

FRIENDS JOURNAL

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To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. . . . To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face? We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor.

—HENRY DAVID THOREAU

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The Revolution of Automation

. *by Victor Paschkis*

Definitions in Action

. *by Richard D. Hathaway*

Teilhard on Matter and Spirit

. *by Mark F. Emerson*

India after Twenty-three Years

. *by Joseph D. Alter*

What About the Draft?

Southern California Half Yearly Meeting

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR
AMERICAN FRIENDS SERVICE COMMITTEE

Bread Upon the Waters

AT the end of World War II the American Friends Service Committee had active refugee programs in both Paris and Lisbon. During this time a French inventor, Marius Latour, met some members of the Quaker teams in both cities and became interested in the work of the Committee. From time to time, during the next two decades, he gave sums of money to the AFSC and expressed his appreciation and support for its evolving programs. "When I die," he several times promised, "I will remember you in my will."

In August, 1964, Marius Latour died at a ripe old age. When his will was read it was found that he had indeed left a bequest to the AFSC, as well as to his two nephews and to four French Catholic charities. There was only one problem. He never had quite gotten the name of the organization straight, and in his will he referred to it as "Philadelphia American Friends de America do Norte." Would the lawyers accept this name to mean the AFSC? Colin Bell, executive secretary of the Service Committee, was summoned by the executors to come and help straighten out the matter.

Just before Christmas, 1964, therefore, Colin Bell flew to Paris. He went with some trepidation. No one at the Service Committee ever had met the nephews. Would they, he wondered, welcome the AFSC's claim to part of their uncle's estate? Or would they resent the Committee as a usurper?

He need not have worried. The nephews—warm, simple countrymen—welcomed him eagerly. "Oh yes, the American Friends," they said, when Colin Bell had introduced himself. "Our Uncle Marius has often spoken of the work you do. We are happy he has remembered you." And, far from asking Colin to identify the AFSC as the proper claimant to the estate, they themselves proudly produced a letter written by an AFSC staff member to Marius Latour, thanking him for a previous contribution. They had found this among their uncle's precious documents.

Touched by his reception, Colin Bell wrote of the incident in his Christmas letter to the AFSC staff members abroad: "Thus once again the bread of honest concern, cast this time upon the turbid waters of postwar Europe, returns to give cheer and sustenance to another AFSC generation."

What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions.

—WILLIAM PENN

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FRIENDS JOURNAL

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Editorial Comments

An Odd Bag

ONE of the *FRIENDS JOURNAL*'s contributors once sent in a miscellany of poems, short essays, and fillers, suggesting that, although he had no full-scale articles to offer at the moment, something in this "odd bag" might be of value. Because parts of his odd bag *were* of value, it occurs to us that there may also be something of worth in a potpourri of recent extracts from a few of the many publications that pour into the *JOURNAL*'s office.

Item: An editorial in the Methodist *Christian Advocate*, deploring the "soft-sell commercials for God" that within the past year have been a staple of certain radio networks. These "commercials" (in case you are not familiar with them) open with some such singing jingle as "Doesn't it get a little lonely sometimes, Out on that limb—without Him-m-m? . . . The blessings you lose may be your own"—or some other variation of the standard "You-need-it, we've-got-it" commercial approach. "The church does not 'have' God to sell," observes the *Christian Advocate*. "The church is God's servant. . . . The richer life cannot be purchased in a neat, secure, and guaranteed package."

(This "commercials for God" reference reminds us of a story we once heard Anna Brinton tell about a little girl who, after making her initial visit to First-day School, was asked by her parents what had happened there. "Well," she told them, "we colored pictures for a while, then someone came in and gave a short commercial on Jesus.")

Item: An announcement in the Stamford-Greenwich (Conn.) Meeting *News Letter* of plans for a High School Institute in February on "Maturity and Morality," citing the following remarks as indications of what the program is to be about:

"Yes, I *was* cheating, but I didn't hurt anybody. If you put it on my school record, you could ruin my chances of getting into college. . . ."

"Okay, okay, so I *did* take the car without a license. But I know how to handle it. Besides, everybody does it. . . ."

"All right, I admit they discriminate against Negroes

and Jews. But your protest isn't going to change anything. It'll only make things bad for you. . . ."

"But we love each other. We want to get married. Besides, Janie knows how to keep from getting pregnant. . . ."

Item: An editorial in the conservative *National Review*, quoting a communication from a correspondent in England who was "in high dudgeon over a pronouncement there by the Quaker Church, which has apparently issued one of those oh-so-permissive statements on the subject of sexual morality," and adding: "What is left of Christ and his teaching by the time these Friends have sown their Quaker oats?" (Since publication of this sour comment on *Towards a Quaker View of Sex* there has come word from England that a new edition of that controversial booklet has just been issued!)

Item: An article in *Christianity Today* by a student pastor who, having spent part of his summer vacation making pastoral visits to numerous nonactive members of his church, reports distressfully that the things most of them seem to remember most clearly and happily about their church connection are the social contacts: dances after choir rehearsals, working together for church suppers, etc. He seems to feel that this is a shocking state of affairs, but we wonder whether that may not be a somewhat debatable point.

Item: An enthusiastic report in *The Friend* of London on the remarkable development of the Virginia Beach Friends School since its modest launching ten years ago by the tiny group of Friends who then made up Virginia Beach Meeting. This account, written by an Englishwoman who had been visiting in Virginia with her husband, marvels at "the faith and courage of the original small band" (in the ensuing decade the Meeting has sextupled in size) and at the fact that although the fathers of many of the school's pupils are connected with large adjacent US naval bases they "are quite prepared to accept for their children the Quaker and pacifist principles upon which the school is founded."

Item: An editorial in *Quaker Life* telling of the action of Muncie (Indiana) Meeting in playing host during the

last political campaign to opposing candidates for Congress, who were joined by Friends and others in discussion of campaign issues. Commenting on this, *Quaker Life* suggests that, since "Friends have always believed a part of their duty to God and man was to seek good government," other Friends Meetings should follow Muncie's example by opening their doors to political candidates.

