance of both students and teachers are not Friends. Many of these educational institutions constantly ask themselves how to respect the religious persuasion of students and faculty who are not Friends, while making sure that the Quaker message is understood.

I suppose this "tail and dog" question arises especially due to the widespread activities of the American Friends Service Committee. The Committee came into being to provide an instrument for dealing with the peace testimony under military draft conditions. Its life expectancy was anticipated to be coterminous with the first world war. But the war had revealed the need of an expanded educational effort (especially among Friends) concerning the depth and significance of the peace testimony throughout Quakerdom and to the world outside our own small body. Those who had accepted alternative service during the war felt that our Society should do something more than simply to gain personal exemption from active military service. The devastation of war revived a deep determination to develop ways of preventing dependence on war as a means of settling international disputes.

I recall the sense of divine imperative that seized Friends when the AFSC was called to feed German children, followed by relief in Russia, Poland, and Austria,

as well; when peace caravans were devised to provide channels of expression for young men and women; when we were asked to feed children in coal-mining regions.

Then came the concern as to the effect of the actions of our own government on the peace of the world. The AFSC, since its funds were tax exempt, was not free to try to affect legislation, so the Friends Committee on National Legislation was born and has carried us far in interpreting the peace testimony (as well as civil rights and other social legislation) both to Congress and to Friends.

The contacts which relief operations brought us with government officials often revealed the need for personal concern, human warmth, and development of a wider conception of diplomacy and its effect on world peace than was all too often found among diplomats from all countries. And so came the series of conferences for diplomats held now in many parts of the world in an effort to encourage the growth of understanding and appreciation among diplomats whose countries may be far apart politically. All of these conferences are arranged and led by Friends, with, of course, a great deal of help from concerned and skilled persons who are not Friends. These developments have come as part of Friends' attempt to minister to a rapidly changing and developing world. Now, arising out of an increasing Quaker concern, plans are under way to explore how nonviolence can be expressed in much wider scope than has been consciously attempted heretofore, especially in international conflict.

Meanwhile Friends' representatives in eleven different AFSC regional offices in our own country have carried the testimonies through Friends Meetings, public peace educational seminars, and other devices which it is hoped will strengthen local Friends' groups by joint participation in undertakings. Also, since the second world war the whole question of civil rights and race relations has come to the fore. And again the AFSC has tried to help in its small way with the pressing and long-deferred expression of Christian concern. There are few Friends in Louisiana, Mississippi, and Alabama, yet doors open and volunteers come to serve there, and no Friend, I think, would want to turn away from the struggle through which our country is now going. But the expanding service there is leading our Quaker effort well beyond the strength and capacity of Quaker funds or personnel.

A word should be said about finances. If this growth had drained away funds that the more conventional channels of Friends would have had one might be concerned. But the attempt to work at the root causes of war

Clarence E. Pickett is executive secretary emeritus of the American Friends Service Committee. This article was written in response to an inquiry from the editor as to his experience with the tendency of many non-Quakers to look upon the Society of Friends as merely an appendage to the Service Committee, instead of vice versa.

and other sources of conflict has stimulated many people, often quite unrelated to Friends, to contribute funds. And it is gratifying to see the budgets of most Meetings grow instead of wither, even though the AFSC does have good support.

Now what about the tail and the dog?

It is often true that, because AFSC projects are more visible, they get more publicity and attract more attention than regular Meeting activities. And people miss the invisible roots of spiritual concern that lie behind the projects. They view the Society of Friends as a "service agency." Frequently those who are attracted to "Quaker projects" think this is all there is to the Quaker movement. It is important that they learn otherwise. Sometimes there is opportunity to introduce new members of the project fellowship to a meeting for worship; often, as in a work camp or seminar, a Friends meeting can be arranged. Frequently this is the first experience many participants have had in the drawing together of a group in silent worship. And (especially in the case of diplomats) these participants usually represent not only Catholic and Protestant but also several non-Christian religious persuasions. Any pressure to imply that guests at such occasions *ought* to attend meeting would soon dissipate the central Quaker purpose in holding the seminar. Welcome to attend meetings for worship, yes; pressure, no. The consequence may well be that "Quakerism" for these participants is a seminar, not a religion. And for such persons the tail may well wag the dog. Here the seed is sown; the harvest is left with divine providence.

There is a growing fellowship around the world of younger men and their families from thirty or more nation-states who have participated in such conferences and seminars. It is not likely that they will become Friends, but will they be apostles of understanding and compassion as they had not been before? If this is the result for at least some we should thank God for the opportunity we have had in furthering such a fellowship.

I suppose the "tail and dog" problem comes up more in terms of personnel than anywhere else. In the wide range of projects now in process many Friends are involved. But never enough! The best way for the "dog" to restore a proper balance with his "tail" is to have wider participation of devoted Friends in AFSC work. Among the staff giving full time, either employed or as volunteers, the work of the Committee has certainly been greatly enriched by both Friends and non-Friends. And evidence is easily available that these workers' influence has deepened the life of the home Meetings. And often among those drawn to work with the AFSC who come from other churches we find an understanding of our faith comparable only to the best among us as Friends.

Perhaps in statements on public policy which the Committee feels moved to make it is most difficult to prevent the impression of speaking *for* Friends. The Committee speaks infrequently to the wider public, and only when there is a deep sense of obligation to be heard. Always the Committee says it speaks only for itself, not for the Society of Friends. But this is a distinction the public often does not make. And sometimes there are Friends who do not agree with our concern. Only patience and charity can solve this dilemma. If one must speak, few Friends would throttle the voice of conscience, even though they disagreed with the statement.

During the AFSC's forty-seven years great changes have come about. Friends, along with other citizens, move about this and other countries with increasing frequency. The Committee deals with many hundreds of youth every year. Many of them are students or beginners in academic careers. Frequently they find themselves in a community where there is no Friends Meeting and, whether they are members or not, they want a Meeting and often start one. Our Society enjoys a continuing modest growth due to these workers who have shared in the AFSC life. In some cases Meetings have grown up within the "parish" of existing pastoral Meetings in which former AFSC workers have thrown their strength. In some cases regional-office developments of the AFSC have been the occasion for the establishment of such worship groups. Disturbing as these new enthusiasts may be to our prevailing machinery, they are a sign of life and growth.

Friends may well be encouraged that their service work has had these "side effects." And, although the AFSC did not go to Austria, Germany, France, India, and elsewhere with the purpose of setting up Meetings, it always has participated in and helped to nourish these indigenous "growing edges" of Quakerism as a religious body. Should not the chief concern we should nourish be a desire to serve, to share knowledge, to understand our complex world, and to hasten as we can the coming of God's Kingdom among men, and to use all means which work to that end? Mark's Gospel records John the Disciple as saying, "Teacher, we saw a man casting out demons in Thy name, and we forbade him because he was not following us." But Jesus said, "Do not forbid him, for no one who does a mighty work in my name will be able soon to speak evil of me."

We must decide whether we wish to become just another authoritarian sect keeping securely within established rules, or whether, as in the best periods of Quaker history, we really believe in a continuing revelation of truth and reality, with all the risks which freedom always involves.

—JOAN PARGETER

There Is a Way Set for Us Today

By DAN WILSON

THERE is a way, says the Old Testament, that is set for man. For Israel, the way of man is the course he follows through life, the direction of his going, and the manner of his walking. I believe there is a way set for us today; however, I think we can agree that Friends are not walking together in the world today with confidence about the direction of our going. Unless we can face squarely the extent to which this is so, we may miss the way that is given us to go.

Evidence that we are not clear about the Quaker way can be seen in the fact that those areas of faith and experience which apparently have given the movement its life during the full sweep of its history are most in contention now. It is with confidence that we can discover the intrinsic significance of the issues that distress us, rather than let them divide us or bring about mutual rejection, that I share these meditations on a mystical way, a Christ way, and the way of a people.

A Mystical Way

A mystical way, contrary to what we often hear, is not limited to a chosen few. Every man holds in the core of his being the key to the mystical way.

Most of us are borne along by the pressures of daily living, doing the best we can under the circumstances. But all the while there hovers in the back of our minds the half-wish, half-promise that one day we shall be freer than we are now to break with the established pattern and to go the way that is felt to be set so deeply in us. Who has not felt intimations of a way which in the heart of his being he knows to be true but whose truth he has never fully and consciously acknowledged? Do we not all know both more and less than we think we know? There are some things we so much want to claim that we pretend to know them. There are others which, if acknowledged, would demand more than we want to give.

Whenever we pretend to another to possess a divine moment, an inner Christ who does not already belong to him as well, we are both blinded. Whenever we claim to another to know God in a way that excludes him, we are both confounded. Whenever we base our religion solely on extra-ordinary experiences, we are in danger of separating from God the ordinary daily lives from which we are never taken. True religion hallows the everyday, rather than diminishes it. When this new attitude breaks unexpectedly into our lives it may be expressed as extra-

ordinary just because it is new, but it renews us for, rather than removes us from, the choices that daily confront us. The seeming miracle which illumines the true state of our lives does not insure right choices but opens us to make fuller use of all our faculties to choose and to act more wholly, even though still imperfectly, out of love, and gives us the humility to learn from our failures. It offers no escape from this life, but raises life to its true status.

The exceptional mystic is, as William Ernest Hocking puts it, in *The Meaning of God in Human Experience*, "Simply the person who does consciously and with the whole man that which we are all doing spontaneously and in fragmentary fashion in every moment of our effective living."

