

# FRIENDS JOURNAL

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**E**ACH day is new; each act is performed in a context never before conceived. Nothing is ever repeated exactly; even the rules which were meant to serve as guides must be revised and reinterpreted. The ancient call to holiness—a turning away from all unclean things—still echoes today with ever-changing emphases; the old commandments must be observed for their spirit, not the ancient letter.

—HENRY B. WILLIAMS

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## A Quaker Countenance

. . . . . by Henry B. Williams

## Assignment: Thirteen Countries in Ferment

. . . . . by Richard Dickinson

## Man and Outer Space

. . . . . by Mary Louise O'Hara

## Friends World College

. . . . . by Morris Mitchell

## New Leaders in Nonviolence

. . . . . by Edmund P. Hillpern

## FRIENDS JOURNAL



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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## Steps Without Music

THE classic question as to how many angels can stand on the head of a pin may be an abstraction, but in the closing days of 1964 a very real problem to Alex Quaison-Sackey, President of the 19th General Assembly, was how much of the world's central political business he could balance on the head of a gavel. No one could have handled this highly sophisticated challenge with greater diplomatic skill or parliamentary poise than did this distinguished citizen of Ghana.

The Assembly had hoped to recess before Christmas. Its voting procedure was stymied by the deadlock over past peace-keeping assessments. But before the year's end three matters were to be decided: the filling of four vacancies on the Security Council; temporary expenditure authorizations; and the establishment of the organizational machinery to carry on the work of the Conference on Trade and Development. It was now two days before New Year's. The plenary meeting called for three o'clock had been put off till six. It was seven-fifty, and most of the hall was full, but the emptiness of the chairs behind the raised desk still dominated the scene. The atmosphere was a mixture of patience, annoyance, uncertainty, resignation, and calm.

The day before, three of the four Council seats had been filled, not by "election" but by "consultation." The President had said in the morning that he would be in his office behind the rostrum for the next two hours. If the heads of delegations would come to him and indicate their preferences, anonymously, in writing, he would consider their views and report to the afternoon session. Three members had risen to object to this procedure, each going through the dramatic exercise of seeming about to block the proceedings and then turning, with a graceful "however," to say that, in the light of the very special circumstances, his government would go along—a performance an observer referred to afterward as a "charming gavotte."

But the fourth seat was contested, and rumor had it that in the consultation chamber balloting was still going on, without either candidate's getting a two-thirds majority. Delegates were beginning to wonder about their dinners.

Just before eight, Mr. Quaison-Sackey, the Secretary-General, and his assistant took their places. "My consultations indicate," said the President, "that Jordan has greater support than Mali." But the parties were agreed on a compromise: to split the two-year term, with Jordan sitting first. "No objection?" Gavel. "So decided." The other matters were approved with two more raps.

From outside the Assembly Hall, and later, it may be easy to dismiss all this as weak and tragically inept. From inside, watching the persons, knowing their dilemmas and their dedications, one is impressed by the human quality of it—by the fact that, under the circumstances, this is mature and civilized behavior. What is uncivilized is the attitude of the governments whose continued reliance on the "sovereign" power of mass killing holds back international peacekeeping arrangements.

# FRIENDS JOURNAL

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## Editorial Comments

### *"Open the Doors a Little Wider"*

SOME readers may recall a communication to the JOURNAL's "Letters to the Editor" column of December 1 telling of several attenders at a small Friends meeting in California who had given up trying to join the Society of Friends after having had their applications for membership turned down. The writer of the letter obviously felt that if our Society is suffering from lack of growth, the primary reason is the tendency of some Meetings and their overseers to look upon their religious group as an exclusive club.

At just about the time this letter appeared in the JOURNAL there began to be published in *The Friend* of London a long and lively series of missives from English Quaker and non-Quaker attenders at Friends meetings, all concerned with this same problem. Leading off this series was a protest from a husband and wife who felt strongly that the Quaker custom of requiring applicants for membership to be passed upon favorably by a committee of overseers was fundamentally wrong, and that the Society should, rather, extend a sympathetic welcome to all who sought membership, whether or not they wore the old school tie and agreed word for word with every detail of Friends' testimonies.

Their commentary has released a flood of letters from others, some of them defending the traditional method of screening applicants for membership, but the majority echoing the original letter-writers' sentiments. Typical of these is one from an attender who, signing himself "Long-Term Nonmember," says: "The visitation process seems to me a negation of the very principles that make Quakerism the faith for me: no creed to define the indefinable, no intermediary between a man and his God, . . . no compulsion to accept every traditional Quaker testimony. How can the inquiry by two visitors and a Monthly Meeting into a candidate's fitness for membership accord with these principles? Unless the Society . . . has some standards by which it judges applications, how can some succeed and others fail? If there are such standards, how does this differ from asking acceptance of a creed, . . . as required by other churches? . . . The candidate knows he needs the Society, or he would not be applying."

To which another letter (from a Friend) adds: "Would our Master have rejected anyone? . . . Please open the doors a little wider."

### *Letters, Letters, Letters!*

Two other recent showers of "letters to the editor" may be worth mentioning here. One assortment of these, which, like those just cited, is to be found in the London *Friend*, has to do with the attempt made in November by the British Broadcasting Corporation to present to its listeners the experience of a Quaker meeting for worship by broadcasting what it called "The Voice of Silence." This was not, of course, the first time that an effort had been made to produce a radio version of a Friends meeting; it has been tried at least half a dozen times in Britain and this country, and each time the venture has aroused anguished howls from Quaker listeners. (What non-Quakers have thought cannot be so easily determined.) The protests addressed to *The Friend* about this latest airborne meeting for worship bristle with such phrases as "a travesty of Quakerism," "a wasted opportunity," and "completely off-putting." The truth seems to be that it is just about as impossible to translate into the medium of radio an unprogrammed meeting for worship based on silence as it is to make an effective translation of poetry from one language to another.

The second influx of letters referred to above has been appearing in the *Saturday Review* since it published in its November 14th issue Harold Taylor's article on the incipient Friends World College, about which Morris Mitchell writes in the current JOURNAL. (It was mentioned earlier in the JOURNAL's editorial comments of December 1.) One of the striking things about these communications is that several of the ones praising the World College plan have noted the resemblance between this project and the programs carried on in recent years by the American Friends Service Committee's Quaker International Seminars (described in this and the preceding issue of the *FRIENDS JOURNAL* by Harold Snyder and Richard Dickinson). Lest Friends be tempted to indulge in self-gratulatory purring over this indication that some of their labors are beginning to bear fruit, it should be added, however, that another of the letters published

in the *Saturday Review* expressed "complete stupefaction at the truly awesome naïveté exhibited" by those who believe that we can "have a brave new world with the same old people in it."

In short, no matter what publication you may be reading, there seems to be nothing quite equal to "letters to the editor" columns for bringing out human diversity in all its fascinating nuances. Many a magazine (includ-

ing this one) has as one of its principal appeals the section where readers blow off steam. It is true that, in a periodical presumably dedicated to pacifist principles, such letters sometimes come perilously close to fratricidal strife, but if such warfare confines itself to paper, and if all sides continue to be heard, we shall not complain. We are all for letters: pro, con, and in between. Long may they flourish!

## A Quaker Countenance

By HENRY B. WILLIAMS

"AS a good Quaker I cannot countenance that!" How many times have we heard this statement? It summons up the picture of a stern, pious individual, so thoroughly a part of the Society of Friends that he knows all the traditions, witnesses, and rules and would suffer untold agonies rather than violate the least part of them. He is willing to go against the mores of society, to risk the disdain—even the wrath—of his fellows, to cling severely to the uses of his faith. It is a courageous picture, even if it is not a sympathetic one. Such a Friend is strong for the Faith; he is unyielding and quite satisfied. There is much to admire in this man. He is halfway on the road to heaven.

The one thing he lacks, however, is perhaps the most important part. One of the names by which seventeenth-century Quakers were known was "The Seekers." The absence of form in their meetings for worship was based on the central theme of "waiting" on the Lord. Almost more than any other group of their time, they understood that the ways of God are unsearchable; that His ways are ways of paradox; that the least will be the greatest in the Kingdom; that the first will be last and the last first. They knew that God had passed over several of the sons of Jacob to grant His blessing to Judah. God's high priest Eli, who sat in the temple daily, was not to hear God, but the child Samuel did. Amos, the shepherd of Tekoa, tending his flocks, heard the voice of the Almighty and understood it, while the high priest at Bethel, concerned with the rules of sacrifice, was not listening. The Pharisee in the temple, sure in his faith, thanked God that he was not as other men; he kept the rules.

Perhaps it is too harsh to compare with the Pharisee the Quaker who rules his life solely by traditions. He may not mean it with the firmness of the Pharisee, but he is glad to find something definite and righteous to

hold on to. This is good, but it is still only half the journey. The rich young ruler, protesting that he had kept all the great precepts "from his youth up," was told to sell all he had and distribute to the poor.

A revealing, much-used phrase of the early Friends is "as way opens." It was, in effect, their method of following God without rules or liturgy to obscure the path to Him. No creed obtruded which would define God, for he was unsearchable. The only approach to Him was patient seeking, waiting, and listening for His word, which came "as way opened." The Christian life, to early Friends, was to hear and do the will of God as it was spoken to every human heart. As God has created all men different, so His voice comes differently to each man.