* * *

The itemization could go on and on, for an odd bag, unlike an editorial column, has no bottom. We *might* try to draw a moral from this peculiar assortment of unrelated items (or *are* they unrelated?), but we suspect that most of our readers would prefer to do their own moral-drawing.

Definitions in Action

By RICHARD D. HATHAWAY

WHEN a child wants to define a word, he defines it often in terms of action. A melon is to eat. As my son said one morning: "A bicycle is to ride, not to look at." How he defines a word tells you something about him. It makes a difference whether a bicycle is to ride or to look at.

If we asked a child what a Quaker is, he might say that "A Quaker is to sit." Then, of course, we parents would tell him that a Quaker is more than that; it is what we do after meeting as well. We would tell him about the American Friends Service Committee and say that a Quaker is to heal, a Quaker is to love, or a Quaker is to pray. But those are actions that Friends have in common with non-Friends, and perhaps the child is right in trying to define our actions in terms of what we do that is different. A Quaker is to sit.

But surely we can go beyond the outward action and say that "A Quaker is to listen." To listen. What a difference it would make if we achieved that state where all life is a kind of listening—if we spent more time listening and less in competitive talking—if the United Nations were a place where people listened and tried to understand each other instead of one where they talked and propagandized each other!

The receptive attitude is one that tries to accept, rather than to dominate. As teachers, whether of others' children or of our own, we are corrupted by the habit of talking. It takes a special kind of sensitivity for a teacher to listen to what students are saying, to distinguish between ideas that are wrong and those that are merely different from his own, to find the kernel of value in a confused or wrongheaded student statement, and to

help the student build on that kernel of truth. The great temptation of the teacher is to do the student's thinking for him and to forget that the purpose of an education is to develop the ability to think for oneself. To change the shape of the classroom to a circle (instead of military rows dominated by a lecturer) is an experiment worth trying by all who want to change the shape of learning, who believe that the teacher can acquire knowledge both of the head and of the heart from the experience of give-and-take with students. A teacher is to listen, too.

A scientist is one who has made a fine art of listening. As over against the engineer, who merely uses nature—who, in Carl Becker's phrase, "manipulates, masters, and measures" nature—the pure scientist goes to nature with expectancy, ready to learn whatever it has to tell him. If the attitude toward nature of our acquisitive society and its engineering mind be akin to lust, then the intellectual passion of the pure scientist is akin to love. In his highest moments he seeks from nature no personal gain but knowledge. He approaches nature with an open mind—with no dogmatisms that he is unwilling to correct by experience. The scientist is the most disciplined of listeners.

In this he is like the poet, whose poetry is dead if it does not begin with watching and listening. Robert Frost got so much of the grain and grit of life into his poetry because he wrote about what he knew. Poems by Frost, like those of Wordsworth, frequently begin with a personal experience, an encounter with a personality or a fact. Wordsworth advises us to begin with "a wise passiveness":

Come forth, and bring with you a heart
That watches and receives.

As the Greek root of the word "poet" implies, a poet may be a "maker," but the making must begin with listening, with seeing. Just as faith and worship are soon dead if they do not issue in action, and action is already dead if it does not proceed from worship, poetry is lifeless if it does not begin with the rhythms of life itself and capture them for eternity in a mute music that is forever speaking, frozen and sculptured in a form that is forever moving, alive at the warm touch of a mind. In poetry, nouns are not lifeless; they have a way of becoming verbs. All poetry, all literature, and all life are a pattern of movement—a systole and a diastole of receptivity and response. A poet is to listen.

We need to discipline our listening. What we give our attention to determines what we do and what we shall be. It makes a great deal of difference what we listen to. So much of the world around us that we pay attention to is merely irrelevant—a noisy confusion that we do not relate to the central concerns of life. If only we could turn off the television set; spend less time read-

Richard D. Hathaway of New Paltz (N. Y.) Meeting is a teacher of English at State University College, New Paltz.

ing advertisements, trivial news items, and third-rate novels; if only we could be less wrapped up in our perpetual search for status and security, then we could focus on our more central concerns. Then we could hear the God who speaks with so quiet a voice.

Jean Paul Richter wrote a story about a would-be novelist who tried to write but could not. He was newly married and kept being distracted by his wife's slightest

motions, by the sounds of cooking, sweeping, washing. The less noise she made with her broom, the more conscious he became of it. As in the story of the princess and the pea, a hundred mattresses cannot protect us from ourselves if we are focused on the lumps in life. If we pay attention to the irrelevant we shall become irrelevant. All life is a kind of listening. What we listen to we shall become.

The Revolution of Automation

By VICTOR PASCHKIS

ALMOST daily reports about feats of automation and simultaneous unemployment are expressions of a revolution, reaching into most aspects of society, which entails serious spiritual problems of concern to Friends.

Computers and automation are inextricably interwoven. Automation is based on computers. Conversely, without the economic stimulation coming from automation, the science and technology of computers would not advance at anywhere near the present rate.

Automation replaces labor, both manual and intellectual, by "machine work" (this term being used rather loosely to include also intricate electronic control equipment and computers). This means that things can now be produced in increasingly shorter working time. Thus we are confronted with a choice between two possibilities: either increase the quantity of things produced or else reduce working time by cutting the length of the work day or by keeping numbers of people unemployed.

Apologists for automation say that the answer is to increase the output. Let us consider this suggestion. In our economic system the additional goods produced would be within the reach of none but the wealthy. The unemployed, and those thrown out of jobs because they cannot measure up to the required new skills, would not share in the produced bounty. All kinds of devices have been suggested to overcome this difficulty, the most radical being a free minimum income to everybody, regardless of his condition and whether or not he works. Even if this problem can be solved, it presents only temporary relief. Similar temporary relief could be found by helping to build up not only the famous one fifth or one third of the nation living in poverty, but also the underdeveloped parts of the world. Again a revolutionary change of attitude would be required for this kind of large-scale international cooperation.