From time to time a man comes along who presents an "extraordinary union between the heavenly and earthly fire. . . ." According to Martin Buber in *Tales of Hasidism*, "The life of such a man is a constant receiving of fire and transforming it into light. And this, which is and occurs within himself, is the cause of his twofold effect on the world: he restores to the element of earth those whom preoccupation with thought had removed from it, and those who are burdened with the weight of earth he raises to the heights of heaven."

We, too, are convinced that the fire of God is in our marrow, but when we try to describe our sense of it in psychological or factual language we usually end up feeling that we have claimed too much about ourselves in light of the contradictions in our behavior. Yet it is this very yearning of the spring of life to be fulfilled in us that makes us aware of the contradictions and gives us the motivation to discover their intrinsic significance.

Mystical consciousness is what makes us human. It is usually not experienced today as ecstatic union with God, and need not be, but can be recognized as the sense of a Presence that is simply there with me and in me.

How grateful we are when another speaks from his inner knowledge in a way that evokes and confirms that in us of which we were, until that moment, only half aware! This speaking from soul to soul is like art, poetry, or music, which "call up what is within rather than describing what is without."

Every person is influenced by the evolving divine life in himself, even though it be far sunk in his unconscious life. We do not have to give him the capacity to express this in his life, nor can we, however much we may feel he lacks it. Yet, in trust, we will find ourselves meeting him in the Presence of everything he can reverence.

Dan Wilson is director of Pendle Hill, the Quaker center for study and contemplation at Wallingford, Pa. This article is based on the manuscript and notes from which the Carey Memorial Lecture was given at the Baltimore Yearly Meetings on August 9.

Modern man's feeling of estrangement in the world, his spiritual anguish, has no cure but mystical experience. Thomas Merton, devout Catholic, expresses well in *The New Man* this basic Quaker testimony when he writes:

We cannot rest until we rest in God; not merely the God of nature, but the Living God, not the God that can be objectified in a few abstract notions, but the God who is above all concept. Not the God of mere notional or moral union, but the God who becomes One Spirit with our own soul! This alone is the reality for which we are made. Here alone do we finally find ourselves.

The call of Friends to the seekers who have abandoned dogmas, doctrines, and debates that have gone stale for them is not to accept new notions, however attractively put, but to experience and trust the mystery of the divine life already in them. This is the mystical way.

A Christ Way

To include a Christ way in a threefold way set for Friends today is absurd to some Friends—especially to the contemporary demythologizing mood. We cannot afford to shrink from discarding whatever we have in reality outgrown. To dare to be honest and clear about the place Christ holds for us is one of the most challenging, necessary, and difficult tasks confronting Friends everywhere.

The theologies about Christ present such a complex and confusing picture that many a Friend is inclined either to drop the whole matter or to look anxiously around for some external rules and regulations to help him through his perplexity—all the while failing to use his own potentialities for sorting out that which he has outgrown from that which he is just now ready to make his own.

Isn't it possible that we have done worse than "outgrow" Christ? Is not the fading image of Christ symptomatic of the loss of the mystical sense of the human center of reality itself?

What is so difficult for our modern minds to grasp is that it is not what we say about Christ that matters so much as what Christ says to us. The saving word on the mystery of Jesus Christ will not be a philosophy or a theology, but an art, a faith, and a sacramental community which can keep before our age the full stature and freedom of man revealed there.

In the circumstances of our modern world the idea of a human, suffering Redeemer to call forth from us what we are created to be is almost lost to us. Have we lost a Christ who stands boldly forth from all our conventions as a real and challenging revelation of what it means to be human? Have we tended to do with *Christ* as we have done with the *Inner Light*—making them soft, romantic, dim, and diffuse so as to let us see only what we want to?

When I saw recently the figure of Christ sculptured by Jacob Epstein, my first reaction was one almost of revulsion, certainly of startled dislike. But as I gazed longer I became more aware of what it was saying to me—about me. I was torn by the sunken eyes, the gaunt face, the emaciated body, the broken heart—embarrassing signs of weakness and shame in a world whose idol has become the man of material success, ideological security, scientific prowess, fitness, and power over others. Which symbol can sustain the precarious being of man in his freedom and faith more than the one that most fully presents him to himself in kind?

Here, in Christ, is the image of man in the fullness of his God-nature, yet standing unprotected in the world. Here is pictured God's intrinsic involvement in the very structure and evolution of human life, just as it is given to us. Here is man, rooted in what transcends him. Here is given a deep and abiding optimism about man's part in God's mysterious and evolving purpose. Here the divine and human, history and eternity meet and are one. Here the historical Jesus poetically fulfills the Christ figure that ends forever the dualism which would separate man from God and rob him of his humanity.

If it were not already so integral to the Christ and the mystical way, a sacramental way might well be sketched separately in this portrayal of the way set for Quakers today. The Christ way is like Martin Buber's description of the way of "sacramental existence." It is reminiscent of the way of early Friends:

The man of sacramental existence is aided by no acquired rules and rhythms, by no traditional methods, no special knowledge or aptitude; he must continually withstand the unforeseen and unforeseeable moments; he must continually, in the on-flowing moment, offer release, fulfilment to a thing or creature encountered. And so he can effect no selection, no division, since it is not for him to decide what will come his way and what will not; and there is no such thing as the profane, there is only the not-yet-sanctified, the not-yet-redeemed-into-sanctity, which it is his mission to sanctify.

The Way of a People

Today we often fail to walk and talk as a people with a deep and abiding optimism about the way we are going. Do we talk too much about *Quakerism* and thereby remain at odds about theoretical definitions of the manner of our walking—thus separating the definitions from the walking itself? Can there be a teaching about the way apart from the way itself?

Do we cherish the certainty that we can renounce our divided, beaten tracks and begin again? Have we, as a Society of Friends, reached our radical limits in our history so that we must be content with modernizing and extending that with which we are already familiar? In

other words, has the movement begun three centuries ago reached its peak of development and usefulness as a prophetic movement in the world, leaving us with but a maintenance job, however imaginatively carried out, or leaving those who are still prophetically motivated no alternative but to begin again outside our society?

There are no ready-made answers to these questions. No self-studies, no discussions of differences will of themselves help unless they serve to gather us in an innermost awareness that there is no other help than trust itself. When we are freely gathered in common trust we can expect to be given more of divine direction than we can achieve individually or organizationally. Whoever has experienced having a simple, honest, and unexpected word of confession drawn right out of him in such a company knows the wonder of it, in contrast to the usual competitive matching of ideas and experiences against one another.

What is possible for us as a people in this hour and what is impossible cannot be known ahead. We can only learn how far we can go by going together in the direction we feel led. We are already a world people in those areas in which we can admit that we do have the same problems, trusting that meanwhile the quiet work can go on of overcoming the contradictions between our conflicting claims and our mutual failure to love.

We can welcome having our true limitations revealed to us. Are we not truly unique only in them? To the extent that we can reach some acceptance of that which makes us what we are, we shall be free to make the choices that transcend our present state.

The Society of Friends seems uniquely to attract those individuals (a large and growing number in our time) who have lost their way. Gathering as many of them as we can reach into the Quaker family may well be our part in the larger drama of the world of man that is trying desperately to come together. The true ground of the world crisis that ebbs and flows about us each day, each year, is that humanity must become one people or perish. This is the collective anguish we share with all men. It springs from our common knowledge that from now on the possibility of humanity's self-extermination is our mutual responsibility.

Our rapidly expanding consciences now include all men. We are on the threshold of knowing that we are inextricably bound together in one evolving destiny. What happens to one happens to all. In our innermost hearts we are already one. When we are convinced that we share with all men the gift, however variously acknowledged and celebrated, of a mystical and a Christ nature, we know no inner boundaries. We are free to embrace the outer differences and to meet every person

who comes our way in the Presence of that which he too can reverence, because we know it is given to him from the same Source that gives it to us.

Letter from India

By EDWIN A. GAUNTT

TANJORE is a city of 111,000 people, located in the state of Madras near the southern tip of India. We are the only Americans here. There is no Meeting in this area, but, while visiting in New Delhi, 1200 miles north of here, I did attend meeting at the Quaker Center in Old Delhi. I found the usual hospitality, with Indian, French, and English people present, as well as a few Friends from the U.S.A. The only difference between Old Delhi meeting and that in Mansfield, New Jersey, was that they served coffee following worship.

Shortly after I arrived here last January, I had a letter from Marjorie Sykes, Amarthi Ham, Kottagiri, Nilgiris, India. She is the chairman of the advisory committee for the Quaker Center and projects in India and Pakistan. (I understand she recently returned to India from the Cape May Conference in New Jersey.) Madeline Jequier of the Quaker Center in Delhi had written her concerning our stay in Tanjore. So you can see how these few Quakers over here keep tabs on each other! I also had a letter from Alice Barnes of Kottagiri. She and Mary Barr are co-editors of *The Friendly Way*. Kottagiri is about three hundred miles from here, and when we can spare a weekend we plan to visit these three Quaker ladies. They have a small meeting at Kottagiri. This is a hill station, and we understand it is much cooler than Tanjore, where the temperature seldom registers below 70°F. We are at about 11° latitude. There are two seasons here: hot and hotter.

Just this past week I had a letter from Robert Bird, who is in charge of VISA (Voluntary International Service Assignments) of the American Friends Service Committee in Bangalore. He asked me to meet Marshall Bouton, a Harvard graduate who is over here for two years with Friends Service. Bouton arrived in Tanjore this last weekend, beard and all. He is a very fine young man, and I think he can do lot of good in the Tanjore district. He tells me that he took this assignment to get experience in social service.