The church, to George Fox, was the people who believed in God, waited on Him, and did His will individually as it was individually revealed. In this way the early Friends passed beyond the traditions and precepts, beyond the ironbound laws of "thou shalt not" into the more treacherous ground of personal responsibility. The comforting feeling of absolute certainty of conduct vanishes, for such certainty is based on rules and regulations. Each life (and, indeed, each act) must be guided by an inner understanding of the loving, just relationship with God and fellow men. Each day is new; each act is performed in a context never before conceived. Nothing is ever repeated exactly; even the rules which were meant to serve as guides must be revised and reinterpreted. The ancient call to holiness—a turning away from all unclean things—still echoes today with ever-changing emphases; the old commandments must be observed for their spirit, not the ancient letter.

The Quaker who says "Such and such a thing is against my religion" is more in love with his Quakerism than he is with his "Inner Light." He has stopped "seeking"; he knows the boundaries of the Quaker religion. Worse than that, he may actually be hiding behind it. This may cause him to do untold injury to himself and to his fellows. Paul describes how he was "advanced in Judaism beyond many of my own age among my people,

Henry B. Williams, a member of Hanover (N.H.) Meeting, is clerk of North West Quarterly Meeting. Originally a Philadelphian, he has served for many years on the faculty of Dartmouth College, where he is chairman of the drama department and director of the experimental theater. This article is based on a talk he gave last summer at North Sandwich (N.H.) Meeting.



so extremely zealous was I for the traditions of my fathers." Those traditions sent him out to persecute the Jewish Christians with "threatenings and slaughter."

Jesus in Samaria, confronted with the woman at the well, could have said with religious conviction that she was unclean, and turned away from her. The Gospel says that when he asked her for water she said: "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans?" By tradition, usage, and even law, Jesus should have done as she describes. Yet out of this highly unorthodox and forbidden meeting came one of the most brilliant insights into God himself: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." The Samaritan woman was the "way which opened" for him. In many instances throughout the life of Jesus he was able to open the way.

The Inner Light can be clear and blinding, but we must protect it from being mere reflection. It comes to each of us differently, but it comes. The Quakers' one great affirmation has always been the continuing revelation. To emphasize the validity of this revelation and to stand firm in conviction of it is to be most Quakerly.

In *Friends for 300 Years*, Howard Brinton writes that most convinced Friends discover that they are Quakers in spirit before they become members of the Society; that they had come to have similar beliefs even before they were aware of Quaker traditions. This is the way everyone should be in all things regarding religion; it should be the religious attitude toward any given rule or tradition. Man must test each moral problem by his own inner promptings. He must do his own work and not let the rules and commandments of the church do his work (or God's) for him.

A church (certainly in George Fox's thinking) is a voluntary association of like-minded people joined for the purpose of doing on earth the will of the Heavenly Father. Historically, the church that seeks to impose its will on the individual conscience has always exceeded its province. The good Quaker—the best Quaker—is he who listens most thoughtfully to the inner promptings of his soul and who acts on those promptings irrespective of the tide of moral thought that surrounds him, either within or without the Meeting. Any church which stands watchman over the consciences of its members also stands *above* its members and is no longer a church, as George Fox saw it. It becomes a steeplehouse, with its spire pointing only a *single* way to Heaven: the creedal way. But the way of true religion is a lonely way, and the true church is the gathering of multitudes of individuals making the journey—all quite separately, yet all together.

To anyone who considers himself a good Quaker, the rules, regulations, traditions, and even the witnesses of Friends become the guides by which he learns from the lives of those who have come before him. But he must come to know that the greatness in the lives of those saintly people was attained because each, in his own way, sought out God. For each, it was an individual seeking. The paradox lay in the fact that, having found Him, they found themselves and discovered that they were in the company of many friends.

## New Leaders in Nonviolence

By EDMUND P. HILLPERN

THE most remarkable experience of last summer for me was meeting, at institutes sponsored by Friends Meetings and the American Friends Service Committee, a number of young people (aged fifteen to twenty) involved in the nonviolent struggle for civil rights. In the last twelve years I have participated as a resource person in dozens of similar institutes. They were all fine experiences, designed to further the cause of world peace. But the 1964 institutes presented something unique, new, and inspiring—a psychological dimension previously absent.

In past years, when we discussed war, we talked about second-hand experiences. The young people never had seen war. The USA as a nation never has faced the mass destruction of a modern war within its own boundaries. A contemporary American citizen never has been a refugee, walking endless strange roads, homeless and hopeless.

What we, the old guard, could give in terms of personal war memories was, for the young people, remote history. Even the best films could not create a deep emotional response; these young Americans could not "feel it in their bones." This situation has changed radically in the past year. The new generation is the core of the civil rights revolution. These young adults are deeply moved by personal, concrete experiences. Before 1964 they were, at best, like young recruits preparing themselves by training and maneuvers for battles to come in the far-off future. But now they are no longer inexperienced recruits. They are soldiers of many battles who come to the institutes direct from the firing line. They do not need to study theory. They talk about the next battle they will face in a few days or weeks. The vague future has changed to a grim but clear here and now.

The young leaders know how to stand firm against a jeering crowd, hostile police, a miserable jail. They know what it means to encounter hate, ignorance, preju-

Edmund P. Hillpern, a psychoanalyst, is a member of New York Monthly Meeting.

dice, suspicion. They know how it feels to lose friends, to be labeled as subversive, maladjusted, irresponsible. They remember how many times they felt hopeless—how dangerously close they came to giving in to the impulse of violence or vengeance. They understand their heavy responsibility to uphold the high principle of nonviolence at all costs.

The peace movement is seeing the new generation of leaders growing and maturing fast. Peace marches, freedom rides, voter-registration drives, school integration—all are battlegrounds where the new leadership is earning invisible but very real medals of honor and bravery.

The civil rights movement and the world peace movement are one.

\* \* \*

(In writing these thoughts I have been painfully aware how limited the pacifist's vocabulary is. Language is the mirror of thinking. Since the dawn of history humanity has been preoccupied with war, so we have never developed expressions to talk about peace. The very word "peace" itself is full of ambivalence. To the vast majority it means "the state between two wars." For the pacifist it means quite something different, but he has no word for it. Let us hope that the new emphasis in our attitudes will create a new terminology for peace!)

## Assignment: Thirteen Countries in Ferment

By RICHARD DICKINSON

TWO years of travel in South and Southeast Asia was just about long enough to convince us how little we know or understand about the cultures and problems of this thirteen-country region of the world, with its 850 million people. It was also long enough to whet our curiosity to learn and understand more.

While "home" and office were in Delhi, our assignment with the Quaker conference program necessitated widespread and frequent travel in countries from Pakistan to the Philippines. During our two years we were involved in eight international conferences—two for diplomats and six for young professional people and students. These programs bring together people from diverse ideological, racial, religious, national, and professional perspectives for ten-day to three-week residential seminars on problems facing the countries in the region.

Participants come as individuals by invitation from the Service Committee. Emphasis is on informal living and sharing rather than on formal lectures and protocol relationships. The press is excluded; written reports are de-emphasized. Often there is only one lecture a day, with the remainder of the time available for small discussion groups, recreation, and private conversation. The end product, it is hoped, is a residue of new understanding between people with little previous association.

The most frequent question asked about this program by both Asians and people at home has been "Are the

conferences worth the money and energy spent?" In the absence of scientific devices to measure changes of attitudes, we must regard the program as something of a venture in faith. On the other hand, there are many positive indications that the program is appreciated: the warm response to staff members wherever they travel; the disappointment of alumni when new programs are not planned for their country; the letters across political barriers between alumni friends; the sharing of ideas through the seminar newsletter.

Recently a Pakistani participant in a seminar in Malaysia confided that never before had she talked to an Indian. At the same seminar a Thai teacher told an Indian next to whom she was sitting how afraid of him she had been because naughty Thai children are often admonished to "behave or the bad Indian might get you." At a conference in East Pakistan on rural development, professional rural developers from different countries shared their problems and discovered fundamental common aspirations, despite differences in their programs.

In Madras, a discussion of nonviolence led several to a healthy re-examination of their systems of loyalties. In Indonesia a meeting on the limits of national sovereignty induced several diplomats to examine again, in a new context, their own nationalist feelings. Out of the deep resentments and latent hostilities brought to the surface at a confrontation of Japanese and Malaysians grew more sophisticated introspection and greater appreciation of issues facing other people. This is the grist out of which an assessment of success or failure must be made.

Arranging for international conferences in the various countries is both exasperating and interesting—exasperating because one soon finds that channels of opera-

Richard Dickinson recently concluded a two-year assignment with the American Friends Service Committee as associate director of the International Conferences and Seminars Program for Southern Asia. He holds a Ph.D. degree in theology from Boston College and has served as a Methodist minister and a college pastor. This is a companion article to the one published in the January 1 FRIENDS JOURNAL on the AFSC's International Affairs Seminars of Washington, D. C.

tion and decision-making differ markedly from country to country, and the process is terribly time-consuming and involved; interesting because operating in an unfamiliar culture is the most useful means to experience at first hand some of the values, social organizations, and problems which influence indigenous peoples. One is not sheltered, as tourists and researchers often are, from the vagaries of the particular cultural climate.

What strikes the new arrivee first is the great gap between the Western material standard of living and that in most developing countries. Gradually, however, it seeps in upon one's consciousness that the more fundamental gaps occur in ways of thinking and valuing. It is fashionable to assume that people aspire toward the same basic goals—that all regions are fundamentally the same. The truth in this proposition threatens to hide its superficiality. A family-centered, tradition-minded Hindu in India or Nepal does not think and feel as does a family-centered, tradition-minded Chinese Buddhist in Panang. Certainly neither of them can be readily understood by a mobile, achievement-oriented, rationalist Christian from the West!