But at the rate at which automation progresses both

of these proposals would provide at best only a period of grace. What happens then? More things? More free time? Both in our own country and abroad we find that far too many people do not know now what to do with their free time. Imagine if the work day is cut to two or three hours, or a day or two a week! We should start now to train ourselves and our children in the really creative use of leisure time. At the same time we must recognize that, because of the vast amount of wealth which can be produced in a short time, we shall have to give up certain aspects of freedom, such as the right of anyone to hold more than one job.

In the assumption that employment can be at least temporarily maintained by increased production, some serious oversimplifications are made. People displaced by automation are in most cases not suitable for jobs in automated enterprises. We hear much about retraining, but we must start to think about people who have not the inborn intelligence which would make them trainable for jobs in automated procedures. If few other jobs remain, it is high time to do some very serious thinking about what to do with and for such people.

It has been seriously suggested that in the transition period (i.e., the next one or two generations) we need a "mobile labor force": men and women who, with a minimal general training, can be schooled today for work in one industry and tomorrow for jobs in another. Even if such a mobile force can be created, we must think what it does to the spiritual and social structure of the groups so involved. Migrant labor is not only disadvantaged because of poor economic conditions, but also because the migrant worker has no home community. Should this kind of disadvantaged system, familiar in agriculture, now spread to industry?

The present job shrinkage hits first people of minority groups who have the least training; there is a desperate race between building up education for culturally deprived groups and the growing requirements of minimum technical training for all too many jobs.

Although computers, like other forms of automation, contribute to unemployment (not of manual labor but

Victor Paschkis, a member of Morningside Heights Meeting in New York City, is professor of mechanical engineering at Columbia University and director of a large-scale computer facility there. He is active in the Society for Social Responsibility in Science, of which he was a charter member and the first president.

of white-collar workers and junior executives), the threat of unemployment is perhaps not the worst aspect of their use, for large-scale computing devices could be applied to very constructive purposes. But, lacking sufficient social and moral development, we see too many abuses of such machines, as well as increasing pressure of indiscriminate use.

Dangers arising from the employment of large computers are many. Let us here consider but a few. Computers, because of inherent technical characteristics, give only yes-no answers. Many problems lead pragmatically to a yes or no decision, but such a decision is based on values imposed by man on the machine. Frequently the nature of such imposed value judgments is complex; there is great danger that, intentionally or unintentionally, the public will not be told which values are arbitrarily imposed by the person "instructing" the computer.

Take, as a simple example, two physicians who apply for a research grant. Budget restrictions make it possible to give only one grant. A computer is asked to predict which of the two research proposals, if successful, will save more lives. In order to obtain a definite answer, the computer must receive instructions of the following kind: consider the life of a 25-year-old as 100 per cent; that of a 15-year-old as 80 per cent; that of a 60-year-old as 40 per cent, etc. (The actual percentages are arbitrary; the person instructing the computer—the so-called "programmer"—makes his choice.) The public will be told that the decision was made "objectively" by the computer.

The ease with which one can compile statistics by means of computers may well lead to misuse. Today it is possible to determine which television program somebody is watching in his home without the knowledge of the person in question that this is being done; a truck with sensitive measuring equipment driving through a street can record what is being watched in a house. This, together with other, similar statistics, offers a great temptation to have for practically every citizen a dossier in some government office. By sampling elections as they proceed and broadcasting the results of such sampling, it is possible that those who have not yet voted may well be influenced.

The much-vaunted speed of computers presents a serious potential danger. When in daily life we speak of giving something a second thought we do not really mean a new thought, but rather that we hope for intuition to lead us to new avenues. The computer cannot have an intuition; and if (as increasingly happens) decisions are left to the computer, man foregoes a priceless element of safety. The most drastic example is in connection with weapons: when we are told that with the existing speed of rockets the decision if or if not to send off our weapons will have to be left to the "decision"

of computers, this decision is based on certain prescribed conditions, such as if it is established "beyond doubt" that enemy rockets are headed toward our country. The automatic response rules out any last-moment moral scruples which might lead to a rejection of "retaliation," quite apart from the possibility that it is technically impossible to establish such intelligence "beyond doubt." What is possible is to establish a degree of uncertainty which can be made as small as we are willing to pay for; but is an uncertainty of 1/1000 (or even less) small enough if millions of lives depend on the decision?

If we want to cope successfully with the changes growing out of these new conditions we need a moral revolution as well as one of automation.

What About the Draft?

By ARLO TATUM

IS there a chance that the draft will be ended? The very fact that the question is now being asked indicates a drastic change in both public and official opinion since the Universal Military Training and Service Act of 1948 (as amended) was casually extended by Congress in 1963 to June 30, 1967.

In September, 1963, President Kennedy ordered a Pentagon study of the Selective Service System to see if it should be overhauled. Articles critical of the System began to appear in mass-circulation publications, and on January 6, 1964, the Pentagon announced that it had begun its investigation. Ten days later the first of seven congressional bills was introduced by former Senator Keating of New York, calling for the setting up of a commission to study the draft and to "seek some fairer system." The scattering of public criticism became a barrage, with *The New York Times*, *U.S. News and World Report*, *Parade*, *The Reader's Digest*, and others joining in.

In this setting, the Republican Party leadership examined Selective Service and concluded that it was going to collapse under its own weight. Simply put, so many more able-bodied men than are needed are becoming available that the draft cannot continue *unaltered* without bursting at the seams. The Republicans decided to use the desirability of ending the draft as a campaign issue. President Johnson successfully prevented this by dramatically announcing a year-long study to see if such compulsory service could be ended "within a decade."

Arlo Tatum is executive secretary of the Central Committee for Conscientious Objectors (2006 Walnut Street, Philadelphia), a non-denominational agency which provides counseling and legal aid to C.O.'s. He was formerly general secretary of the War Resisters' International, at its headquarters at Enfield, England.

The Administration seemed to want Congress simply to rubber-stamp whatever would be decided by the Commander-in-Chief.