He is particularly interested in cooperatives and hopes later to get his doctorate at Harvard or elsewhere. At present he is studying "speaking" Tamil at Annamalai University, Annamalai Nagar, Madras State—about sev-

Edwin A. Gauntt is a member of Upper Springfield Meeting, Mansfield, New Jersey. He and his wife, Gertrude Gauntt, are stationed at Thanjavur (Tanjore), South India, where he is on a two-year assignment with the Ford Foundation.

enty miles from Tanjore. When he completes his two-month course he plans to live in an Indian village near here—quite a challenge! I admire his fortitude. It will certainly be different from Exeter Academy and Harvard University. I have offered to help him in any way possible. I understand he receives no salary and is on a limited expense account.

Thanks to the Ford Foundation, we are not "roughing it," as will our friend Bouton. We find the Indian

people most cordial and appreciative of American help. I even had trouble getting a doctor to take a fee for services rendered.

My job here is twofold: first to help the Agricultural Cooperative Societies to become more self-sufficient and not to rely on government as much as they do at present, and second to work with the Indian Agricultural Extension Service in helping farmers to adopt modern practices. It is a challenging assignment!

A Quaker Girlhood

By LYDIA CAROLINE CADBURY

Clothes

MY mother kept a scrapbook of pieces from my dresses, carefully dating them and adding also little notes of explanation about them. "Made of Rich's pants," is one such note, and "my old wrapper." The first piece in the scrapbook is a little white muslin sleeve, marked "1890." I was one year old. Then follow colored gingham and heavy wools in stripes and plaids. No hint of Quaker drab can be caught from the bright pages of this scrapbook. Red figured in every season, and pink, and brilliant blue.

My mother had herself suffered from her peculiar dress in her girlhood, and she had determined then that no child of hers should wear a Quaker costume. She had worn her little bonnet as she walked daily through the streets of Philadelphia to Friends' Select School and had been hooted at by small boys who jeered after her "Quaker! Quaker!"

When I grew old enough to be a schoolgirl she was, it is true, slightly restricted in color and style by the school regulations, though, as I was a day scholar, I had more freedom than the others. The school made minute rules about dress. A committee of three Quaker ladies visited all the girls' rooms at the beginnings of each term and inspected the new gowns laid out ready for them on the beds. What heartburnings if a precious new dress was forbidden because it had silk trimming, or braid, or tucks too deep! Only very dark red was allowed, and one little girl from New England came with a shade too bright for Westtown. The dress was sent home. It was worn out in vacation times, but there were rebellious feelings in both girl and parents. Pink was forbidden, and too bright a green. White was discouraged because it took too much laundering. Silk was never allowed because the poorer girls could not afford it and the school

wished the dress of the girls to be on a level that all could reach. Sage advice was given against corsets, and low shoes were discouraged in winter. Silk stockings were forbidden; we all had heavy black cotton hose, three pairs, for a dollar.

The boys' clothes, besides a general rule against bright-colored neckties, had just one restriction. They were to have "cut collars." Irritated tailors in distant cities had to take neat new coats and cut off the outside roll of the collar so that the lapel went stiffly up to the chin and only one thickness of collar encircled the neck. The boys detested this arrangement and were often embarrassed to appear at home in holiday times.

The teachers were not subjected to any examination of their clothes, of course, but they were expected to conform. The women were all compelled to wear bonnets when appearing in public. These were not of the very plain sugarscoop variety, but they were little round black caps, set on the backs of their heads, that tied with strings under their chin. (It was the presence of strings that converted what might otherwise have been a hat into a bonnet.) The younger teachers did not like these bonnets and almost dreaded a journey to Philadelphia when the hated Quaker symbol must be worn. Many of them kept real hats at the Friends Institute in town, and as soon as they arrived rushed for their "worldly" headgear, rejoicing in its inconspicuousness as they did their errands, and forgetting their discarded bonnets in the cloakroom of the Friends Institute. Then at the last minute before the train went out they exchanged and rode demurely back to Westtown in their Quaker garb.

The men teachers all had to have cut collars, of course. My father was so used to his that he never minded it, but my mother felt renewedly with each new suit that it was a wanton and expensive waste. "We have to pay two dollars extra," she said, "and the tailor never knows how to do it."

My father wore a broadbrimmed hat, too, but, as the years went on and the rules about bonnets and cut collars were dropped, he finally suffered a new suit to come into

This is the second of three installments of Lydia Cadbury's reminiscences of her early years as a "faculty child" in the strictly Quaker atmosphere of Westtown (Pa.) School. It is excerpted from a book privately published in honor of her recent 75th birthday by her husband, Henry J. Cadbury, and their children.

his possession without altering the collar; the day of cut collars was over. He never went back to the ugly style, and when his broadbrim wore out he bought a soft felt.

Most of my dresses were made by an aging dressmaker who lived in West Chester. She was a Friend, and we called her most politely by her whole name, as Quaker children do. We should never have called her "Miss Cope." There was a small child at Westtown who, misinformed of Quaker usage, persistently called my mother "Caroline." It enraged her, and quite properly, for no well-brought-up Quaker child calls an adult by the first name. Two names are uniformly given, and sometimes even the initial is frequently used.



Thomas K. and Caroline C. Brown of Westtown School, with their six children, around 1900. Lydia Brown (Cadbury) is between her parents.

Our dressmaker was a sparse, angular woman, and the dresses she made for me, though neat in seam and buttonhole, were just like herself. As one school friend of mine put it candidly, "Thee looks just like a beanbag with a string around the middle." The trying on of dresses in those days was an ordeal for the restless child and for the exasperated dressmaker. After one such bout of wriggings and complainings, the dressmaker said firmly to my mother that she would never bother with my clothes again. I was too restless.

Time went on, and a new dress was needed. We knew of no other dressmaker. My mother wrote a soothing and judicious appeal to Friend Cope. Her reply was, typically, on a postal card. Quakers can get more on a postal than most persons in a long letter. Mothers wrote endless volumes to their daughters at school on cards. They wrote in very small handwriting, very close together, and then they filled up all of the address side of the card except a small space for the address itself.

The dressmaker's reply began ominously. "I have said . . ." My mother read it out accusingly to me. She had

said she would never make me another dress, but if my mother thought I could behave better she would try me again.

That incriminating "I have said" became a byword in my family, and when I appeared rebellious those reminiscent words brought a smile and a general lowering of tension.

My mother's bonnets caused her a good deal of trouble. A special milliner in West Chester who was used to Quaker ways made them for her. They became a little gayer as time went on. Both my parents became somewhat more "worldly" in dress with advancing years. This was probably because Westtown had held them down to an external severity of dress not natural to them, and as fast as Westtown relaxed they more than kept pace. In my father's case, the increasing prevalence of ready-made sport attire made the difference. As his duties at Westtown lessened with advancing age he took more and more to the outdoors, and his clothes changed accordingly.

My mother's bonnets were little round creations tied on with ribbons. The gayer ones had for trimming a bunch of gray ribbon or gray net. A very gay bonnet was an all-gray, and such was the very last bonnet she had. The gayness was indicated by the height of the trimming. Very plain Friends who were yet not quite plain enough for sugarscoops had no elevation at all. Then the front porch of the bonnet, so to speak, rose an inch or two. My mother's bonnets had tufts of ribbon or net at least three inches high. In summer she took a hatpin—a very "gay" device—and removed the hot strings. Her bonnet then became a hat.

First Day

THE Sabbath was never considered by our family a day for odd jobs. While my parents were far from Puritanical in their use of Sunday, they dedicated it to pursuits religious and intellectual. No compulsion was put on us to keep us from novels, for if we read Dickens and Hardy we were considered suitably employed. If we read the Elsie Dinsmore books we were considered wasteful and unworthy. As far as literature was concerned, the distinction was rather literary than religious. Whatever was great and good was Sunday reading.

Certain it was, however, that our Quaker family never read Quaker books on First-day or any other day. The innumerable journals of Quaker history, the stories of our faith, the expositions of our doctrine, were untouched by us all as by one mind. My father generally read our paper, *The Friend*, this proving to be sufficiently light and disconnected for a rather sleepy day, and at the same time unexceptionable in tone.

Our first object in the morning was to get off to meeting. This was held in the meeting room of the school building. I did not find it a trial, nor did I want to be left behind on these social occasions. If a bad cold kept me solitary in the house I felt lonely, for hardly a soul in our entire community was about. All except the very babies were at meeting, and it was a joyless hour.

What I liked best about meeting was the breaking-up time. When the superintendent had shaken hands with my father, next him on the top facing gallery, or with some visiting minister who had been politely pushed up to sit next to the head, all arose and began a social gabble of women's tongues that quite made up for any undue length or fatigue of the meeting itself. There were other little girls, with their interesting-looking mothers; visiting aunts who were not eligible to sit in the gallery, as they were neither ministers nor elders; some of the lesser officers of the school who sat back in the rear section; and occasionally a beloved teacher who gave up her usual seat in the gallery to seek solitude in the back of the room.

It was strictly a female company. The sexes were divided by an aisle. At the very front were the men's



Girls' gym class, Westtown School, about 1902

and women's galleries, headed respectively by superintendent and matron. They looked down directly into the faces of the restless, squirming rows of the very smallest boys and girls. The pupils walked in two by two from opposite doors, and filled up the benches evenly to the rear.