A second striking discovery is how much most Americans think about the problems of Asian countries in their own stereotypes, especially in cold-war terms. East-West tensions are relevant to the Asian scene, of course, but much more important in the developing countries are the "North-South" issues: the increasing gap between the have and the have-not nations, the rising tide of population which erases almost every advance in the standard of living, the urgent need for political stability, the struggle to provide a technical and a human inner structure to the nation. Many Asians feel that Americans' preoccupation with the communist challenge keeps them from understanding that the most imperious problems originate neither in Moscow nor in Peking, but in the undeveloped conditions of their own countries.

On the other hand, many developing countries have exploited our preoccupation with the cold war, which has been used by wavering political leaders to keep them in power; it also has been used to undergird soft economies through a variety of techniques. Few Americans appreciate the economic vulnerability of developing nations. This is a crucial factor in world affairs—a pervasive influence not only in the economics of every developing country, but also in its politics. It is rooted in lack of resources, poor administration, exploitative practices, undeveloped human resources, fluctuating or insensitive world markets, inadequate distribution systems, and a variety of other factors. In fact, many politically "sovereign" states are not economically sovereign. Foreign aid and private investments from abroad have done little to cure the fundamental disease. Current trade

patterns offer little amelioration. In developing countries the individual's standard of living is actually declining when compared with that of his counterpart in more developed countries.

Another important feature of the Asian scene is the overwhelming desire of people to be masters of their own fate—a yearning expressed pithily at a recent conference by a Pakistani who said: "A democracy is where people are allowed to make their own mistakes." This helps to account for reassertions of traditional cultures.

Only with the utmost caution can the word "nation" be applied to the Afro-Asian scene. In the European political tradition the term implies more than a unified political framework sustained by force: it implies a consensus among people who recognize a common identity, pursue mutual goals, and have large areas of cultural affinity. It implies also a certain degree of sovereignty and viability. Judged by these standards, several Asian peoples are simply aspiring toward nationhood; they have not yet attained it. The demarcation of boundaries in Asia, as in Africa, often reflects the carved-out colonial empires of another era, without an inherent rationale.

Most Asian countries cannot yet afford the luxury of loose government. They need a focus of power and authority which can mobilize resources to meet the pressing everyday needs of food, clothes, shelter, education, and economic development. Only after a modicum of stability has been established can there be evolution toward diffused power and responsibility. Some such centralizing power as military rule seems essential for these countries at their present stage of development.

There is a basic cleavage in almost every Asian society between the modernists and the traditionalists. While eighty per cent of the people still live in villages, comparatively unaffected by life outside their daily routine and their village circle, they are governed by an elite

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who have little in common with the peasant masses. This elite, drawn from the intelligentsia (often educated in the West), have a new way of looking at life. They believe that a man's place in society should be determined by what he can accomplish more than by the caste or condition into which he was born; that social patterns are something to be developed, not simply accepted; that history is an arena for man's creative activity, rather than a plan by divine power which must be submitted to; and that economic conditions are not inevitable, but are subject to rational human contrivance. Because this new way of thinking is little understood by the masses, the intelligentsia often feel estranged from the people they seek to serve. The new leaders are men in a hurry, but they often lose enthusiasm and dedication because their people's response is so weak.

This is just a small part of the context in which Quaker international conferences are set, but in it they may play an important, though not dramatic role. Several important contributions come to mind:

(1) Many of the relations which Asians have with one another come through a "Western" intermediary. We should encourage significant face-to-face contacts among Asians themselves.

(2) Opportunities for face-to-face relationships are dwindling in Asia because of currency controls, political tensions, and the pressing need to keep qualified persons hard at work in the development of their own countries.

(3) Informal Quaker seminars, with their emphasis on candid sharing of personal ideas, are somewhat alien to the formal, authoritarian emphasis which characterizes most Asian education and, to some extent, Asian social relations.

(4) The democratic nature of a residential seminar lasting for several weeks is potentially significant in the Asian setting. After one day a group of Westerners thrown together have already begun to develop leadership patterns; they are accustomed to this kind of jockeying for position. For most Asians, however, it takes much longer. Yet the process of developing democratic leadership may be a meaningful experience for those accustomed to traditional authority.

(5) The informality of the Quaker setting, with no reporters and with no resolutions to be circulated, in most instances encourages a candor which moves beyond clichés and party lines.

(6) By dealing with issues relevant to the various countries involved (rural development, education, evolving leadership, etc.), there is often important sharing of information, ideas, or approaches which can improve the performance of a fellow seminarian when he returns to his job.

(7) Finally, there comes from sharing experiences and

common aspirations a sense of corporate community or of brotherhood—a corporateness which helps each person to see the issues confronting other people. Not least important, of course, are the personal relationships which continue long after the seminar, giving dimensions of experience and concern outside of one's own life and country.

## Friends World College

By MORRIS MITCHELL

**F**RIENDS World College is a bold Quaker venture arising out of the times, sensitive to the times, and eager to serve with other constructive forces that, with love, would outdo the forces of destruction.

That more than a hundred groups are planning to open as many world colleges is a partial response to the stark realization that we really are what we are: a family of man, held by a common force to a sphere enormously distant from all others. Now at last the belief of George Fox that there is a divinity in each of us and that we must be bound to one another by love becomes not only desirable but imperative.

There are those who find in the first two words of the phrase "Friends World College" a contradiction. They query: "Think you that the whole world will become Quaker?" The answer given in the prospectus for the college is: "In establishing a college of this kind. . . Friends can provide a model for the organization of a world community and the conduct of transnational affairs in which individuals of diverse faiths and loyalties can participate without surrendering their prior relationships and commitments. The much-needed world loyalty can be built on respect for the individuality, the culture, and the integrity of others, asking simply that they participate in the shared common beliefs and aspirations of the world community."

For six years the Committee on a Friends World College, with the approval of the New York Yearly Meeting and aided by an Advisory Council, has been asking itself and others, "In what way does Quakerism speak to our times in terms of education? How can education grow beyond the provincialism of local, regional, or national systems? What form would a college take? Who would teach? What would the curriculum be? How would it differ from the best of present practice?" Some of the answers seem to be:

(1) Friends World College would take its place as an avowed and determined agent of peace. The teaching

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Morris Mitchell, member of 57th Street Meeting, Chicago, and former head of the Putney (Vt.) Graduate School of Teacher Education, is director of academic programming at Friends World College.



would unhesitatingly promote a moral concern for peace, a study of the causes of conflicts, war, and avenues to conflict resolution. Earle Reynolds, Honolulu Friend whose atomic radiation research led to his protest voyage into the Pacific nuclear-testing area in 1958, is at the Friends World College headquarters, Harrow Hill, Glen Head, New York, working on a syllabus for the Peace Study and Research Center, for the use of which Dr. Joseph Broadman has given his periodical library of more than a million items, collected from 1914 to 1964.

(2) The world will be the campus. There will need to be centers for study; these will be distributed over the world in such broadly representative areas as Europe, Africa, South and East Asia, Latin America, and North America. Students will remain at each center for six months, then each group will move by plane one stage to the east, returning to its own center for the final six months. The cost of this round-the-world travel will be about \$700—an amount that, to some extent, may be absorbed by the lower cost of living in many parts of the world. When the program is in full operation there will be, at each center, seven different homogeneous groups, thus assuring polycultural exchange within the college itself.

(3) The core of study will be the problems of life. Fragmentation of knowledge will give way to the process of integration and growth which is the natural way of learning when problems are faced with hope, imagination, and determination.

(4) With meeting for worship as the college's spiritual center, seminars will normally be preceded and followed by periods of silence. Seeking will be the basic process. The program will unfold from such seeking by listing the great persistent problems of mankind and then setting out to study them through discussions, books, resource leaders, travel, and sharing in service projects. There will be structure, but it will be the structure that evolves from concerned search, not that which is arbitrarily imposed.

(5) The basic philosophy of Friends World College will reside in those ever-present and everywhere-present evidences that divinity is creative; that truth is forever unfolding; that man, as offspring of that force, comes rightfully by his own creative urges; and that he is beckoned to share with the forces of destiny in giving shape to man's ultimate affectionate relationship to his environment as setting for the harmonious family of man.

The problems of the Committee are so great that faith must support the boldness to proceed. There are problems of meeting state charter demands and local zoning variances, raising the considerable amount of money required, selecting the right faculty, choosing students with the requisite eagerness and ability, and finding the right

location (with ample acreage not too far from the United Nations) for the American center. But the Committee is resolved to proceed as the way can be opened, and the program will begin—at the American center, at least—on September 7, 1965. After six years of patient work, the Committee will soon turn its labors over to a Board of Trustees, approved at the recent Representative Meeting of New York Yearly Meeting, and to a Board of Overseers, all members of the Yearly Meeting.

EDITOR'S NOTE: *Reprints of Harold Taylor's Saturday Review article on Friends World College (mentioned in Editorial Comments), together with a prospectus and a handbook for prospective students, may be obtained from the college's headquarters, Harrow Hill, Glen Head, N. Y.*

### Where There Is Sadness Let Me Sow Joy

By AVERY D. WEAGE

As waters in a dry and thirsty land  
 Spring forth to beauty in the fragrant flowers,  
 As friendly May-time sun and April showers  
 Unfold the timid buds on every hand,  
 So may Thy sun of radiance and love,  
 Thy healing showers of sweet, refreshing rain,  
 Thaw out my heart, till I forget the pain  
 And turn to others, and to Thee, above.  
 Pray, make of me an instrument of joy  
 Who dares to sing when sorrow, grief, and fear  
 Obscure the sky, to tell men Thou art near,  
 That they may find true bliss in Thy employ.  
 Can this be true, when men forget to pray,  
 They soon forget to sing, and then to play?