Since then, as we know, the decision to close many more military installations has been announced, although so far as I know the obvious corollary—that of reducing the size of the armed forces from 2.7 million—is not being considered. Yet (as President Eisenhower indicated during his term of office) even a reduction of 200,000 would make the draft unnecessary.

From the government's standpoint, there is perhaps only one genuinely difficult problem: the failure of the armed forces to attract physicians. Few doctors believe that a period of military duty adds to their reputations, and the economic sacrifice they must make is far greater than that of the average draftee. If the draft does continue as anticipated, this will be one of the reasons. Conscripted physicians actually fill a need in the military establishment, while untrained draftees do not. Indeed, they only create the need for more doctors.

The government feels unable to draft *only* doctors, dentists, and veterinarians. To do so would be even more conspicuously unconstitutional than the present draft of physicians, which has the grudging support of the American Medical Association. In any event, we must remember that untrained men are drafted primarily to stimulate volunteer enlistments, while the conscription of trained ones is only secondarily to encourage others to volunteer.

Do not think for a moment that the draft will end simply because there would be enough men for the armed forces if they could volunteer for two years instead of for three or four, and if the pay were increased! Only a handful of men in the Pentagon consider the draft essential, but many more *like* the idea of conscription, considering it to be an institution of intrinsic merit because they feel that it symbolizes a citizen's duty to his government and that the indoctrination and training of conscripts makes them better citizens.

Nevertheless, there is a fair chance that the draft may be ended. The chance would be greater if both Senate and House actively participated in the decision. There would be an even better chance if you and I and our organizations were to launch a full-scale, broad-based campaign to have conscription ended. If I thought such a campaign would come into existence, I could predict the end of peacetime conscription before its expiration date. Only a few top professional-army men really think conscription is still necessary, the most powerful and outspoken of these being Lieutenant General Lewis B. Hershey, director of the Selective Service System.

All in all, the draft has become primarily a political and monetary question. President Johnson will end it

if he becomes convinced that such a move will be highly popular. If there is no public demand to call a halt, the period of service may be cut from two years to, say, eighteen months, so that more boys can be drafted without raising the excessive maximum size of the armed forces. To end the evil of peacetime conscription is within our power. "The Great Society" will incorporate compulsory military servitude only if we give silent consent.

India after Twenty-three Years

By JOSEPH D. ALTER

RETURNING after twenty-three years' absence to the land where I lived for most of my first fifteen years, I had a burning curiosity to find out if India was still the India I had known.

My first impression upon seeing villagers was that there had been very little change. There were still oxcarts, Persian-wheel wells operated by bindfolded camels or oxen, stray malnourished dogs, peacocks, houses of mud and of brick, cow dung, and the crops I remembered: sugar cane, wheat, cotton, mustard. There were no apparent new fashions in clothes, and farmers still ploughed with oxen and carried goods on their heads.

But India has changed. Twenty-three years earlier I left the country by boat and took almost a month to reach the States. On my first trip back, I flew to India, spent two weeks there, and was back in the States all in less than seventeen days.

The biggest change is independence. No British policemen or officials are in sight, nor are they necessary. This is a welcome change, but a tragic price has been paid for it—bitter strife and slaughter which cost millions of lives when British India was divided and became independent India and Pakistan.

Many of the places where I had lived were now across an international boundary. I regret that India and Pakistan have not been able to live harmoniously together; they are both second homes to me. Responsible people in both countries wish to live at peace with each other. Let us hope that these feelings will eventually overcome bitter memories and suspicions!

India has developed technologically. New industries have been set up; the tallest dam in the world has been

Joseph Alter is a physician who became a Friend in 1950 while studying medicine in Philadelphia. Although his present membership is in Eastside Meeting at Bellevue, Washington, which he and his wife helped to start, they and their children now attend the Meeting in Delhi, India, where he is Deputy Director of the Rural Health Research Project of Johns Hopkins University's School of Hygiene and Public Health. His childhood experience in India was as the son of United Presbyterian missionaries.

built in the Punjab; and electrification has spread to many parts of the country. As a doctor, I am impressed by the great number and variety of drugs manufactured here. Education is being pushed all the way from thousands of small schools in villages to colleges, universities, and professional institutions.

Many oxcarts, tongas (horse-drawn vehicles), camel-carts, donkeys, and bicycles are still used for transportation, but in addition there are thousands of trucks and buses. Worn-out motor vehicles have made a major contribution to oxcarts by furnishing old tires and axles which make for easier pulling and smoother riding. Numerous three-wheeled scooter taxis are seen in Delhi and some other large cities. India's trains still have thousands of passengers, but there are now air-conditioned coaches to add to comfort, while travel between the main cities is made easy by modern airliners.

Even in the superficially unchanged villages, as we have learned by living in one for two years and by visiting others, major changes have taken place or are developing. Politically, villagers elect their own panchayats and other officials. Large landowners have been stripped of most of their excessive holdings. Plans lay much emphasis on increased agricultural output and rural development. Some political leaders are dedicated to rural uplift, while others feel it necessary to give at least lip service to the betterment of the almost 80 per cent of the population which lives in rural areas.

Thousands of schools have cropped up all over the country. Girls as well as boys will walk many miles to attend secondary schools. Women have begun to emerge from their traditionally home-centered lives into professions, business, and politics. Some can even be seen riding scooters in thick traffic.

Almost three thousand health centers have been built in rural areas. New roads have been constructed, others improved. Compost and chemical fertilizers are being used by some farmers. Deep-tube wells with power pumps supply water for many previously dry areas. Tractors can be seen in fields alongside oxtams plowing in the centuries-old manner.

All this activity cannot put India on its feet overnight. Many experiments, failures, trials, errors, and frustrations lie ahead, as well as behind.

It is all too easy to see the discouraging side of the picture. Americans are often bothered by the apparent lack of initiative and will to work and to get ahead that they think they see in so many Indians. Some reasons for these impressions are quite apparent.