My mother very much disliked her seat in the extreme rear of the meeting room, where she said she could see nothing but the back hair of the girls—"and very untidy they all are, too." Nor did she like being separated from her husband for the hour of worship. He was compelled to sit on the men's side, and in the gallery. Never did the procedure of their time suggest that he, when the babies were little, would occasionally stay at home to let the tired mother come to meeting. Both public opinion in general and that of the school united in thinking that

the father of the family must attend divine worship even if the weaker vessel were too occupied with matters domestic to accompany him, and in addition it was not appropriate in those days for a man at any time in the week to take his turn at child-nursing; that was the wife's duty.

On First-day morning we usually had some preaching, all of an unprepared and spontaneous variety. As there was no music this was the only break in the monotony of the silence to which the younger members could look forward. We were often thrilled by the sudden rising of one of our teachers in whose heart solicitude for his pupils had grown and deepened to such an extent that the very real barriers of silence were broken down and speech burst forth. Occasionally we were startled by a stranger's voice emanating from the rear among the visitors, perhaps a mother or a returned missionary or a college student revisiting the scenes of his school days.

Visiting Friends arrived weekly from all corners of the earth to see this center of Quakerism and usually with some definite "concern" upon their hearts to lay before this promising group of two hundred young Friends. Following a weighty silence such a Friend would rise and, after the universal shuffle of foot and change of posture was over, would quote some verse of Scripture for his text. There were certain favorites. Among these "Remember now thy Creator in the days of thy youth" was in frequent use. How often have I watched earnest, troubled men and women quote that awakening and disturbing verse and proceed powerfully to warn, instruct, and appeal, a few minutes later, perhaps, falling upon their knees to continue the work of grace in prayer.

I never heard the horrors of hell described or the original sin of mankind fastened upon us or a public and sudden conversion asked of us. We were appealed to "to give up," to lay aside every sin that held us from God (each child's guilty conscience named his own sin), to step out boldly without fear of man, and to discover, as the preacher had discovered, the manifold glories of God. Tender women, their voices breaking with emotion, prayed that these boys and girls might early recognize the Spirit's call and yield to its entreaty.

Many preachers admonished us on how to spend our hour of silent worship, destitute of the common aids of music and ritual. We were told not to make our minds a blank, but reverently and in silence to wait upon God, withdrawing all worldly thoughts and interests of the week so that the Spirit could enter. The subject of the call to the ministry was frequently and fervently dwelt upon. The preacher's first call to preach was often described: how in youth, perhaps, he had wrestled many a Sabbath hour away against that insistence of a call to

rise in the silent meeting and speak the words that God commanded, how absence from home or sickness or rebellion all gave way at last, so that on one memorable day, trembling and weak as water, he arose to fulfill the commands of God. Then what peace descended upon him as, with burning face buried in his hands, he felt the remaining minutes of the meeting hour pass away! What victory, what new life, what consecration enwrapped his soul in the living silence until when meeting broke some kind and discerning elderly Friend, pressing him gently by the hand, said to him searchingly, "The Lord was with thee."

Never a girl or boy in that audience was too young to thrill to such a recital. Most of them had passed through the beginnings of such an experience themselves, and some might be at that moment in the throes of anguished indecision as to whether they could possibly brave the looks of their classmates and the memories of their own sins and rise to speak what they felt was laid upon them. Occasionally some child did so rise and speak. It was a solemn time. One little girl twelve years old whose life even then was saintly rose in her place far toward the front of the meeting room and recited simply:

Do thy duty, that is best;

Leave unto thy Lord the rest.

Then she sat down, but pupils and teachers were united in a solemn feeling of the immanence of God in that meeting room and of his command upon her tender little heart.

Meeting was held a second time on First-day afternoon. This sleepy period was very much less likely to be one of high feeling. The children felt aggrieved at what they considered an imposition, for few of them at home attended two meetings a day. A merciful superintendent frequently cut these meetings very short. Before I grew up the afternoon meetings were abolished.

On Sundays when I was visiting at my aunt and uncle's farm in Maryland we all drove after meeting to Uncle Ellwood's house. There was a welcome interval when I could read the *Life and Letters of Louisa Alcott*, the only readable book I ever found there, or prowling about the kitchen looking for apples and cats. Then restlessly and with many a sigh we settled down to "reading." Aunt Annie read to us for forty minutes out of Thomas Shillitoe's *Journal*, or Stephen Grellet's, or Joseph John Gurney's. It may have run something like this:

Next day we went to Kingsbridge, where we had a precious meeting in the evening. An exhortation to faithfulness, and the language of encouragement, flowed, like the limpid oil, to some present, whose minds were much humbled and tendered, etc. (*Journal of the Life of John Wilbur*, Providence, 1859, page 131.)

Occasionally when the Quaker adventurers met with

robbers or fell off their horses my ear leaned a moment to the narrative, but in general I spent the time wishing it were over or longing to develop hiccoughs so that I could go out and read Louisa Alcott. I was infinitely more bored by the reading than I was by the silent Friends meeting, and yet, after all, I enjoyed the occasion. I was so insatiably sociable that any prolongation of our social life was pleasant even if considerably dampened by Friends' journals.

Sunday papers were abhorred by all our family. We were of course influenced by the Quaker tradition still strong against such a desecration of the Sabbath, although we were well aware that it was the Monday paper that caused the operatives to work on Sunday, but it was on literary grounds as well that we disliked it. Its immense voluminousness, strewn the rooms with its hideous comic supplement, was untidy and repulsive. We did not care to be the kind of family that immersed itself in the Sunday paper to the exclusion of all serious reading. No doubt another very strong reason against our taking it was that at remote Westtown it did not arrive till Monday, and what is so forlorn and so out of place as a Sunday paper on washday!

For Newcomers at Meeting

Text of a British Friends' poster, "To Those Attending Meeting for the First Time," displayed in Florida Avenue Meeting House, Washington, D. C.

GO in as soon as you are ready. It is a good thing if the meeting can settle down before the appointed time. The meeting begins when the first worshipper takes his place and lifts his heart to God; it continues until the elders shake hands in token of conclusion.

Responsibility for the right holding of the meeting is shared by us all. Ask humbly that you may be guided to take your part in the ministry of silence. Do not be anxious about distracting thoughts, but ride through them to the still center, and try, if only for an instant, to let yourself be quiet in body, mind, and soul.

In a Christian body such as ours, true ministry should be divinely inspired. Sometimes our inadequacy stands between us and the Light. But if your reason rejects any message, let your heart remember the spirit behind the words. It is for each to hold fast to the essence of the ministry; "Mind that which is pure within you to guide you to God."

As you go out, feel free to speak to anyone. If you wish to meet officers of the Meeting, please introduce yourself to any member and he or she will put you in touch. You may borrow books from the library, and other literature is available.

We are all very glad to see you.

An American in Algeria

By MALCOLM P. CROOKS

WHY help Algerians when there are poor Americans who need help? We came to help bring Quaker assistance to Algeria because of the overwhelming need of her people for education and training, for clothes and food, for medical assistance, for technical aid of all kinds. We came because, after seven years of civil war, the Algerian people need friendship. They need to feel that human warmth does indeed exist between people of different nations, religions, and political ideologies. They need the encouragement of knowing that people from other lands are sharing the difficult tasks which must be undertaken as this new nation of theirs tries to find its strength, its organization, its means of caring for its own people and becoming part of the community of nations.

Soon after I arrived here, I remember standing at the back of a Quaker classroom where the children were being taught arithmetic. I asked Christopher Ward, our community-development worker in that village, why we were teaching literacy; was it not something which the children would be taught when the schools opened the following year? Should we not be working instead with the community leaders, helping them in some of the many village projects which were so urgently needed?

Pointing to a handsome, shaggy-haired boy who was reciting the three-times multiplication table and was old enough to be learning measurement by triangulation, he said: "That boy is our community leader. If he doesn't learn his multiplication table this year he'll probably never learn it because next year he'll be too old to go to school. He and most of the others in this room are victims of the war. They've been deprived of school for two or three or four years. If it wasn't for this classroom many of them would not have the opportunity to go to school next year, or maybe ever again, because they would be too far behind. This boy is the kind of community leader we must work with. Algeria's future rests with him and his generation."

The Algerians value Quaker help. They are impressed by the fact that private individuals and private corporations are the sole support for this work. We are not the servants of a government giving aid for some political or economic or other special reason. We are just men and women helping other men and women. This looks like

genuine friendship to the Algerians, and, after all they have gone through in the past, friendship from the outside world is probably the greatest need they have.

The Second Step to Freedom

MY first visit to Bouhallou was on a warm afternoon, with the bright, hot sun of Algeria illuminating the masses of wild flowers, the fields of wheat ready for harvest, the silvery-green olive trees dotting the landscape in regular rows. In this frontier village—only seven or eight miles from Algeria's western border with Morocco—signs of the recent war for independence were everywhere. Here were the familiar red-tiled regroupment houses which for years had held rural Algerian families prisoner under the watchful French guns; here the endless rows of barbed-wire entanglements still surrounding the villages. Here were a man in his forties on crutches and another—not more than twenty—with a pair of canes; each had lost a leg in the war. But the land mines had been removed from the village fields, and the French fort (ringed by a high stone wall punctuated by gun slits and topped by a fortress-like tower) was now home for several Algerian families.

I watched a little dark-haired girl in a tattered dress lead a blind old man slowly down the dirt path toward the café for his usual Saturday rendezvous with his neighbors. They would spend the afternoon drinking hot, sweet, mint tea, reminiscing about the past, speculating about the future of their newly independent country. Nearby, barefooted boys played "marbles" with stones on the dusty ground where soldiers had marched; and, where fort guards had cleaned their rifles, mothers squatted at their doorsteps, grinding wheat in stone mortars.