### Harvest

By MARGARET HOOVER BRIGHAM

THE meeting house is one of the few places in this world where a person may stand among his fellow men and trustingly offer the harvest of his soul without fear of deprivation.

Trustingly, because he knows he will not be hurt or out of place, no matter how small his offering.

Trustingly, for his bounty comes from God, and is therefore replenishable.

Trustingly, for have we not all gained wisdom or solace or joy from others, not once but a hundredfold?

Let us be grateful for this meeting place. With the bounty it provides perhaps we can afford to give of the harvest of our souls in other places—to other fellow men.

This is an excerpt from a recent First-day School talk at Birmingham (Pa.) Meeting, of which Margaret Hoover Brigham (a granddaughter of the late President Herbert Hoover) is a member.

## Man and Outer Space

By MARY LOUISE O'HARA

**P**ROPOSERS of manned space flights insist that we should send men to the moon and to Mars for various reasons: to maintain prestige, to keep up with the Soviets, to find more intelligent races than ours. The majority of Americans felt a tremendous thrill when Russia's first Sputnik sailed overhead. President Eisenhower immediately expressed what we felt: the congratulations which Soviet scientists well deserved. It seemed so right that they had achieved the prestige they needed to satisfy their hunger to excel. Then, alas, Congress began to complain that we had lost prestige!

Need for prestige suggests a rather pathetic lack of self-respect or inner dignity—an almost childlike desire to dominate, to have the biggest doll, the most expensive electric train. Cooperation, at home and among nations, is far more in harmony with mature and basic American standards.

On what logical grounds can any scientist, politician, or military leader honorably insist that we should emulate the Soviet empire? Soviet tyrants ordered men and women to be shot at the Berlin Wall, their only crime being the desire to escape Soviet paradise! They watched a youth bleed to death at the Wall. His crime: the desire for freedom.

Are these our mentors? Our inspiration? Our goal? Have we been duped by powerful propaganda into worshipping their gods, science and prestige? Well, others have practiced the same blind worship. The Aztecs took young men, fed them well, led them up the altar steps, and cut out their young and still beating hearts. Our high priests of outer space condition young men in body and thought and send them up in airless flights. And why? Just because the moon is there? Who knows at what altitude their young and still beating hearts will explode? One such sacrificed victim may shock awake the national conscience and alter this gross waste of human life and national product.

American values, as the newly arrived immigrant knows, lie in values a century and three quarters old: liberty, justice in the courts, freedom of religion and speech, free choice of government leaders. The prestige of these values is unshaken; the Soviets do not dare to compete for it.

Mary Louise O'Hara, member of LaJolla (Calif.) Meeting and wife of artist Frederick O'Hara, says that her hobbies are sculpture and writing unpublished novels and plays, and that she received a Junior Chamber of Commerce award in Albuquerque, New Mexico (where she formerly lived), for leading a committee that started a receiving home for children.

A scientist has suggested that we might find more intelligent races on Mars who could teach man how to live. There are no intelligent races. There are only intelligent individuals in each race who lift their people to higher planes of action and ideals. What is the definition of an intelligent person? Is it one who is not self-destructive at any point of development? The Mennonites take unproductive lands, render them fertile, dress and live simply, build each other's homes, aid each other in trouble, and refuse to kill in war. Is an intelligent race one of absolute democracy, such as exists in American Indian pueblos, where no classification of society is permitted—no privileged class, no underprivileged, no higher, no lower? Or is it simply a group of multireligious, multiracial people brought together in the American Friends Service Committee or the Peace Corps, to go among the underprivileged, helping them to help themselves, working without personal gain but with growing spiritual satisfaction?

There are thousands of intelligent ideas and ideals on earth, so why ignore them and seek on Mars or on the moon?

Manned space flight has little value compared to Columbus' voyages, which opened vast continents of arable lands to emigrants from crowded cities and escapers from antiquated cruelties. A moon trip promises no land—just a dead sphere of dust, without air, without water. Who would transplant the hungry poor of the world to the moon, carrying water, groceries, and oxygen, and at whose expense?

Columbus' voyages proved the world was round. Men were stimulated to re-examine, to study earth and universe. Knowledge burgeoned. But the voyages alone did not awaken men. The blaze that opened men's minds to light came from *thinking men*, the rediscovered philosophers of ancient times who inspired our Bill of Rights and Constitution: Socrates, Plato, Aristotle, Marcus Aurelius, Epictetus, Seneca. Then the Renaissance faded and died.

A manned moon trip will not light our times or raise our ideals. What is higher than man in space? Astronomical costs! The result is as purposeless as a Pharaoh's tomb: *prestige*. At what price?

The tax imposed by the Pharaohs for pyramids was slavery and death. Taxes imposed by government are invisible. Taxes for nonproductive use are the cancer that destroys countries from within. Are we compelled to go to the moon? Will our social order collapse if we do not go? Or will Communism collapse as the Soviets

waste funds and resources at the expense of their captive colonies, as well as of their own citizens? Soviet citizens may not complain. U. S. citizens may complain to elected government officials who are our *public servants*, not our masters.

Let us challenge the scientists to improve the earth to which we are bound by need for air, water, food! Who dares to try what no one has tried? With computing machines could scientists measure the pure water available and the ideal distribution of such water over the arable lands and for the peoples of the world? Could they measure and assign for *perpetual productive use* such lands for all future generations—land now used for housing developments in ever-expanding populations that will eventually lack food and water? Could they compute the number of people each country could fairly and comfortably support, and name that number? Could they estimate the actual, honest cost of our own government—a limit to be set, a standard to be observed? Could they heat and cool cities at low costs?

If the day ever comes when those who now seek to conquer space turn their thoughts toward the slums, when they go among the poor, taste their food and their starvation, sleep in the heat or cold of their condition, they will understand why travel to a dead moon "just because it's there" or "because we must beat the Russians into space" is an unforgivable and inhumane waste. The Russians have beaten us in space and in contempt for their citizens.

Our plea to space-oriented scientists is: lower your sights and raise your ethics! We earthbound men need brilliant, scientific minds to solve our problems.

### Book Reviews

**TALKS FOR CHILDREN ON SCIENCE AND GOD.** By GRAHAM R. HODGES. Abingdon Press, New York and Nashville, 1964. 126 pages. \$2.50

For those parents who are interested in counterbalancing all of the science which even the youngest of children are getting in school today, this little book, made up of forty-six short talks, should be of great value. In simple, direct language, the author discusses many of the wonders and mysteries of our universe, pointing out that they are all part of God's plan. He feels that science and religion must and do work together; he likens them to a hand, religion being the thumb and the various sciences making up the fingers, all working to grasp the truth. Although man's understanding of his world changes, God's laws do not.

This is a fine book for parents and First-day School teachers to read and discuss with young children; many of the wonders presented are the simple, everyday things we too easily take for granted. Each little talk is introduced with an appropriate Bible verse, well suited for children to memorize.

ANNE T. BRONNER

**REHEARSAL FOR RECONSTRUCTION.** By WILLIE LEE ROSE. Bobbs-Merrill, New York and Indianapolis, 1964. 442 pages. \$6.50

As the problem of Negro rights presses in on the United States this book has timely importance. Mrs. Rose deals with the seizure of the Sea Islands off the South Carolina coast by Union forces early in the Civil War, with the ensuing letting loose of all the problems of reconstruction long before the Civil War itself had reached its terminal phases.

Friends from the North participated actively in attempts to solve the problems of education, agriculture, and maintenance for the colored people of the Sea Islands following the Union seizure, the collapse of the old government, and the flight of Confederate landholders. The great shadow problem of America then came out in the open. What happened on the Sea Islands foreshadowed what would happen later. In delightful style Mrs. Rose has recounted the whole adventure—sometimes lost sight of in the broader picture of the reconstruction era, which involved all of the Confederate states.

Books about the Civil War in all of its aspects have become almost an industry, often pedestrian and dull. In this one, however, the sensitive reader will find much to ponder as, looking about him, he sees the shadow problem still with us, and even more demanding. Furthermore, even without its underlying import, the book is agreeable just as reading and as history.

F. B. WALKER

**FOR THE OPEN DOOR.** By ALLEN HACKETT. United Church Press, Philadelphia, 1964. 110 pages. Paperback, \$1.45

Here is a timely document for all pastors and laymen who feel a profound concern for the integration of their congregations. It is notable that the achievement of desegregation in Pilgrim Church, St. Louis, took place a year before the Supreme Court decision relating to public schools.

The intimate story of one pastor's struggle and that of his people in the process of genuine integration of this downtown parish is told with splendid objectivity, good humor, and an excellent sense of proportion. There is neither unbecoming pride nor false modesty. The guidelines offered others are therefore the more salutary.

A relevant statistical analysis tells its own story: four per cent of the membership left the church because of the Open Door policy; eight per cent of the pledges were withdrawn; at the close of the period covered, one out of every eight resident active members of the church was Negro; each successive budget topped that of the year before.

The pastor's appraisal of the spiritual health of the parish is that the interracial character of the fellowship has deepened every relationship.

There is particularly wise counsel at the end: "The integrated church ought not to be a demonstration so much as an act of discipleship. If it is a sociological experiment, it will have the smell of the laboratory upon it. We do not become an inclusive church in order to help solve the race problem. We become inclusive because we are a church, inviting those whom Christ himself invites."