Many villagers are so preoccupied with just trying to get the bare necessities in life that they are unable to see any possibility for improvement. A fatalistic acceptance of low economic and social status results. When

I try to imagine myself in their position, I too get a feeling of hopelessness. Yet there is some hope; when people can be helped to see this, change will come faster.

The health of many is far from an optimum level. A person's mind cannot function well when he is malnourished and possibly diseased. During most of the year the heat is more than enough to kill ambition and initiative in Americans, even when, unlike the masses, they have fans and air-conditioning.

The British left India with a strong core of administrators who have meant much to the country's stability, but the resultant bureaucracy, with its unbelievably interwoven red tape, has a strangling effect. High officials cannot realize how bad this is. Red tape is cut for them, as it is also for people with money and contacts, but a poor man has little chance of getting anywhere except in a line. If he is lucky enough to reach the end of the line, he will be told to go to another line for another detail in the procedures. This can go on for months, days—even years.

For centuries Indians have seen governments as agencies to serve the best interests of individuals or other governments, not as servants of the people. This image cannot be changed easily. Furthermore, there are not enough well-motivated, educated people to fill the tens of thousands of government and development posts that need such persons if progress is to be made. Massive unemployment and underemployment also have retarding effects. Yet in some vital categories where well-trained people are needed there remains an acute shortage of personnel.

Unfortunately there has developed the idea among many that prestige and social status mean either no manual work or no work at all. The higher one goes, the less work he does and is expected to do.

Part of India's difficulty is her great size and population (450 million), plus the divisive effect of thirteen distinct languages and hundreds of dialects.

In spite of all these factors, India is on the move toward development. She has not gotten off the ground yet, but I believe she will. I have been fortunate enough to meet and talk with numerous officials and other Indians who are capable, hard working, and dedicated. Though the helping hand extended by other countries and agencies is important, the main hope for India lies in the hands of Indians who can continue what Gandhi and Nehru did so much to start: a great experiment in democracy.

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Teilhard on Matter and Spirit

By MARK F. EMERSON

THAT matter and spirit are entirely different entities has been believed by most of mankind since the dawn of history. To such an extent has this been assumed that the possibility of their unity seems scarcely to have occurred to most people. This dichotomy has led to more conflict in the minds of men than perhaps any other single belief; one of its most significant effects in recent history has been that the tremendous increase in man's scientific knowledge has crowded out interest in and sensitivity to spiritual reality until many have questioned the place of religion in man's future.

Recently a Jesuit scientist and scholar, Pierre Teilhard de Chardin, has endeavored to prove scientifically the unity of matter and spirit. What he has attempted to do (as stated in his main work, *The Phenomenon of Man*) has been, in current terminology, to break through the material barrier. If he has succeeded in doing this it could be one of the greatest breakthroughs in man's understanding of the universe. Whether he has been successful is likely to be a subject for so much debate that it seems essential for anyone interested in science or religion to become acquainted with Teilhard's thinking.

The Phenomenon of Man is difficult reading because of its scientific and philosophical terminology and the words Teilhard has coined for his concepts. However, it is not necessary to understand the development of all his ideas in order to grasp the great significance of his central theme, which is essentially an attempt to demonstrate scientifically the evolution of spirit from matter, expanding the concept of evolution both backward and forward from its biological implications, and applying it in all areas.

Starting with atomic particles, Teilhard shows the physical evolution of the chemical elements in solar bodies. Then he explains the process of evolution in the development of the complex chemical compounds out of which life came on our planet. Extending evolution from the biological development of life, he demonstrates its implications in the psychic, social, and spiritual areas which he believes will lead to the evolution of mankind into the Kingdom of God. This may sound like an intellectual tour de force, but it is much more than that. It appears to be a logical synthesis of science and religion or, better, an analysis of science which brings out the fact that science and religion are one.

According to Teilhard, the beginnings of life, con-

sciousness, thought, and love were present in primordial matter from its inception. In proportion as the atoms of chemical elements united into more and more complex compounds and eventually into living cells, psychic energy (the "within," as he terms it) developed into consciousness until thought and love appeared in man. Man is not merely the highest species of animal but the beginning of a new stage of evolution in which new principles of development (including social heredity) become active. By the principle of "convergence," mankind is very slowly becoming a "superorganism" which eventually will "converge" at the "omega point" (Teilhard's term for what appears to be the Kingdom of God). Thus he demonstrates unity in matter and spirit as well as in science, in history (in its broadest sense), and in religion—all in a modern scientific frame of reference.

Whether Teilhard's ideas meet the tests of scientific reasoning probably will be argued by many people for a long time to come. The evidence for some of his categorical statements is not readily apparent. However, it is significant that Julian Huxley, one of the world's outstanding scientists, wrote the introduction to the English edition of *The Phenomenon of Man*, expressing appreciation of Teilhard's greatness and agreement with much of his thinking.

Teilhard himself (he died in 1955) was recognized as an outstanding scientist in his special field, paleontology. Although born in France, he spent most of his life abroad on scientific expeditions. The longest period was in China, where he was associated with the discovery of Peking Man. In effect he was exiled there by his order because of his theological views. But what is perhaps even more important than his being an eminent scientist is that he was deeply and genuinely religious—was, in fact, a saintly person. More than that, he had a profound sense of mission which led him to write extensively. (His greatest religious work is probably *The Divine Milieu*.) The tragedy of his life was that his superiors in the Society of Jesus never permitted him to publish his works while he was alive. (He wrote *The Phenomenon of Man* in 1940.) After his death, others to whom he had entrusted his manuscripts were able to have them published. They have had a wide circulation in Europe and now have a growing one here.

As to the future, Leo Ward has said "we are more likely to be reading this work ten and twenty years from now than any other published in the last decade." I would venture to expand this to one hundred years from now and in the last century. A century ago Darwin de-

Mark Emerson, a member of Gwynedd (Pa.) Meeting, is chairman of the social studies department at Friends' Central School, Philadelphia. He serves on several committees of Friends General Conference and the American Friends Service Committee.