Priscilla Crosfield and I had come to Bouhallou to see whether our American and British Quaker team could help set up a women's training center there in response to a request from Monsieur and Madame Abad, who had known the Quakers since 1960, when the first team began work with Algerian refugees in Morocco. Before our visit, Priscilla and I had agreed it must be a *village* center, not a Quaker one. We had learned that one of the tolls exacted by the 130-year French occupation is the comfortable willingness of many Algerians to wait for help, wait for direction, wait for instruction. This is the spiritual fulfillment of colonialism.

Algeria is now a free land, and with this freedom must come an awakening in each individual of responsibility for himself and for his community. This is a drastic change from the past. Many Algerians are devoted citi-

Malcolm Crooks, a member of Solebury Meeting near New Hope, Pa., is project director of the work being carried on in Algeria by the American Friends Service Committee and the (British) Friends Service Council. He was in Civilian Public Service from 1943 to 1946, and in recent years has worked in the field of area planning, with a background in agriculture.

zens, but most of them have yet to learn this vital aspect of democracy. Basically, this is why the Quakers are working in Algeria—to help these people to develop their own sense of responsibility, and to develop their own communities from the resources at hand.

How much easier it would be for us just to give out food, clothes, and medical supplies, and to teach the Algerians with our own staff! How much easier for them to accept this help than to learn to provide these things for themselves! We are not looking for the easy way, however; we want to provide the kind of assistance that will mean most in the long run. We cannot stay here for more than a few years; how can we help most in the time we are here? Of course we continue to give blankets, soap, and clothes to the destitute and to institutions filled with orphans, the infirm, and the aged. But we feel that our most important contribution is to encourage the Algerians to draw from their own resources to help themselves—train themselves, organize themselves—with a minimum of outside assistance.

Thus our mission this particular afternoon in this community of 4000 people was to try to make a start toward encouraging them to lift themselves.

We were shown the two-room masonry building which the village could give for use as the women's center. The Quakers, Priscilla said, would donate a couple of sewing machines, along with the cloth, thread, and essential sewing and knitting materials. The women would learn to make their own family clothes, thus taking a first small step toward true independence. I asked whether there were two village girls who could be trained to teach the sewing and knitting classes. The village president nodded yes; he thought so. As we discussed the details of organizing and operating the center, the village leaders slowly began to smile with the excitement of planning their own work.

Yes, they would go to the officials of their own district and explain their plans for classes and the need of the village women to learn to sew. They would get one of their young men to install electric lines for the building. In our own country these would be simple, routine procedures which people would think quite ordinary; here it was drama because it was a beginning of community initiative in an isolated village; it was the awakening of a spirit of responsibility.

In time, with the ever-increasing number of villages where these starts are being made, this kind of community development can form a solid base for Algeria's newly gained freedom. To a little girl caring for her grandfather, to boys playing in the streets, and to busy mothers it can give a promise of a life rich in the rewards known to those who actively participate in a free and independent society.

Fun at Yearly Meeting?

DO we make Yearly Meeting sound like fun? What a terrible thing!" So writes Ormerod Greenwood in reporting for the British *Quaker Monthly* various novel aspects of last summer's London Yearly Meeting, held at Newcastle upon Tyne.

"But," he continues, "don't be anxious—it had its proportion of torture, be sure of that. We did not get through the revision of the Advices and Queries without periods of exasperation, sometimes remembering Professor Parkinson's Law that in business meetings time is spent over details in inverse proportion to their importance. In the 'Peace' session it seemed as if a whole swarm of bees had suddenly been let loose by some malicious demon; and we managed to cover sex, cruelty to animals, litter in the countryside, capital punishment, . . . and a miscellaneous collection of good causes, under the heading of the transformation of violence. The 'Social Testimony' session was almost as miscellaneous."

How familiar this all sounds to habitués of American Yearly Meetings! Not so familiar, however, is the news that at Newcastle "most of the speakers had to use hand microphones which were passed along the rows. This solution of the problem of audibility had been dismissed as impracticable when proposed for Friends House, but it worked in Newcastle; we shall have to think again."

Are We Crippling Our Children?

By KENNETH R. JONES

THE embryo of the human passes through stages which resemble its remote ancestors. Gill arches are modified to become Eustachian tubes. The tail develops and then is lost. The two-chambered heart and circulatory system, like that of a fish, develops into a four-chambered heart. The lungs develop from the swim-bladder. And when the child is born changes continue to occur.

We recognize the gradual physical changes in the human being, but do we fully recognize the developing embryonic religious spirit? The baby's religious spirit? The child's? The adolescent's? Or is there a tendency to consider these as miniature adult religious spirits? If one stage of the physical development of the human is not fulfilled it can be crippling. If one stage in the spiritual development of a human is not fulfilled, can that also be crippling?

My argument is not with adult worship. I believe Friends' meeting for worship is the highest pinnacle be-

Kenneth R. Jones, a member of Salem (N. J.) Meeting, teaches biology and physics at Bridgeton (N. J.) High School.

tween the spirit of man and God. If we have been crippling the spiritual development of our young by forcing them to skip stages, I do not know wherein lies the cure, but I have some suspicions.

Primitive people jump around the fire and make a joyful noise. Would our little people enjoy this? Is it possible that they would enjoy it because they find beauty and God in this way? Do adolescents find beauty and joy when they dance to the beat of the drum? Can we deny that all beauty, wherever it is found, originated with God? Why shouldn't we bring all things of beauty, all things of God, under the roof of the meeting house? Why shouldn't our children dance to the beat of the Quaker drum if they can find beauty and joy and God in that way? And when they are adults will they put away childish things and worship with mature, fulfilled spirits?

If the idea of dancing to the sound of a Quaker drum and making a joyful noise in First-day School repels you, you are not alone. It also repels me. But I believe Christians have enslaved and crippled the religious spirit of their children. We should set them free in a planned program. We are on the threshold of an age of great physical and spiritual exploration, experimentation, and discovery. We must find a way to liberate and fulfill the immature religious spirit. We have the ability to act.

CO's in the Soviet Union

By EDWARD F. SNYDER

DURING the past summer, representatives of eight American peace organizations visiting the Soviet Union as guests of the Soviet Peace Committee made extensive inquiries about the status of conscientious objectors in the USSR. The information we were given is summarized here.

On January 4, 1919, Lenin signed a special decree providing alternative service in hospitals and similar places for sincere conscientious objectors. In special circumstances even alternative service could be waived. This decree was in effect until the beginning of World War II. During that bitter conflict, in which some 17,000,000 Soviet citizens were killed, there was apparently no legal protection for conscientious objectors.

A law passed in 1958 provides three to ten years' imprisonment for those who do not fulfill their military service requirements in peacetime. In wartime such persons may receive five-to-ten-year sentences or be put to death.

We were told that at present there is wide discretion given to military authorities regarding CO's. Those who, on the basis of religion, refuse to undertake combatant duties are allowed to serve as orderlies and workers in such places as kitchens and hospitals, especially in contagious-disease wards. The military commander has authority to send those who refuse noncombatant service to hard labor in work battalions in forests, mines, and similar places for the period of the mili-

tary service to which they have been called. There are few religious objectors, and few people who know about the CO provisions.

Soviet law thus has some points of similarity with US law, which provides three ways of dealing with CO's: noncombatant service in the armed forces; two years of alternative service in civilian work of national importance; or imprisonment for those who either are opposed to military service on non-religious grounds or refuse to cooperate with the selective service system.

Five Years Meeting, Refashioned

By ERROL T. ELLIOTT

THE Society of Friends is not static. For more than three centuries our corporate life has ebbed and flowed. Especially in later years we have changed. Probably in no area of our Society has there been more stir, more self-examination, more rethinking of program than in the Five Years Meeting.

The ecumenical movement of the Christian churches began long before the National and World Councils were even suggested. It began in local communities where pastoral meetings were not greatly different from the churches around them. There seemed to be no logic in maintaining a separate course in community activities. Ministerial associations and local church councils marked such church cooperation in many areas. This led toward ecumenism before the idea and its matching word were born. Indeed, the ecumenical movement started in "Doeville," where members met members across church boundaries.

The Five Years Meeting lives now in a state of tension between the older tradition of Friends and that of the Christian churches in general. The latter development grew out of a century of isolation from other Friends' bodies, the development of the pastoral system, and the evangelical spirit that characterized the Midwest areas of American church life.

What part has the Five Years Meeting played in drawing nonpastoral Friends' bodies into the ecumenical movement? London and Philadelphia Friends have joined the "councils" with more reservations than has the Five Years Meeting, with its pastoral meetings already closely akin to the Christian churches. No reservations were entered by the Five Years Meeting in the minute that accepted membership in the councils of churches.

Here was a general church movement that promised an important future in the life of Christian churches. Should pastoral Friends of the Five Years Meeting have the only Quaker voice in that movement? We cannot help being concerned by what every group of Friends may do or say. One may sense that some Friends, part way in the ecumenical movement, have some doubts as to whether they *really* belong. They seem not likely to withdraw and leave the field to pastoral Friends. The Five Years Meeting, if one may judge as of the present moment, feels that it *belongs* and is in to stay.

Errol T. Elliott, who until recently was the FRIENDS JOURNAL's midwestern correspondent, is minister of First Friends Church, Indianapolis, and chairman of the Publication Board of *Quaker Life*.

Edward F. Snyder is executive secretary of the Friends Committee on National Legislation.