JOHN R. YUNGBLUT



**DISARMAMENT: A WORLD VIEW.** Edited by JEROME DAVIS. Citadel Press, New York, 1964. 224 pages. \$3.95

Though its subject is of interest to Friends, this symposium by fourteen authors is, on the whole, disappointing. Several of the contributions are poorly written and so biased against anything done by the United States government that they lose all credibility.

A few of the articles are valuable. Adlai Stevenson calls for international cooperation in education, medical research, and agricultural improvement, and for tolerance and understanding arising from "openness," rather than isolation and secrecy, between nations. Elmore Philpott, a Canadian journalist, recounts three trips to mainland China such as no American is allowed to make. W. H. Ferry of the Fund for the Republic tells us with biting wit that neither our country nor Russia is ready for the price it will have to pay to arrive at peace. Harrop Freeman, Quaker professor of law at Cornell, offers six moves toward solution of the problem of Red China. M. Ralea of Rumania speaks out against the NATO Multilateral Force on the ground that it will place nuclear weapons in the hands of West German militarists. Pope John's *Pacem in Terris* is printed side by side with Communist contributions.

By indicating how much agreement exists among representatives of countries differing so widely in every other direction, this book offers some hope that the goal of disarmament is not so far away as it seems.

ROBERT A. CLARK, M.D.

**DANGER ON THE RIGHT.** By ARNOLD FORSTER and BENJAMIN R. EPSTEIN. Random House, New York, 1964. 294 pages. \$2.95

In its handling of the facts about the organizations and individuals of the Far Right, the financial backing of the groups, where and how they got started, *Danger on the Right* is probably the definitive work in a heavily researched and written-about field. The scrupulous attention to gathering and presenting data makes it a useful compendium of facts on sixteen different rightist groups. It is indicative of the authors' concern to be accurate that they distinguish between the Radical Right and extreme conservatives, believing that though both groups would agree on the evils they wish to fight—federal taxes, spending, social welfare, regulation of private business, foreign aid, the UN, etc.—the extreme conservatives do not subscribe to the Radical Right's mythology of a secret conspiracy to pave the way for a communist take-over involving such secret agents as former President Eisenhower.

Occasionally the authors allow their strongly held opinions on their subject to come out in snideness or color-words. Since superciliousness seems endemic to the opinions in such rightist publications as the *National Review* and *American Opinion*, it is troubling to see it creep into a book whose chief value lies in its determination to be coolly just in its treatment of its subject. Though one may feel it is only poetic justice when the authors impale William Buckley, Jr., on the phrase "the aging boy wonder of the American Right and a leading light of unabashed Reaction," this is propaganda, not evidence. The facts are damning enough without journalistic tricks.

A serious flaw in most of the literature of exposure has been

that it tends toward the simple explanation for the existence of the Far Right. In revealing how tied to requests for funds the scare campaigns of certain rightists are, this book seems content to explain their motives on that basis. Undoubtedly a movement as cynical as the Far Right has such opportunists in it, but it is a mistake to stop with that explanation. What is more likely is that most of the men and women whipping their audiences into a state of terror do so because they are themselves terrified of something. Loneliness and alienation breed fear, and these are characteristics of our culture. To the extent that we fail to see the activity of the rightist as an illegitimate means of coming to grips with legitimate feelings, we fail to find an effective answer to his threat. *Danger on the Right* has done the needed job of fact-finding.

PAUL A. LACEY

**THE FAR-OFF LAND.** By REBECCA CAUDILL. Viking Press, New York, 1964. 287 pages. \$3.50

*The Far-Off Land* is based upon the adventures of late eighteenth-century pioneers in the mountainous midland country south of the Ohio River.

The heroine, a girl of sixteen who clings to the pacifism of her Moravian upbringing, journeys with three families on a flatboat in search of "the far-off land" on the Cumberland River. On the way they encounter the hazards of wilderness travel, including Indians made hostile by former encounters with pioneers who considered the red men creatures to be exterminated.

The author (a member of Urbana-Champaign Meeting in Illinois) weaves into her tale an unobtrusive love story. Although she depicts frontier difficulties realistically, she particularly emphasizes the conflict between the grab-what-you-can attitude of many and the idealism of the heroine.

The book is intended for girls from twelve to sixteen, but will appeal to others of both sexes.

HELEN W. WILLIAMS

**LUCRETIA MOTT, GENTLE WARRIOR.** By DOROTHY STERLING. Doubleday, Garden City, N. Y., 1964. 237 pages. \$3.50

When Lucretia Coffin was eighteen she was married to James Mott, whom she had met at Nine Partners Friends Boarding School. Babies and household chores soon filled her days, but reform was in the air. When she learned of the desperate plight of American slaves she knew that she must make their cause her own.

In those days ladies were not expected to attend meetings where men were present. Except in Quaker gatherings it was unheard of for a woman to speak to a mixed audience. But Lucretia changed all that. Even many sincere abolitionists believed that she was trying to go too fast. She used only the pacifist weapons of compassion and knowledge. It is to be regretted that her definitive part in the nineteenth-century crusade for Negro freedom and women's rights has been so largely forgotten. We need today the inspiration of such a life.

In answer to this need comes Dorothy Sterling's vivid, well-rounded, thoroughly documented biography (for teen-agers) of this complex, completely womanly Quaker reformer.

KATHARINE L. SMYTH

## Friends and Their Friends

The Conference at the United Nations sponsored by the Peace and Social Order Committee of Friends General Conference, which was announced for February 4 and 5, has been cancelled because of uncertainty about the dates of the General Assembly's meeting.

New Jersey's recently opened Quaker House at New Brunswick, of which a report was given in the 12-15-1964 FRIENDS JOURNAL, is in need of books, magazine subscriptions, furniture, bedding, kitchen equipment, and other furnishings. Anyone having contributions of this sort to make should communicate with Miriam Brush of 101 Overbrook Road, New Brunswick, N. J., who is serving as a clearing house.

Vice-President-elect Hubert Humphrey, Chief Justice Earl Warren, UN Secretary-General U Thant, and UN General Assembly President Alex Quaison-Sackey will be among world leaders addressing an international convocation to be held February 18-20 at the Hilton Hotel in New York City under sponsorship of the Center for the Study of Democratic Institutions, whose president, Robert M. Hutchins, is convocation chairman. Other participants will include Mayor Willy Brandt of Berlin, historian Arnold Toynbee, Ambassador Adlai E. Stevenson, and former UN General Assembly President Muhammad Zafrulla Khan of Pakistan (whom Friends will remember as a principal speaker at the 1962 Cape May Conference).

Based on Pope John XXIII's encyclical, *Pacem in Terris*, the convocation—before an invited audience of about one thousand—will deal with coexistence, negotiated social and political change, disarmament, elimination of racism, technological cooperation among nations, and further development of the United Nations.

T. Canby Jones, Quaker pacifist and World War II C.O. who is chairman of the department of philosophy and religion at Wilmington (Ohio) College, is among authors whose writings will be included next fall in the history curriculum of the U.S. Naval Academy at Annapolis. In response to a request from midshipmen that the historic Quaker philosophy of nonviolence be presented in a course on "The Philosophy of War," Dr. Jones, a recognized authority on Quaker history, will write a special pamphlet on the Friends' peace testimony as enunciated three hundred years ago by George Fox.

Willis D. Weatherford, Associate Professor of Economics at Swarthmore College, has been named assistant director of VISTA (Volunteers in Service to America), the peace corps of the war on poverty, with headquarters in Washington. His responsibilities will range from the allotment of the limited VISTA funds among its many projects to supervising the operations of volunteers in the field. He is on leave this year from Swarthmore.

What is believed to have been the first work camp in Vermont (other than an AFSC summer work camp at the State Hospital in Waterbury about ten years ago) was held in October at the University of Vermont. It was organized by young Friends of Burlington, in cooperation with various religious organizations on the UV campus; Burlington Friends Meeting and Burlington Council of Churches gave financial help. The experiment, with the campers representing many religious denominations, was sufficiently successful to encourage its sponsors to schedule similar ones in the near future and to hope that other colleges in northern New England may become interested in playing host to like projects.

Cecil E. Hinshaw, Quaker educator well known to Friends as a lecturer for the American Friends Service Committee, is the author of a just-published Pendle Hill Pamphlet (No. 138), *Apology for Perfection*, a provocative evaluation of Quakerism which stresses ethical perfectionism rather than mysticism. It may be obtained at 45 cents a copy from Pendle Hill, Wallingford, Pa.

Encouraged by the success of an experimental day camp for community children held last summer on the Haverford (Pa.) College campus, members of Haverford Meeting who assisted the College Committee on Community Relations in operating the project have high hopes that it can be resumed next summer.

The racially integrated camp, which opened with 45 children and grew in two months to a maximum of 80, was financed by the college's Student Service Fund, supplemented by contributions and by a dollar-a-week fee from each child who attended.

A number of the camp's counselors, both Haverford students and community members, contributed their services; the college donated use of its grounds and buildings; the Faculty Swimming Club made its pool available; and faculty wives from both Haverford and nearby Bryn Mawr, together with local Friends and other community members, conducted a special educational program known as "The Club," involving games, production of a camp newspaper, a library (loaned and donated), art materials, etc.

Those interested in learning more about this project may get in touch with Charlotte Cadbury, 791 College Avenue, Haverford, Pa.

From a JOURNAL subscriber comes this bright idea: "Why don't you have Meeting Agents (like colleges' class agents) to handle subscriptions to the JOURNAL? I am always amazed at the number of Friends who do not take the JOURNAL. Maybe a local, personal contact would help."