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veloped the theory of evolution, which showed the unity of all life. Now Teilhard has expanded that theory to show the unity of matter, life, and spirit. Where Darwin produced tremendous controversy between science and religion, Teilhard lays the foundations for their unity. Thus he may have made a greater contribution to man's understanding than did Darwin. One is also reminded of St. Thomas Aquinas, who synthesized the philosophy of Aristotle and of Christianity in the thirteenth century to show the unity of reason and theology. It might be that Teilhard de Chardin will come to have a place comparable to that of Darwin, St. Thomas, and Aristotle for this period of history.

Children, Dogs, and Meeting

By MARGARET GRANGER UTTERBACK

LAWRENCE SCOTT once said that some Quakers believe there is that of God in animals. I am sure most children believe this in regard to their pets.

When I was visiting my California family last spring, the closest Friends Meeting was the new one in Reno, Nevada. Every Sunday morning I had to drive a 160-mile round trip through the glorious High Sierra Nevada Mountains.

Reno Friends gather in the home of Erling and Leisel Skorpen, which is well suited for meetings, with three rooms opening widely into one another. One Sunday between fifteen and twenty adults centered down, while nearly as many children (including a Korean orphan) went tripping up the stairs for First-day School. While all was hushed in those first precious moments of silence, into the circle clumped a large German shepherd dog. She sniffed each pair of feet and then, in a dignified way, clumped upstairs to join First-day School and her puppies. We sat on, gathered in God's love for all his creatures.

Some time later the little children (without their dogs) tiptoed down the stairs, trying to restrain their whispers and giggles, and with happy eagerness joined our circle, choosing laps to sit on. Soon they relaxed in quietness. With our arms around the children, the silence and ministry deepened, for of such is the Kingdom of Heaven. When meeting broke, a two-and-a-half-year-old Skorpen went solemnly around the circle on his own and extended his left hand in a warm, shy welcome. Then we all had coffee.

On a Saturday later we older ones went up into the mountains for a retreat. Leaving our cars at a nearby

Margaret Utterback, who may be remembered for her accounts in the *FRIENDS JOURNAL* of visiting Friends in Korea and climbing Pendle Hill in England, is a retired teacher and a member of Oberlin (Ohio) Meeting.

farmhouse, we had to go a short distance on foot, jumping over a rushing brook to a grassy place beside it. Here we sat, falling silent in the warm sun. But from the farmhouse eight fat little puppies had waddled after us and, slipping and slithering through the cold mountain brook, came crying into our midst. Shaking themselves, they chose laps and snuggled under our sweaters. In the sunshine, they dried off, and so did we, sitting thus for an hour in silence, occasionally patting a pup who whimpered or snored. God's comfort and love enfolded us all.

Friends in a Hindu Temple

By IRVING HOLLINGSHEAD

AS we removed our shoes and then climbed the flight of steps to the Hindu temple of Shri Lakshminarain in New Delhi, India, our Hindu friend said to us, "In our religion all believers are Hindu, for it is all-inclusive, embracing Christianity and Judaism without meddling into their individual differences."

Hinduism is indeed a universal conception of religion. In the descriptive folder is written: "God is one. He is omnipresent, omnipotent, and the creator of the whole universe. He is without form, body, and senses. He is imagined as possessing human organs in order to make it easy for the common people to concentrate their minds on him. This is the idea underlying the worship of idols in the Hindu religion."

We were still apprehensive of this place of worship with its idols, but as we read the following message the idols became forms of interpretation to the masses who might fail to grasp the mysticism of Hinduism: "The Brahman or Supreme Being is that reality in which everything exists, from which everything originates, which is in everything, and which is spread all around and in everything."

As we read inscriptions on the walls the sense of strangeness disappeared and a feeling of unity took its place, for here in India, in this religion, Gandhi, with his unconquerable spirit of love, had brought new inspiration to the whole world. Perhaps another saying expresses it: "It is the Supreme Spirit that moves. . . . It is far away because we fail to realize It. It is near because It is immanent in everything and is in the recess of one's own heart."

And thus we two Friends felt at home in a great Hindu temple, a friendly place with its gods and goddesses, in the knowledge that we have a common philosophy and one God.

Irving Hollingshead and his wife, Jean Hollingshead, members of Moorestown (N.J.) Meeting, recently visited, in India, Hindu friends whom they had entertained in their home under the foreign-visitor program of the Philadelphia Council for International Visitors.

Southern California Half Yearly Meeting

AT the fall session of Southern California Half Yearly Meeting, held in November at Orange Grove Meeting, Pasadena, Virginia Heck discussed the Friends World Committee meeting in Ireland, reporting that, in spite of wide cultural differences, mutual feelings of community among Friends throughout the world are enhanced through such meetings. Gretchen Rudnick gave an interesting report on the Pendle Hill conference on "Ministry of Friends to the Academic Community."

Brief and uniformly encouraging reports on the life of their individual Meetings, mentioning many outreach activities, were given by the participating ten Monthly Meetings, two worship groups, and one Preparative Meeting.

The Meeting approved the appointment of Arthur Vail as treasurer and of Mara Moser as HYM's representative at the Race Relations Workshop at Berkeley in December. Also approved was a Ministry and Counsel retreat, to be centered around means of strengthening the spiritual life of Meetings. Monthly Meetings were requested to send at least two members from their Ministry and Counsel Committees and one or more young Friends to this retreat, which will be held on the Presbyterian Conference Grounds, Pacific Palisades, April 23-25. Others who are interested, particularly new Friends, should also be encouraged to attend. Information regarding accommodations and rates will be sent to Monthly Meetings. Molly Morgenroth will serve as chairman for arrangements.

Pacific Southwest Fellowship will again be held at Pilgrim Pines on February 21 and 22.

To increase their understanding of Friends' principles and procedures, young Friends were invited to a series of afternoon meetings on the third Sunday of each month at the home of Phil and Marguerite Wells. For these Judy Bruff will be responsible for notices and arrangements.