This tension in depth, felt by Five Years Meeting Friends, is more readily stated than resolved. It should not be fully resolved! It is a creative tension that has greatly influenced the activities of the Five Years Meeting as expressed in the departments of service, recently created and expanded out of the central office in Richmond, Indiana. There has been more change in that aspect of the Five Years Meeting in the past ten years than in the previous fifty. Conferences inviting all Friends have been held in areas of evangelism, as well as in the more common areas, such as peace and service. The mission work of the Five Years Meeting has brought into the Society of Friends new Yearly Meetings with which all Friends are now finding stimulating relationships. Though of a different character, Meetings of nonpastoral Friends have also arisen in Europe, America, and elsewhere as an important growing edge of Quakerism.

Let no Friends or Friends Meeting at this point settle for a doctrinaire position, sanctified by usage and time! The one point we must see and grasp is that, negatively, we cannot and therefore will not be saved by outward forms. The affirmative is obvious—we must return to that "life" before all outward forms were. In every Meeting of Friends the question to be asked is this: Is the Meeting *alive*? Is there a flexibility which change by growth requires? Is the Meeting ministering to *those who attend it*—not necessarily to those of other Friends traditions?

The Five Years Meeting as seen in the program emanating from the Richmond office evinces a real concern and a conscientious attempt to get at the answer. Friends of all bodies are being invited to participate. The warm, evangelical spirit of the pioneering Midwest is an element the Society of Friends needs. What the significance and the end will be we cannot discern because of our nearness in time to it, but this we know: there is no creation without tension, openly recognized and openly accepted in an effort to discern the will of God for us today. In such efforts, by Friends of every persuasion, the Society of Friends can be "born again," not in names and labels, but in spirit. The forms must be fashioned by the life, and that life is refashioning the Five Years Meeting.

Book Reviews

(Continued from page 542)

stabilized situation of conflict without violence and with increasing opportunity for the UN to develop as the framework of the world community rather than as a stage on which two rival groups strive to score points against each other.

This thesis is closely reasoned and carefully supported by reference to events of the past few years. The recent nuclear demonstration by the Chinese is anticipated and taken into account.

The solidity of the study is relieved and emphasized by such quotable sentences as "Suggestions to strengthen UN operations require increased financial resources for that organization, whose regular budget is still smaller than that of New York City's sanitation department," and "When the trumpets are sounded next time, it could be a new kind of victory, not

of nation over nation, men over men, but of man over fear and bombs, over starvation and epidemics, over tyrannies and police terror."

Professor Etzioni has outlined a course toward a state of affairs (long ago suggested by John Foster Dulles) when the United States and the Soviet Union will be competing peacefully together.

RICHARD R. WOOD

CHRISTIANITY AND HISTORY. By E. HARRIS HARBISON. Princeton University Press, Princeton, N. J., 1964. 288 pages. \$6.50

In essence, this book is concerned with this problem: Does a historian disastrously lose objectivity by being at the same time a Christian? If he does is that really so bad? The author feels that a secular and a Christian historian have much in common. They both have to render judgments, and the way this is done reveals their wisdom and clarity of thought.

Dr. Harbison is in the vitalist and finalist camp. Speaking for the Christian historian, he says, "Where materialists may see mere blind process, he will see providence . . . a purpose partly revealed and partly concealed in which human freedom and divine guidance complete each other in some mysterious way."

Would it not be a great thing if such a pattern of thought could come to pass without trailing in its wake all of the horror which the world has experienced through the intolerance of self-assured groups?

The chapter comparing Machiavelli and Thomas More bounces with joy. Dr. Harbison loves them both for their honesty. It is *The Prince* versus *Utopia* to a decision. The world is still taking sides today. This chapter alone is worth the book, for this is where we live.

HOWARD G. PLATT

PENNSYLVANIA: BIRTHPLACE OF A NATION. By SYLVESTER K. STEVENS. Random House, N. Y., 1964. 401 pages. \$15 (\$12.95 till December 31)

"The bulk of the Quaker settlers came from the English lower classes, and they may well have been as interested in economic opportunities as in greater freedom of worship." So says Sylvester Stevens, executive director of the Pennsylvania Historical and Museum Commission, in his massive new history of William Penn's state. With its thorough research, its comprehensive detail, its oversize pages, and its hundreds of illustrations, this book seems destined to rank as the standard modern reference work on Pennsylvania.

Dr. Stevens' literary style is a bit on the pedestrian side, but his insights are often remarkably perceptive, particularly in the sections dealing with the state's early Quaker history. He is a fervent admirer of William Penn, of whom he says: "No single state can claim as founder so distinguished a person in world history." Penn's principles "provided Pennsylvania with what may well have been the most enlightened frame of government anywhere in the world at that time," and his beliefs "were opposed in every area of thought to the accepted and conventional ideas of his time. He put the conscience of the individual ahead of all else."

Yet to this very freedom of individual conscience found among Friends Stevens attributes some of the difficulties Penn experienced in maintaining his "peaceable kingdom" according to its original noble design. "The very nature of their doctrine," he suggests, "with its intense belief in the equality of the individual man and his freedom of conscience, was bound to make most Quakers critical of any government." Whether or not this theory is true, it is at least a novel one to apply to a group which tends to think itself supremely law-abiding!

After touching on Quaker education, pacifism, humanitarian reforms, austerity, business astuteness, and other characteristics, Dr. Stevens' monumental study goes on to deal at length with practically all aspects of Pennsylvania's social, military, economic, and political history up to the present day. Obviously this is no tome for a light hour's reading, but for reference purposes it should be invaluable.

As for the Quakers, it is all too noticeable (and symptomatic) that, although they are cited so frequently in the book's early portions, they disappear almost entirely after the first fifty or sixty pages. Toward the end of the volume, to be sure, they are credited with exercising today "an influence far greater than numbers might indicate." Maybe so. Still, this reviewer cannot forget riding recently in a Philadelphia taxicab whose driver, on being asked to go to the Friends' offices at Fifteenth and Race Streets, asked: "Whose offices did you say?"

"The Friends—you know, the Quakers."

"Nope." He shook his head. "Never heard of 'em."

F. W. B.

CHURCH AND STATE IN THE UNITED STATES. By ANSON PHELPS STOKES and LEO PFEFFER. Harper & Row, New York, 1964. 660 pages. \$12.50

In 1950 the eminent church historian, Anson Phelps Stokes, published his definitive three-volume work on this subject. The current publication is a one-volume abridgement by Leo Pfeffer, an author and attorney who has participated in every major court case in this field in recent years. He has brought the book down to date, covering the very significant developments of the past fifteen years.

A review of the religious history of colonial times makes us realize the extent to which we take for granted our freedom of today. We are prone to forget (although Friends should be less likely to do so than most) how dearly won was our religious liberty.

The book contains an instructive analysis of the whole gamut of problems of relationship between church and state—problems which have arisen much more frequently than is generally realized.

This phase of our life as a society is a very complex one in which reasonable men may well differ as to what state activity is acceptable. There are many who take the view that the Federal Constitution simply prohibits the establishment of a state church and thus merely precludes favoring one denomination over another. From this viewpoint school Bible reading, for example, seems innocuous, and there has been sharp dis-

satisfaction with the Supreme Court decision declaring it invalid. On the other hand, the Court has taken the position that the Constitution "has erected a wall between church and state," and from this viewpoint there are many activities which are beyond the pale but which would be permissible under the former view. The Court's position is based upon statements by Jefferson and Madison as to the intent to the Constitution's framers, who believed that a "wall of separation between church and state" was the only sure protection against an evil which in their experience was a very real one and not the rather academic problem that it seems to many today. A reading of this book makes one realize how unjust are the charges leveled against members of the Court to the effect that they are indifferent to religious values and are seeking to promote a secular society.

The authors have presented the subject as historians, rather than as advocates, and have produced a valuable book which is of special interest to Quakers because, as the authors point out, the convictions of such nonconformist religious groups constituted a primary factor in the attainment of our religious freedom and the separation of church and state.

HENRY C. BEERITS

THE HEART OF MAN: ITS GENIUS FOR GOOD AND EVIL. By ERICH FROMM. Harper & Row, New York, 1964. 156 pages. \$3.95

Erich Fromm stands in the front ranks of those psychologists who make their insights into human nature accessible to a wider reading public without wearing a seamless robe of omniscience. All his writings combine with a searching psychology the author's rare ability to illustrate his presentation with pertinent examples from public affairs or from private life. They are especially convincing in the description of violence, narcissism, and freedom of decision. They expand the diagnosis of individual inhibitions to a view upon international conditions as they affect all of us. The narcissism of tyrants like Hitler and Stalin; its manifestation as a fanatical patriotism fostering group hatred and ultimately war; and its private manifestation in vanity, self-admiration, or ego worship—all these symptoms are known to everybody.

A study of man's dual capacity for good and evil necessarily has to deal with violence in its various forms. Fromm's treatment of it as a compensatory outlet from, or reaction to, different kinds of impotency, lack of fulfillment, or the absence of creative achievement is most enlightening. It opens up new dimensions of thought in an area that has always been of concern to Friends. Our emphasis on nonviolence may well employ psychological insights that traditionally have not been part of our argumentation. The numerous frustrations of modern man are possibly the most plausible cause of the increase in crime.

The book avoids the technical jargon of the psychiatrist and addresses itself to the discerning average reader. In many instances it takes a critical position toward Freud or other psychoanalysts, without minimizing their lasting contributions. Friends will benefit from the calm and profound guidance which Erich Fromm offers.