If any Monthly Meetings would care to act on this suggestion, the JOURNAL would be only too glad to furnish them with subscription blanks.

The American Friends Service Committee recently signed an agreement with the government of India to establish a pilot project in urban community development in the city of Baroda, state of Gujarat. Three American experts, appointed by the AFSC, are in India, setting up the new program. They are Harry Abrahamson, a chemical engineer who from 1945 to 1947 was in charge of a Friends Service unit in India; his wife, Julia, one of the founders of the Hyde Park-Kenwood Community Conference in Chicago and author of the book *A Neighborhood Finds Itself*; and William J. Cousins, recently director of the Peace Corps in Iran, whose previous experience with the AFSC includes three years as director of the international seminars program in India and Pakistan.

The project will be part of a wider effort of the Indian government to develop urban community projects throughout India.

Under the heading "If you move," the *News Letter* of Swarthmore (Pa.) Meeting publishes this item: "Without advising us of change of address, this is what happens:

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| 1. We have sent a News Letter (at least)                                       | 1¼¢ |
| 2. News Letter is returned   | 8¢  |
| 3. P. O. scribblings absent or unintelligible,<br>so we send 1st class inquiry | 5¢  |
| 4. We enclose a return card  | 4¢  |

"The total of 18¼¢ obviously does not cover cost of material and office time. A 4¢ postcard to us would save us 14¼¢. With a mailing list of 650, you can imagine how friendly this would make us feel!"

Recently elected to Swarthmore College's Board of Managers were Kermit Gordon, director of the U.S. Bureau of the Budget; Dorothy Shoemaker McDiarmid, member of the Virginia House of Delegates from Fairfax County; Walter O. Simon of Wilmington, Delaware, general manager of the Du Pont Company's film department; and Katherine Scherman Rosin, New York author. All are Swarthmore alumni.

"World Friendship," an international correspondence program originated in 1961 by Father Dominique Pire, Belgian priest who in 1958 received the Nobel Peace Prize, has been extended through the efforts of John Howard Griffin, author of *Black Like Me*, to include Americans who wish to help combat the distorted image of US problems (particularly in the field of race relations) prevalent among people of other nations.

Mr. Griffin and his associates in this country have agreed to find for each European correspondent obtained by Father Pire and his staff an American willing to register with "World Friendship" and to assume responsibility for regular correspondence on a less casual level than the "getting-to-know-you" basis of the usual pen-pal exchanges (valuable as these may be).

Detailed information about individual or group participation may be obtained from John Howard Griffin, Mansfield, Texas.

Friends and others who were unsuccessful in their long struggle to dissuade the Federal Government from flooding a large portion of the Seneca Indian reservation in southwestern New York State in order to build the Kinzua Dam are distressed to learn that the displaced Senecas are now suffering another blow from the army engineers: what remains of their land is being cut in two by a fenced-in, four-lane, limited-access highway. They took their protest against this new flouting of their rights to federal district court, but lost their case by a two-to-one decision. Ironically enough, the majority opinion favoring the army and upholding discrimination against Indians was written by Thurgood Marshall, former attorney for the National Association for the Advancement of Colored People!

Recently published by British Friends are two new booklets: *Silent Dawn*, an 88-page anthology of prayers by the late John S. Hoyland, and *The Christian Conception of Work*, a 34-page study prepared by the Social and Economic Affairs Committee and issued by the Friends Home Service Committee. Practically all of the Hoyland prayers (in verse form) have been published previously, but most of the books in which they appeared are now out of print. Both of these publications may be ordered from the Friends Book Store, 302 Arch Street, Philadelphia 6, at \$1.25 for *Silent Dawn* and 35 cents for *The Christian Conception of Work*. Also available are the new *Advices and Queries* of London Yearly Meeting (15 cents).

Efforts by schools and colleges to provide educational opportunities for culturally deprived young people have attracted considerable attention recently. Not so widely publicized have been similar programs for pre-school-age children. Such a venture is now under way in Sandy Spring, Maryland, organized by Carolyn Schaffler, a member of Sandy Spring Meeting.

Toys, playground equipment, and money for a play-yard fence are still needed, and a grant is being sought to provide professional teachers. The Meeting has made a financial contribution to the project and hopes that further support will be forthcoming from Friends and others.

"We are chagrined," says a note in the Moorestown (N.J.) *Meeting Notes* concerning the answers given at Monthly Meeting to a certain query, "to find that very likely last year's answer to this query could be used again this year, and no one the wiser."

Lest anyone should optimistically think that fallout shelters are a dead issue, a brief item in the *Washington Newsletter* of the Friends Committee on National Legislation calls attention to the fact that the US Office of Civil Defense has offered to underwrite a "comprehensive shelter utilization plan and shelter development" study in fifty-six "carefully selected communities." Further details are available from the FCNL's office, 245 Second Street, N.E., Washington 2, D. C.



Evidence of growth among Friends' groups in Oregon was seen in the recent gathering at the new meeting house at 2274 Onyx Street, Eugene, of the four Monthly Meetings (Portland, Salem, Corvallis, and Eugene) that comprise Willamette Quarterly Meeting. Forty-two adults, eighteen young Friends, and eighteen children were present, whereas fourteen years ago the one Monthly Meeting in the Willamette Valley had but one high-school student and only a few children.

Many members of the four Oregon Meetings are former Easterners. Friends moving to or visiting the area are invited to get in touch with Alice Dart, 2635 Emerald Street, Eugene, Oregon, for further information.

Pennsbury Manor, William Penn's country home near Philadelphia, which has been restored and is operated by the Pennsylvania Historical and Museum Commission, was host recently to some ninety high-school history students who are members of the Pennsylvania Federation of Junior Historians. George E. Haynes, a member of Newtown (Pa.) Meeting, formerly superintendent of Pennsbury, conducted the students on a tour of the building and grounds, and Dewey Lee, curator, gave a talk on restoration of historic buildings. Afterward, the students (few of whom had had any previous contact with Quakerism) attended a seminar led by several faculty members of Westtown (Pa.) School on the historical and political significance of Penn's "Holy Experiment."

### Meeting Houses and Politics

Meetings whose property committees are sometimes troubled by differences of opinion as to proper uses of their premises may be interested in a lively discussion that took place recently in England after a number of Friends expressed disapproval of the action of the Premises Committee of Friends House in London in allowing the "Large Meeting House" to be used for meetings of political parties.

The practice of the Premises Committee, it seems, has been to judge applications simply on the basis of whether the premises will be used in a "responsible and reasonable manner." If it appears that a meeting is likely to cause any uproar or damage the application is turned down. Some of those who have objected to this policy have complained that at political gatherings views are expressed with which Friends are not in tune. Replying to this, the clerk of the committee noted at a Meeting for Sufferings (reported in *The Friend* of London) that one of Friends' testimonies is that meetings for worship can be held anywhere, and inquired whether it was proper to turn this principle upside down by saying that a place where worship is regularly held is different from anywhere else. He also pointed out that Friends had fought long and hard in the past to establish the right of free speech, and asked whether they were now proposing to run their own premises on a principle which would deny such freedom and would make Friends House available only to organizations of whose views Friends approve.

The upshot of all this discussion was that the Meeting for Sufferings authorized the Premises Committee to continue to use its discretion, as in the past.

### AFSC's Vietnam Proposal

A proposal that could end the war in South Vietnam has been made to President Johnson by the American Friends Service Committee. The plan (already under way in Southeast Asia under international auspices) calls for extensive land and water development in the basin of the Lower Mekong River. Gilbert White, chairman of the AFSC's Board of Directors (an internationally recognized geographer and water-resources expert), suggests in an article in the December *Bulletin of the Atomic Scientists* that such a project could provide an acceptable course for United States policy in Southeast Asia—a course which would avoid the unacceptable alternatives of expanded warfare, surrender, or continuation of the apparently futile policy of containment.

A reprint of Gilbert White's article was sent to the President with a letter from Coliu Bell, the Service Committee's executive secretary, stating that "the Committee sees in Dr. White's proposal a practical approach that appeals to the powerful impulse of economic self-interest and opens the way to a new dimension in peace-making: the concept of internationalization based on economic rather than political objectives."

Copies of the reprint are available from the AFSC's national office, 160 North 15th Street, Philadelphia 2.

### Abstractors Needed

Alan Newcombe, clerk of Hamilton (Ontario) Monthly Meeting, and his wife, Hanna, are still seeking volunteer abstractors for *Peace Research Abstracts*. Such volunteers, after obtaining instructions from the Newcombes at 25 Dundas Avenue, Dundas, Ontario, Canada, have to be willing to subscribe to a suitable magazine or journal (or use copies from their own libraries) and to write short summaries of any articles therein which are at all relevant to problems of war and peace.

Such summaries are eventually published in a monthly journal, designed to make it possible for scholars to know what has been printed on a given topic, to locate such information easily, and to obtain some idea of the content of the original articles. Among the subscribers to this journal are the United Nations Library, the State Department, the Library of Congress, the Pugwash Continuing Committee, Canadian Friends Service Committee, and many other institutions, particularly American universities and colleges. The International Peace Research Society has unanimously selected *Peace Research Abstracts* as the instrument of choice for this type of service.

Friends who are teaching at universities or colleges could help in this work by recommending to their libraries that they subscribe to *Peace Research Abstracts Journal*.

Most Quaker publications are already being covered by abstractors, but many other important magazines still need coverage.

### Want to Be a Publisher?

If it were not for the financial help given by Friends Journal Associates the JOURNAL could not continue publication. See coupon on page 31.