Elizabeth Mills reported on the School Committee's visit to Pacific Oaks School. The Committee expressed appreciation for the contribution Pacific Oaks is making to the community and to the field of nursery-school education. Pacific Oaks is not seeking a formal tie with Half Yearly Meeting at this time, but Richard Manners, speaking on behalf of Pacific Ackworth School, requested that Pacific Ackworth be taken under HYM's care. This was approved.

Thanks were given to Mildred Acord and her family for their work on the HYM directory. Corrections and amendments should be sent to Mildred during the coming year. Edna Benesch reported on the progress of the Friends Retirement Home in Altadena, which will open in February or March. It is hoped that a fund to assist elderly Friends who may require financial help to live in this home will be started by Monthly Meetings or by HYM. Mara Moser spoke about the success of the Mothers' Club at Orange Grove in improving interracial and intercultural relationships in the community. The Executive Committee will consider allocating time at Yearly Meeting for discussion of future needs of this program.

Ferner Nuhn requested that comments on the Advices and Queries be sent to the Discipline Committee for study and possible inclusion in the new Discipline. Bill Bruff stated that

the Peace and Social Order Committee was not recommending any direct action at this time, but he urged Friends to continue their interest in fair housing and in relocation of the Seneca Indians. Friends were also urged to be alert to new developments, especially regarding civil rights, the question of Russia's debt to the UN, and possible termination or modification of the draft.

The hospitality of Orange Grove Meeting was appreciated.

ETHEL LONGENECKER, *Reporter*

Book Reviews

THE TREASURE OF THE COPPER SCROLL. By JOHN MARCO ALLEGRO. Revised edition. Doubleday, N. Y. (Anchor Books), 1964. 186 plus xi pages. Paperback, \$1.25

J. M. Allegro, who for a decade has been a member of the international team editing some of the Dead Sea manuscripts, arranged for H. Wright Baker of Manchester College of Science and Technology to devise and carry out a process for opening the badly corroded copper scrolls found among them. (Wright Baker, a Friend, was director of motor transport in English and American Friends' relief work in France in the First World War.)

The present volume gives a translation of the copper scroll's text and the author's interpretation of it. The facsimiles and transliteration presented in a 1960 publication of the same title, as well as some of the photographs, are omitted from this edition, which, is nevertheless, well illustrated with photographs and maps.

Mr. Allegro believes not only that what appears to be a list of sixty-one items in the text is a *bona fide* list of treasure hidden by Zealot leaders in or near the Temple in Jerusalem and in the environs of Qumran in the summer of 68 A.D. (when it was becoming evident that Titus would eventually capture Jerusalem) but also that the directions for locating the hidden treasure will prove to be valuable clues to the eventual archeological exploration of the hitherto unexplored network of water channels and passages under the Temple.

RICHARD R. WOOD

TRANSFIGURED NIGHT: *The CRALOG Experience*. By EILEEN EGAN and ELIZABETH CLARK REISS. Livingston Publishing Co., Philadelphia, 1964. 185 pages. \$4.95

The hundreds of Americans and Germans who worked together from 1945 to 1962 in the truly remarkable CRALOG relief program in Germany's West Zone will find this book by two of their colleagues vividly readable and unusually well synthesized. The stark horrors of the saturation-devastation in Germany; the hungry, the sick, the naked, the shelterless; the millions of refugees and stateless persons rolling in from the East—all move across the pages with a brutal intensity documented by the authors' personal experiences and by numerous excerpts from CRALOG field-workers' reports.

CRALOG (Council for Relief Agencies Licensed for Operation in Germany) began in 1945, when several American agencies—Mennonites, Brethren, American Friends Service Committee, National Catholic Welfare Council, Church World

Service, and Lutheran World Relief—were given permission to send a mission to Germany to report on the civilian population's needs. (These agencies were joined later by others until ultimately CRALOG was supported by twenty-five organizations.) Then came the struggle for licenses to export relief goods to an enemy country, deputations to Washington, consultation with military authorities here and in Germany, almost daily committee meetings in New York, endless planning with shipping companies, and appeals to the people of America for money, food, clothing. Finally, in April 1946, the first of the long line of boats reached Bremen, loaded with food, clothing, and medicine. (Do you remember how desperately needed were insulin and penicillin?) There followed a people-to-people program of rehabilitation and reconciliation, involving a total of over seven billion pounds of gifts in kind, valued at more than \$191,000,000.

Germany's own relief groups (the German Red Cross, Caritas, Evangelisches Hilfswerk, the Arbeiter Wohlfahrt), with literally nothing at first and then with gifts from the USA, shouldered the great responsibility of bringing hope and life to their countrymen. When CRALOG finally closed out in 1962, German voluntary agencies (supported by the remarkable economic growth of their country) had organized and distributed some \$50,000,000's worth of relief in their own program of overseas aid, seeking to give to others help like that which CRALOG had brought to them.

MARGARET E. JONES

THE FUTURE OF MAN. By PIERRE TEILHARD DE CHARDIN. Harper & Row, New York, 1964. 319 pages. \$5.00

Teilhard de Chardin, the French Jesuit and anthropologist, is now beginning to be recognized in Catholic quarters as one of the leading scientists of our time, after having been suspected of ultraliberal religious ideas. The favorable mentioning of his name at a recent Vatican Council session approached a rehabilitation of this eminent pioneer, who died in 1955.

His research went beyond scientific exploration by envisioning the future of man as moving toward an increasingly communal way of life. The growth in numbers and relation-

ships; the awareness of common purposes or "travails," as the author calls them; and, last but not least, the exploration of space with the accompanying realization of the smallness of our globe—these and related factors will force man to face a "truly adult" choice in the presence of God.

Teilhard de Chardin refutes, or rejects, the classical Marxian thesis that divides mankind into the poor, or disinherited, and the rich, or ruling, classes. There was (and perhaps still is) a semblance of reason for such a dividing line. But the true division lies between those believing in and working for progress and those satisfied "immobilists" who find that nothing has changed since man began to record history. To them, blood, sweat, and tears have been shed in increasing measure ever since; therefore, they cannot believe in progress. To Teilhard de Chardin it is precisely here that faith makes the difference. The author presents to us the fascinating picture of the evolving processes of our globe as well as the evolution of human advance. These essays conclude on an eschatological note of the author's religious end vision and the triumph of the universal Christ.