WILLIAM HUBBEN

Friends and Their Friends

Many Friends who knew the late Mary McDowell, Brooklyn (New York) Quaker, as well as others who did not know her but admired her courage, were pleased and impressed by the sympathetic treatment given on November 15 in the National Broadcasting Company's television feature, *Profiles in Courage*, to her stand during World War I as a consistent conscientious objector—a stand which cost her her job as a teacher in the public schools of New York City until several years after the war's conclusion, when at long last she was reinstated. The outstanding *Profiles in Courage* programs, based on John F. Kennedy's book (with some additional biographical sketches included) are sponsored by Aluminium, Ltd.

An expanded series of weekend seminars in Washington designed to stimulate purposeful discussion of East-West relations and other pressing international issues will be organized during the coming year by the American Friends Service Committee's section on International Affairs Seminars, of which Harold E. Snyder is director. Instead of a single seminar each year, designed primarily for the Washington community, such as has been held in the past, it is planned to schedule several in the next twelve months. Discussion will be off the record and informal, with stress laid on improving communications rather than on publishing reports. Directing the enlarged weekend seminar program will be B. Taritt Bell, executive secretary since 1946 of the Southeastern Regional Office of the AFSC, who will assume his new duties on January 1.

The Washington seminar program is an aspect of the AFSC's continuing efforts toward prevention of further conflict through promotion of international understanding. Other aspects of this same effort are conferences for diplomats and international seminars for young people, held in Europe, Africa, Asia, and Southeast Asia.

Flushing (N.Y.) Meeting plans to continue this winter the Sunday-afternoon tours (2 to 6 p.m.) of the historic meeting house at 137-16 Northern Boulevard and the special exhibition that was offered to the public on weekends during the time of the New York World's Fair.

Carol R. Murphy, a member of Swarthmore (Pa.) Meeting, is the author of *Revelation and Experience*, her sixth Pendle Hill Pamphlet (No. 137), in which, accepting the challenge of modern thought, she probes beyond reason and science into the faith which is man's ultimate reality. The pamphlet may be obtained for forty-five cents from Pendle Hill, Wallingford, Pa.

In serving as local sponsors for the "Truth Seekers" radio program of Charles A. Wells, members of Little Rock (Ark.) Meeting explain that they look upon this sponsorship not only as a public service, but also as a form of advertisement for their small Meeting.

From the Friends World Committee for Consultation at Birmingham, England, comes word that plans are under way for the forming of a Conference Committee and the preparation of study material for the Fourth World Conference of Friends, to be held July 25-August 23, 1967, at Guilford College, North Carolina. Every effort will be made to have the World Conference widely representative and to arrange for extensive intervisitation during the summer of 1967.

Germantown Friends School, Philadelphia, has joined the growing number of educational institutions that are finding practical ways to provide improved educational opportunities for disadvantaged minorities. The school will inaugurate next year a Community Scholarships Program which will enroll in its seventh grade six students from the Germantown area. Partial financing of the project has been assured by grants from a number of foundations and from an anonymous contributor, but the school is continuing its efforts to have the program's initial cost fully underwritten by next fall.

The 1965 General Conference for Friends will be held in Traverse City, Michigan, from June 26 to July 3 under the auspices of Friends General Conference. The program will include two series of morning lectures, twelve discussion groups, seven evening addresses, a Junior Conference, a High School Conference, and recreation. Traverse City has excellent motel, cabin, and camping facilities. The conference will close with the evening session Friday, July 2.

Kenneth Boulding, noted economist, author, and Ann Arbor (Mich.) Friend, received an honorary degree at Earlham College on October 13 during a special convocation at which he also delivered the annual Quaker lecture, "The Symbols Men Live By."

A special film-viewing session was held recently at Friends House, London, for the purpose of demonstrating the effectiveness of "visual language" and the importance of high artistic standards in the use of films to present a viewpoint to the "uncommitted." Jointly arranged by the Friends' Peace Committee of London Yearly Meeting and the London and Middlesex Quarterly Meeting Peace Committee, the showing included films on disarmament, fallout shelters, race relations, and the problems of poverty and hunger. Among them was *Ask Me, Don't Tell Me*, an American Friends Service Committee film of multiracial work camps run by San Francisco street gangs.

Margaret Wasserman Levy, a member of Chestnut Hill Meeting, Philadelphia, had a well-attended exhibition of her sculptures at the Woodmere Art Gallery in Chestnut Hill for three weeks in November. Her work, which has received several awards, is represented in a number of public collections.

An all-expenses-paid trip to the 1966 national conference of Americans United plus \$150 in cash will be the first-place award in a college essay contest on church-state separation, sponsored by Protestants and Other Americans United for Separation of Church and State. Awards for second- and third-place winners will be \$100 and \$75. Subject of the 1200-word essay will be "What Separation of Church and State Means to America." Participation is limited to college undergraduates, and manuscripts must be postmarked by April 30, 1965. Additional information may be obtained from Americans United, 1633 Massachusetts Avenue, N.W., Washington, D. C.

Letters to the Editor

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

"Toys of Violence"—Wrong Price

I note with pleasure that you were able to print the poem, "Toys of Violence," that I sent you. Unfortunately, I am responsible for an error. When I started sending out letters about the "Toys of Violence" leaflet, I had been informed by a member of the Peace Education Section of the AFSC (Chicago) that the price was \$2.00 a thousand. A week later I discovered that the Committee had put the price at \$1.00 a hundred, \$3.00 for five hundred, and \$5.00 a thousand.

Elgin, Ill.

RUTH O. HUMPHREY

"For Increase in Numbers"

In "For Increase in Numbers" (FRIENDS JOURNAL, October 15) R. W. Tucker speaks of Friends' concern over "lack of growth." This surprises us. Our small Westwood Friends Worship Group, just over a year old, has had several attenders who wanted to become Friends and were unsuccessful.

Two young college students sent letters of application, one to an East Coast Meeting, one to a West Coast Meeting. Neither received a personal note or contact. One has married a non-Friend and has withdrawn the application; the other is now seeking to find out more about other religions, wondering if the original decision was the right one. Another attender of one Meeting for nine years claims to have applied for membership and to have been turned down by the Meeting without explanation. Although now in the process of joining the Unitarian Church, this seeker will probably worship with us periodically and join the Wider Quaker Fellowship. Closest to our hearts is the experience one of those most responsible for our group's success. He joined us after attending other Meetings for several years. Not wanting to leave the Westwood Friends Worship Group, as he has been part of it since its third meeting for worship, he finds that to become a member of the Society of Friends is not possible. As we are not quite ready to become an Allowed or Preparative Meeting, we do not have the privilege of enabling our attenders to become members of the Society.

We have no solution to the "lack of growth," but we think the above facts may have some bearing.

Los Angeles, Calif.

PAT FOREMAN, Secretary

Westwood Friends Worship Group

Testimonies Versus Practices

At the recent Regional Conference on Moral Responsibility held at Plainfield (N. J.) Meeting House, many of Friends' testimonies were considered, chiefly that concerning the drinking of alcoholic beverages. Keith Ellinwood, in a provocative talk, stated that Friends were too little concerned about this degrading and demoralizing escape from reality. Many avenues of protest and education were presented, and it was hoped that local Meetings would take up some of these.

Gambling was also considered in some of its insidious invasions of our daily lives, including the offering of chances to win fantastic prizes with daily purchases. This and other phases of morality that were discussed all point to one basic cause: selfishness.

If I may append an observation on the Discipline and the Queries as they have been discussed recently in the JOURNAL, it is that these guide lines were originally a statement as to Friends' belief and practice; then they became a frame into which our picture should fit; if they did not we admitted that we had failed. Latterly, they are tailored to try to fit our practices. With the claim to individual guidance and the varying interpretations of God's will, we find ourselves in a difficult situation. It might seem better to have no guide for our personal behavior in print, and so be relieved of trying to live up to our testimonies or of pleading excuses for failure to do so. Perhaps saying "we have no creed" is a reality, since the "Inner Light" eclipses the outer form in our practices today. Have we really become so intimate with God that we can agree with Paul that he needed not the carnal law of his time, because the Law of Christ was written in his heart?

Mt. Holly, N. J.

SAMUEL COOPER

Watering Down Our Professions?

When Edward B. Rawson's pamphlet, *Christianity as Friends See It*, was reprinted "slightly revised" some years after his death, the paragraph on tobacco and liquor was omitted. I quote:

The Society of Friends discourages the cultivation and use of tobacco, and expects its members to abstain from all intoxicating drinks, because it recognizes in all habit-forming drugs powerful enemies of the happiness and virtue of mankind.

Evidently as Edmund P. Hillpern says (FRIENDS JOURNAL October 15): "Our attitude toward drinking has changed." Can it be that we are all watering down our professions to match our practice? Is this right?

La Grange, Ill.

EDITH J. STEEL

"Moderate Drinking"

Why has our attitude on the alcohol question changed? The liquor industry spends millions each year to control the press, radio, TV, and movies, and to maintain a liquor lobby in our nation's capital.

Is it surprising that a large segment of the American public has come to believe that alcoholism has nothing to do with alcohol, but is a mysterious malady which comes only to neurotics, and not from what they swallow?

Yet eminent scientists (not in the pay of the liquor industry)

have proved that alcohol is a habit-forming drug and that prolonged social drinking will result in alcoholism for one individual in ten, neurotic or normal.