## Letters to the Editor

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

### "Changes Brewing in Philadelphia"

In the December 15 JOURNAL I was disturbed by your reporting of "Changes Brewing in Philadelphia." I had not expected editorializing in what I presumed was a news item.

The brochure you refer to was specifically written to pull Friends out of the past and even the present and encourage them to look ahead for the next hundred years and consider what they really want to do at the Fifteenth Street location in tomorrow's world. We are a religious society, not a historical society, and our buildings should be appropriate to their use. The issue certainly is not whether we should preserve a building for the building's sake, but how we can best carry forth the Lord's work in a secular world.

Philadelphia

H. MATHER LIPPINCOTT, JR.  
*Cope & Lippincott, Architects*

Soon after the merger of the two Yearly Meetings in Philadelphia in 1955, the Representative Meeting established a committee to consider the best use of Friends' properties in central Philadelphia in terms of the greatest future benefit to the Society of Friends. These properties, each owned by a separate group, consist of the Quaker "quadrangle" at 15th Street, 4th and Arch Streets, 20 South 12th Street, and Friends' Select School at 17th and Parkway. Each of the owning groups was invited to appoint two persons to the "Use" Committee, which thus serves as a coordinated planning agency for the future property requirements of Friends in Philadelphia.

For the most part the committee has focused its attention on two of these properties: 4th and Arch Streets and Race Street west of 15th. The only substantive decision made thus far reflects general agreement that Yearly Meeting and large conferences should be held at Arch Street, while 15th Street should be developed into an adequate Friends' office headquarters, including a meeting house.

It has been learned from City authorities (with whom the Use Committee has had continuing contact) that within from two to four years 15th Street is to be widened by twenty feet on the west side. This will mean that the present complex of buildings on the quadrangle will have to be altered, whether we wish it or not, since the present AFSC and Whittier buildings will have been rendered useless. What should be done in this situation? Should the AFSC rebuild on its remaining land, or should it move to another location? Does not this situation suggest the wisdom of developing cooperative facilities for efficient Quaker offices to meet the needs of the Society of Friends in the Philadelphia area for many decades to come? The Use Committee feels that now is the time for Friends to look ahead and to provide for future needs. Opportunity for total planning is not likely to recur once individual Friends' organizations have built separate new office buildings.

With the approval of Representative Meeting, an editorial group appointed by the Use Committee prepared the brochure entitled "An Opportunity for Friends" in order to stimulate

thinking and to lay this challenge before Friends. The initial printing of the brochure is limited for the consideration at this time of only the property-owning Friends' organizations and for the information of other Friends' groups having offices in the quadrangle.

The suggestions contained in the brochure reflect the thinking of the Use Committee, not of the architects alone, who simply acted as agents. When replies have been received from the property-holding groups, it is probable that the present, or revised, brochure will be given much wider distribution among Friends in preparation for an evening session at the coming Philadelphia Yearly Meeting, when widespread and thorough consideration of the proposals for a Friends Center is contemplated.

Of course, one of the most important considerations is what will happen to the present large building, located in the center of the quadrangle, which contains the Race and Cherry Street Meeting Houses. If it is to be retained, how will it affect the character of the new building or buildings? Are there financial economies in keeping it? How expensive would interior improvements be in order to make it practical and efficient as an integral part of a Center? These are some of the questions involved. Many of the answers will depend on Central Philadelphia Monthly Meeting and the Yearly Meeting, who are the owners of the meeting house as well as of most of the surrounding land.

Another important consideration is the financing of the project. Condemnation payments from the AFSC and Whittier buildings are expected to provide a substantial part of the funds required, and it is believed that the balance can be raised by subscription, but final decision will have to be reserved until the amount received from the condemnation is known.

The invitation by the FRIENDS JOURNAL for an exchange of viewpoints concerning the present meeting house, though at this point premature, may serve a useful purpose. The big problem before Friends is whether or not we wish to enter into the development of an adequate, up-to-date Friends office center at 15th Street, including a meeting house, to serve the needs of the Society of Friends in years to come. Once we have made this decision and have established goals and objectives, the question as to whether the present meeting house building fits into these plans may prove to be an easier decision than now seems apparent. In any event, this decision should not be made before Friends have full understanding of the possibilities for developing a Center. It is to this problem that the brochure is directed.

Philadelphia M. ALBERT LINTON, Chairman  
*Committee on Use of Friends Properties*

I have read with interest the JOURNAL's comment (12-15-1964) about proposed changes in the physical facilities provided in what is now called the "quadrangle" at Race, Fifteenth, and Cherry Streets in Philadelphia. One cannot work in this quadrangle without realizing that Friends who have had long association with things as they are will find it difficult to think in terms of substantial change.

Within the past five or six years not less than 5000 families have moved into apartments within walking distance of the Race Street Meeting House, yet probably very few know that the meeting house exists. From this center we go to the uttermost parts of the earth for services to mankind. May this not be the propitious time to think primarily in terms of the kind of equipment we need to render a spiritual mission to midcity Philadelphia in new and, at present, unexplored ways?

I venture to suggest that there are probably hundreds, if not thousands, of people with no church attachment and yet with spiritual needs which could be ministered to if we had considerable physical equipment. Technically, I suppose I have no right to say these things because I am not a member of Central Philadelphia Monthly Meeting. On the other hand, all of us are concerned to see that the hand of understanding and welcome is extended in new and untried ways to a public with which now we have very little contact.

May this not be a call of God to us during these changing, turbulent times to bring the message of spiritual counsel and worship to many who now have no such moorings?

Philadelphia

CLARENCE E. PICKETT

A booklet called *An Opportunity for Friends*, put out for the Committee on the Use of Friends Properties in Central Philadelphia, advocates the destruction of the fine old historical Race Street Meeting House, which the Philadelphia Historical Commission has listed as one of the important buildings that should be saved.

As the proposal to tear down the meeting house has not been widely circulated, all those who oppose such a move should express their opinions personally and through their Monthly Meetings to Dorothy Hallowell, clerk of Representative Meeting, 1515 Cherry Street, Philadelphia.

An evening session has been planned during the 1965 Philadelphia Yearly Meeting for consideration of the future of the Fifteenth and Race Street properties.

Philadelphia

EDWARD M. JONES

### "Fads and Fallacies"

I had not realized that, as "Fads and Fallacies" (Editorial Comments, December 1 JOURNAL) states, "one . . . 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" and that "nothing but the development of *leadership* . . . and/or *character-building* . . . is really effective." Recently a social-agency person made the statement in my presence that self-help had *failed* in oppressed areas because of the apathy induced by hopelessness. I am unable to equate with self-help standards the "new" *impersonal* approach. Rather, I feel that "service" and "doing for" can much more easily become impersonal and, indeed, have.

There are countless conditions in a mercantile society which encourage apathy. Automation is affronting individuals. It seems to me the natural pendulum swing *must* be toward individual character-building.

To remain committed to "service," with or without focus on the perhaps hidden potentials for leadership and character-building in any other human being, would seem to me to be

the arbitrary fad and fallacy. So I believe it is not at all sad that a new school of social workers is attempting to emphasize self-help, encouraging "the beaten traveler" to "put his *own* pins on the map" of cause-and-effect, need, and possible avenues of solution.

Philadelphia

MARGARET I. THOMAS

As a practicing social worker, I am puzzled by Ada Rose's description (December 1 Editorial Comments) of a new "leadership-and-character" theory in social work. If anything, the trend seems to be in the opposite direction. Social work is in a new ferment of ideas about how to improve the lot of large groups of people who have been bypassed and discriminated against. We know now that acute or chronic need on any level has a warping, corrosive effect on human beings and that we can no longer remain silent when people are poorly housed, ill fed, and deprived of opportunities and hope. The National Association of Social Workers is encouraging social workers to act on their basic belief that every man should be accorded dignity and a chance to grow.

For a long time I have been concerned because, in my experience, Quakers have contributed so little to social-work progress. The more creative young Friends have tended to go into education. There is no doubt that Quaker education has established itself as progressive, effective, and forward-looking. Many community projects of the AFSC have provided similar leadership, but in the field of social work one rarely hears of an outstanding Quaker. Perhaps they travel incognito. These are times that offer opportunity for the special Quaker talent for putting together professional competence and individual human thinking.

St. Petersburg, Fla.

BEATRICE SIMCOX REINER

### Christmas Cover

The picture by J. Geoffrey Jones on the cover of the December 15 JOURNAL! What a lovely "front" for a Quaker Christmas card or note card!

Claremont, Calif.

ELIZABETH C. MANNING

### A Vacancy at William Penn House

Many Friends know of, or have visited, William Penn House; many more ought to do so!

Opened in 1962, and situated close to Marylebone Station, it is a Quaker centre where people with knowledge of particular international problems—diplomats, members of overseas governments, and others—can join in informal discussion with groups of Friends especially interested.

The House has a welcoming atmosphere, much of which is due to the concern and vitality of Marion Glean, its first Secretary. She has just resigned in order to take up a responsible post with UNESCO in Paris, and the Committee responsible for the House is anxious to find a suitable successor as soon as possible.

An advertisement of the vacancy will be found on another page. Further information about the post can be obtained from the Personnel Secretary, Friends Service Council, Friends House, Euston Road, London, N.W. 1, England.

London, England

PHILIP RADLEY, Vice-Chairman

William Penn House Committee



### On Testimonies: Temperance and Peace

I take exception to those letters in the December 1 FRIENDS JOURNAL which cry to the retention of the unfortunate witness against drinking that some Meetings still go through the motions of bearing. I would like to see more intense interest in upgrading the peace testimony from the unfortunate disrepute into which it has fallen in too many Meetings. Friends are against war and killing because these are wrong per se. Friends should be against immoderation in eating and drinking, for these, too, are wrong. Drinking per se can not be called wrong with any rational or religious basis except by those puritan-minded Friends who, like many of their Protestant brethren, resist and resent any change from things old and familiar. On behalf of the rest of us moderately-imbibing Friends who don't faint upon reading *Towards a Quaker View of Sex*, I protest!

Chicago

JAMES B. OSGOOD

### BIRTH

McCRYSTAL—On December 3, 1964, to Richard and Margaret McCrystal, a son, TOBIAS HUGHES McCRYSTAL. The parents and three other children, Walter, Hilary, and Susanna, are all members of Rochester (N.Y.) Meeting.

### MARRIAGES

BARLOW-WRIGHT—On June 20, 1964, at the First Methodist Church, Cape May, N. J., DIANA JUNE WRIGHT, daughter of Walter Caldwell Wright, Jr., and Margaret Harned Wright, and CLINTON LEE BARLOW, son of James Allen and Ruth Barlow of Haddonfield, N. J. The bride, her mother, and her maternal grandparents are members of Washington (D.C.) Meeting. The groom is pastor of Grace Baptist Church, Meriden, Conn.

REED-SHERWOOD—On December 12, 1964, at and under the care of Westtown (Pa.) Meeting, PATRICIA ANN BRINGHURST SHERWOOD and ROBERT DEAN REED. The bride and her parents, Louis S. and Ann W. Bringhurst, are members of Westtown Meeting.

### DEATH

MOTT—On September 4, JOANNA MOTT, aged 97, a member of Bear Creek Meeting, near Earlham, Iowa. She is survived by a daughter, Mary Mott Houle of Earlham, and a son, Milford B. Mott of Estherville, Iowa.

### Catharine E. B. Cox

Catharine E. B. Cox, who died in Honolulu on December 7 in her hundredth year, was one of the founders of Honolulu Meeting. She was born and raised in West Branch, Iowa, but, at the time of stress caused by the revival movement among Friends, her parents, Joel and Hannah Bean, moved with their immediate neighbors to California, where they established the College Park Meeting, first of the now numerous so-called "independent meetings." When Bryn Mawr College opened in 1885, Catharine Bean was the first student enrolled. She and her older sister, Lydia, married two brothers, Isaac and Charles Cox, both graduates of Haverford College who were raised in the West.

Almost seventy years ago she and her husband moved to the Hawaiian Islands, to which her parents had earlier paid a religious visit. Isaac Cox was head of a large public school in Honolulu at the time of his death in 1936.

It is impossible to overstate the charm and vivacity which Catharine Cox contributed to the cultural life of the Hawaiian Islands. Everyone knew her; innumerable persons—especially young men and women—had been helped, encouraged, and inspired by her. To her beautiful home came visitors from Europe, Asia, and the islands of the seven seas. When Honolulu became a fortified center

in the mid-Pacific she let it be known that her home was open to young men from Pennsylvania and New Jersey, and large numbers availed themselves of her invitation. (She herself, before her membership was transferred, had been for fifty years a member of Twelfth Street Meeting in Philadelphia.)

She was on practically all the welfare and educational boards in the rapidly developing Hawaiian community, but most of all she was attached to the Art Museum, which she had helped to establish. When she was well on in her 80's she went to the airport to meet a visitor from the American Friends Service Committee in Philadelphia, waited several hours for his delayed plane, and, when he finally arrived, suggested that they go to a night polo game. Albert Bigelow, skipper of the controversial boat, the *Golden Rule*, recalls that when she was 93 she took part in the public demonstration of sympathy with the *Golden Rule's* mission.

There are still many Coxes in Hawaii, for Catharine Cox is survived by one son, three grandsons, and a host of great-grandchildren.

ANNA COX BRINTON

### Patrick Murphy Malin

Patrick Murphy Malin, president of Robert College in Istanbul, Turkey, died in New York on December 13 at the age of 61. A widely known Friend, Pat Malin resigned in 1950 from the professorship of economics at Swarthmore College in order to become executive director of the American Civil Liberties Union, a post he held until he assumed the Robert College presidency in 1962.

From 1940 to 1947 he was on leave from Swarthmore to serve with the International Migration Service and the Intergovernmental Committee on Refugees, working in Europe. He also had been a vice chairman of the American Friends Service Committee, an executive with the Office of Price Administration during World War II, a relief worker (for both sides) during the Spanish Civil War, and—for five years immediately following his graduation from the University of Pennsylvania in 1924—private secretary to Sherwood Eddy, international secretary of the YMCA. (He had come east to college from his native Missouri.)

Typical of Patrick Malin's approach to the problems that faced him in his multiple assignments was his remark that "The Irishman in me enjoys an argument; the Quaker in me always keeps whispering that maybe I don't have all the right on my side."

He was a member of New York Monthly Meeting. Surviving are his wife, Caroline Biddle Malin, whom he married in 1928, and their three sons: Robert, Clement, and Randall.

### Coming Events

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

#### JANUARY

16—Western Quarterly Meeting, Kennett Meeting House, Kennett Square, Pa. Worship and Ministry, 9 a.m. Worship, 10 a.m. Business, 11 a.m. Lunch, 12:30. Lecture at 1:30 by Henry J. Cadbury: "The Relevance of Jesus to His Time and Ours." Baby-sitting and child-care provided. All welcome.

23—American Friends Service Committee Regional Public Meeting, Lincoln School, Woodland and Crescent, Summit, N. J., 3 to 8:45 p.m. (Box supper, 6 p.m.) Theme: "Two Americas—Two Worlds," an exploration of problems of affluence and poverty in East Harlem and Latin America. Speakers: Heberto Sein, Benjamin Garcia, Roy Hanson. High school and children's programs.

28—Annual Luncheon of United Church Women, Ballroom, Benjamin Franklin Hotel, 9th and Chestnut Streets, Philadelphia, 12:30 p.m. Speaker: The Reverend Eugene Carson Blake, stated clerk, United Presbyterian Church in the U.S.A. Mail reservations, with \$3.50-per-person checks payable to United Church Women, to Mrs. E. Ray Salmons, 2804 Edgmont Avenue, Chester, Pa., before January 21.

29—Annual Rufus Jones Lecture, Meeting House, 2111 Florida Avenue, Washington, D. C., 8 p.m., sponsored by Religious Education Committee of Friends General Conference. Speaker: Robert L.

James, Jr., Protestant minister to Temple University and director of Church World Institute. Topic: "Friends for the Next 300 Years."

30—Chester Quarterly Meeting, Lansdowne (Pa.) Meeting House, Lansdowne and Stewart Avenues, 10:30 a.m.

30—New York-Westbury Quarterly Meeting, 221 East 15th Street, N.Y.C. Ministry and Oversight, 10 a.m. Worship, 10:30, followed by business session. Lunch will be served.

## FEBRUARY

1-4—Quaker Leadership Seminar, Washington, D. C., sponsored by Friends Committee on National Legislation's Washington Seminar Committee and Five Years Meeting's Board on Christian Social Concerns. Prominent speakers; congressional interviews; visits to House and Senate, Pentagon, State Department, Soviet Embassy. Headquarters: FCNL, 245 Second Street, N. E. Housing: Bellevue Hotel, 15 "E" Street, N. W. Send requests for information to E. Raymond Wilson, 245 Second Street, N. E., Washington 2; for registration, to Herbert Huffman, Friends Central Office, 101 Quaker Hill Drive, Richmond, Indiana.

6—Concord Quarterly Meeting, West Chester (Pa.) Meeting House, North High Street, 10 a.m.

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Topic: "The Social Responsibility of the Scientist." Speakers: J. Malvern Benjamin, Jr., lecturer in radiation instrumentation, University of Pennsylvania Medical School; Norman Polster, research scientist; Daniel Berger, bio-medical engineer. Social hour with tea follows meeting.

13—Abington Quarterly Meeting, Horsham Meeting House, Easton Road, 4 miles north of Willow Grove, Pa., 10:30 a.m.

13—Burlington Quarterly Meeting, Trenton (N. J.) Meeting House, Montgomery and Hanover Streets, 10:30 a.m.

13—Calm Quarterly Meeting, Lancaster (Pa.) Meeting House, Tulane Terrace, 1½ miles west of Lancaster, 10 a.m.

## MEETING ADVERTISEMENTS

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

### Arizona

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

**TUCSON** — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

### California

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

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

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

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

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

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

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

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

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

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

**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.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich 10-19878.

**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 3-7988. Patricia Westervelt, Clerk. Phone 373-0914.

### Illinois

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

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

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

**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.

### Louisiana

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

### 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

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

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

### Minnesota

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

### 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  
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)  
about First-day Schools, Monthly Meetings, suppers, etc.

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

**ROCHESTER**—Meeting for worship and First-day School, 11 a.m., 41 Westminster Road, Rochester, New York.

**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 Haliday, clerk. Area code 513—382-0067.

**Oregon**

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

**Pennsylvania**

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

**BUCKINGHAM at Lahaska**—Meeting for worship, 11:00 a.m. First-day School, 10:00 a.m. Family meeting the fourth First-day of the month, 11:00 a.m.

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

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

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

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

**MEDIA**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

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

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

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

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

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

**Tennessee**

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

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

**Texas**

**AUSTIN**—Worship, Sunday, 11 a.m., First-day School, 11 a.m., Forum, 10 a.m. 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk.

**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.

**MISCELLANEOUS**

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