Parents and others set an example of "moderate drinking" to their children. Drinking now starts with high school youth. Consequently we have the problems of beer rumbles on our streets and on our beaches, of mere children in mental institutions, and of very young unwed mothers.

More people are killed on the highway than in several wars. Over half of these accidents are caused by alcohol. Yet these drivers are influenced by our example of "moderate drinking."

Does liquor mean so much to us that we really wish to support a traffic which has resulted in 4,000,000 alcoholics, many problem drinkers, and a loosened moral code?

Hyde Park, N. Y.

MILDRED BROWNING

It is fortunate that the cause and treatment of alcoholism to some degree have been discovered through modern scientific research. Hence, people generally have developed understanding and compassion toward those afflicted.

But it is most unfortunate if "our attitude toward drinking has changed" (letter of Edmund P. Hillpern, Oct. 15). Attitudes are changeable; truth is truth, unchangeable. No attitudes, no facts, no statement of facts should ever lower the standard of our testimony on the use of alcoholic beverages.

Surely, when we as Friends hold high the standard of truth, we are able to make an affirmative reply to the question "Am I my brother's keeper?"

Ambler, Pa.

TACY H. BROWNBACK

Back Issues

Thank you for printing our request for back issues of the JOURNAL. The gratifying response proves the JOURNAL is read "from kiver to kiver." Three of the older issues are still lacking: 1956—No. 15; 1957—No. 35; and 1958—No. 29. If we can locate them, the University of Hawaii Library will bind and house our file, and they will be available to all in the 50th State.

2426 Oahu Ave.

Honolulu, Hawaii

MARGARET GRAY, Librarian

The "Quaker!" Game

In the November 1 issue of the JOURNAL, David R. Morrison inquires about the "Quaker!" game. I knew this game in my childhood, having learned it from an aunt who knew it in her childhood in the mid-nineteenth century. So it is not new.

Philadelphia

MARION E. PITMAN

Quaker meeting has begun.

No more talking, no more fun;

If you show your teeth or tongue

You must pay a forfeit.

The game about which David Morrison inquires in his letter to the editor (JOURNAL, November 1) is indeed a very old one here in northern New England. It was played at parties and also at church "socials" that I attended when I was young in the local Congregational and Methodist churches in

Springfield, Vermont. The rhyme had been handed down locally in the above form. Someone was "it" in the center of the circle and chose someone else to pay his amusing attentions to. I believe that if she showed her teeth or tongue she not only had to pay a forfeit but also was "it" next.

Norwich, Vt.

ELIZABETH FLANDERS BALLARD

ADOPTION

JOHNSON—In July, by Daniel and Katherine Johnson of Schenectady, N. Y., a son, RICHARD WALTER JOHNSON, born on March 9, 1961.

MARRIAGE

NELSON-NEPTUNE—On July 18, at and under the care of La Jolla (Calif.) Meeting, NANCY NEPTUNE and BLAINE NELSON. The bride and her parents, David and Helen Neptune, are members of La Jolla Meeting.

DEATHS

CUTLER—On November 3, in St. Petersburg, Fla., CHESTER CUTLER, aged 82, a member of Chester (Pa.) Meeting. He is survived by his wife, Zora; a brother-in-law, Charles Palmer of Ridley Park, Pa.; a niece; and nine nephews.

FRANKLIN—On October 13, at Brandywine Nursing Home, West Chester, Pa., EDNA TAYLOR FRANKLIN, aged 86, a member of Wilmington (Del.) Meeting. She was the wife of the late Paul James Franklin.

HICKS—On October 5, ELIZABETH SUPLEE HICKS, aged 75, a member of Hartford (Conn.) Meeting. She is survived by her husband, Jefferson D., and two daughters, Betty and Virginia.

PERRY—On October 30, in Boston, Mass., REBECCA HUTTON PERRY, in her 79th year. A member of Cambridge (Mass.) Meeting, she was the wife of the late Arthur Perry of Boston and Dover, Mass. She is survived by two sons, Arthur, Jr., of Concord, Mass., and Finley H., of Dover; three daughters, Penelope P. Walcott and Rebecca P. Lewis, both of Dover, and Josephine P. McGowan of Washington, D. C.; twenty-one grandchildren; and one great-grandchild.

WILLETT—On October 31, in an automobile accident at Waterbury, Vt., CYNTHIA JUMP WILLETT, a member of Mountain View Meeting, Denver, Colo. She is survived by a brother, Ellis Jump, a member of Multnomah Meeting, Portland, Oregon. Until recently supervisor of Northeast Colorado State Libraries, she had just been appointed executive secretary of Free Public Libraries in Vermont.

Coming Events

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

DECEMBER

5—Nottingham Quarterly Meeting, Little Britain Meeting House, Wakefield, Pa. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Conference session in afternoon.

5—Panel discussion at 7:30 p.m., 221 East 15th Street, New York City, sponsored by New York Yearly Meeting's Mission Board and American Friends Service Committee's New York Metropolitan Region. Topic: "The Role of Friends in the New Africa." Participants: Levinus Painter, Solomon Adagala, Helen Tyson Muller, Lyle Tatum.

6—Tea at Pendle Hill, Wallingford, Pa., 3:30 p.m. At 4 p.m. Douglas Steere will report on the Third Session of the Vatican Council. All invited.

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker: Dorothy Hutchinson, U. S. president, Women's International League for Peace and Freedom. Topic: "East-West Dialogue: Experiments in Communication." Social hour with tea follows meeting.

6—Haverford Quarterly Meeting, Haverford (Pa.) Meeting House, Buck Lane. Worship and Ministry, 10 a.m. Meeting for worship, 11. Lunch, 12:15 p.m. Business, 1:15. Panel discussion, 1:45: "The Spiritual Essence of Quaker Worship and Life," led by Donald Baker, Harrison Terrell, and Lynmar Brock. Children welcome. Send reservations to Beatrice Ufford, 730 Panmure Road, Haverford.

6—Millville-Muncy Quarterly Meeting, Main Street, Millville, Pa. (Route 42 from Bloomsburg), 10 a.m.

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

8—Philadelphia Quarterly Meeting, Germantown Meeting House, 47 West Coulter Street. Worship and Ministry 2:30 p.m. Meetings

for worship and for business, 4 p.m. Supper, 6 p.m. (To reserve or cancel, call GE 8-9604.) At 7 p.m. Clarence E. Pickett, executive secretary emeritus, AFSC, will speak on "Our Forgotten Issue: American Immigration Policy."

12—Haddonfield Quarterly Meeting, Moorestown, N. J., 3 p.m.

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

29-January 1—Midwinter Institute at Pendle Hill, from 6 p.m. dinner, Tuesday, through 12:30 dinner, Friday. Theme: "The Quaker Message for Today." Principal speakers: Howard H. Brington (December 29), Douglas V. Steere (December 30), Chris Downing (December 31). Cost: \$17.25. Send reservations to Midwinter Institute, Pendle Hill, Wallingford, Pa.

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.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

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.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

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, J. K. Stewart Kirkaldy. Phone: 636-4711.

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, 10:00 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
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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 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

North Carolina

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

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

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

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave.; 861-8732. 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 Halliday, clerk. Area code 513—382-0067.

Oregon

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

Pennsylvania

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

CHESTER—24th and Chestnut 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. Mermald La., 10 a.m.

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

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

Frankford, Unity and 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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, 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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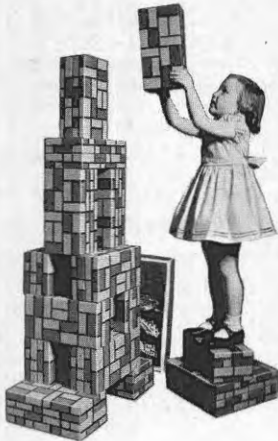
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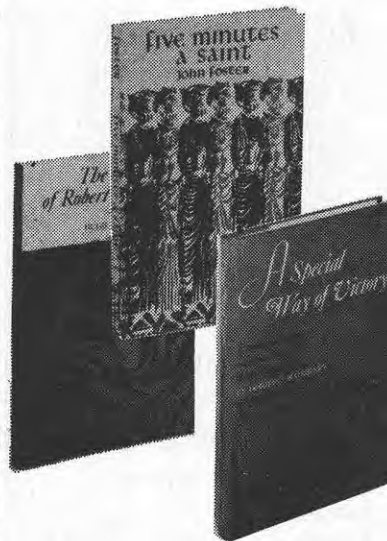
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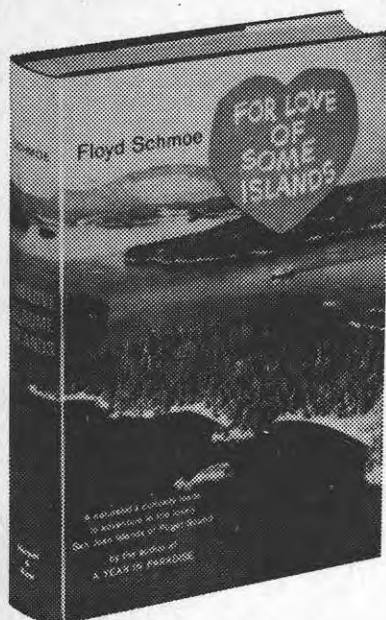


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1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31				

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Address inquiries to: JAMES E. ACHTERBERG, Director of Admissions
Box 350, George School, Bucks County, Pennsylvania 18940

1799—WESTTOWN SCHOOL—1964

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For application forms and school catalogue, please address:

J. KIRK RUSSELL, Director of Admissions
Westtown School, Westtown, Pennsylvania 19395