This is no easy armchair reading. It needs both concentration and meditation. But the rewards are unusual.

WILLIAM HUBBEN

SLAVERY IN THE CITIES: *The South, 1820-1860*. By RICHARD C. WADE. Oxford University Press, New York, 1964. 340 pages. \$6.75

Today's crusade for Negro rights has roots buried far back in American history. For anyone interested in uncovering those roots this absorbing book is an absolute must. So firmly fixed in most minds is the stereotype of the plantation Negro that there is little knowledge of how vastly different was his urban brother's world. Into innumerable old newspapers, magazines, and reports Richard Wade has delved tirelessly to reconstruct a fascinating mosaic of that world.

City-dwelling slaves were frequently hired out by their owners to industries of all kinds. Some sold their own services to employers, paying their owners a flat sum per month from their earnings. Not a few even provided their own board and living quarters. In short, the cities gave them a taste of something like freedom, hedged in though it was by multiple restraints.

Most important of the restraints, the whites felt, were those designed to prevent Negro literacy and the forming of any cohesive Negro society. But in this, of course, the whites failed. Urban Negroes *did* learn to read and write; they *did* read about the world outside; they *did* form their own churches and other nuclei of an independent existence. Worst of all, from the viewpoint of slavery's defenders, city slaves mingled with numerous free Negroes, and with this mingling the old disciplines began to erode; the worlds of bondage and freedom overlapped.

Mr. Wade, who is professor of American history at the University of Chicago, presents an engrossing picture of the city Negro's pre-Civil-War life in its every aspect—a picture providing essential background information for many of the urban problems that are besetting both North and South today.

F. W. B.

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Friends and Their Friends

"Mt. Toby Meeting" is the official new name of what used to be called Middle Connecticut Valley Meeting at Amherst, Massachusetts. Together with a new name this Meeting also has a new meeting house, located at Leverett, north of Amherst. This new meeting house, according to the *Bulletin of Hartford (Conn.) Meeting*, "is a one-story frame complex with rather heavy eaves and other external features suggesting Japanese architecture. It consists of the square meeting room for worship and a rectangular building for social activities, connected by a wide corridor which serves the double function of a library and a noise filter." The "noise-filter" library, incidentally, is anxious to build up complete files of the *Friends Intelligencer* for 1953 and before, so anyone who has old *Intelligencers* to dispose of will be performing a useful service by getting in touch with Gladys and Robert Myers, editors of the Mt. Toby Meeting *Newsletter*, Box 55, Williamsburg, Massachusetts.

At the General Conference for Friends from June 26 to July 3 at Traverse City, Michigan, there will be two series of five morning lectures. Henry J. Cadbury, emeritus professor of divinity at Harvard University and honorary chairman of the American Friends Service Committee, will speak on "The Gospel of John," while William Hubben, vice chairman of Friends General Conference and former editor of the *FRIENDS JOURNAL*, will have as his topic "Belief and Disbelief in Literature."

Olcutt and Phyllis Sanders, well known to American Friends for their skills in leading recreation, will be in charge of evening recreational activities for adults and young people. Under the oversight of Kathleen Lowrie of Detroit Monthly Meeting, arrangements are being made for afternoon trips and tours to areas of scenic beauty and to the National Music Camp at Interlochen.

Herbert Standing has assumed the secretaryship of Wilmington (Del.) Meeting, taking the place of Florence Mills, who had served in that capacity for seven years. Herbert Standing, a graduate of William Penn College who has done graduate work at Haverford, comes from Des Moines, Iowa, where he has been a member of Des Moines Valley Meeting. He has worked previously for the Friends Committee on National Legislation.

As a direct result of the widespread popularity of Rolf Hochhuth's play, *The Deputy*, the Nazi storm-trooper leader Kurt Gerstein, who for years had been considered a "war criminal" in his native Germany, is now viewed there instead as a hero and a courageous resistance fighter who constantly endangered his own life in order to save the lives of many inmates of concentration camps. One striking indication of this change of attitude is that West German authorities have awarded to Gerstein's widow a pension and compensation for past deprivations.

"All the living we do with our children is religious teaching," according to the new *Advices and Queries* suggested for use and study by Pacific Yearly Meeting of Friends. "The written word," these *Advices* continue, "will have little meaning unless it leads to an understanding of personal religious experience, which is the work of the Spirit behind the word. As individuals and families and as a Meeting, by counsel and example, we must show our children that our search for Truth involves every aspect of life."

Paul S. Lippincott, Jr., a member of Medford (N.J.) Meeting, is the author of *Answered Prayers*, a book in which he shows the power of prayer and divine guidance as experienced in his life and in the lives of others. It may be bought from the Friends Book Store, 302 Arch Street, Philadelphia. The price is \$2.25. Proceeds are to go to Cooper Hospital, in Camden, N. J.

Ernest Votaw, a member of Media (Pa.) Meeting who retired recently as regional attorney for the U.S. Department of Labor after twenty-five years of government service, was honored by government officials, friends from throughout his region, and members of his staff at ceremonies held in Chambersburg, Pa., and in Washington. Although "retired," he holds a full-time teaching position at the Dickinson Law School, Carlisle, Pa., and is a member of the National Labor Panel of the American Arbitration Association.

Many Monthly Meetings have adopted the plan of sending six-month subscriptions to the *FRIENDS JOURNAL* to all new members. (There is nothing new about this idea; it is mentioned here only because a representative of one Meeting recently wrote to the *JOURNAL*'s circulation department to say that he never had heard of this plan; if he was thus uninformed it seems possible that there may be others in a similar situation.)

A new and revised edition of George Byron Gordon's book, *You, Your Heirs, and Your Estate*, has recently been issued by the Farnsworth Publishing Company of New York. George Byron Gordon is a member of Montclair (N.J.) Meeting.

Church Action, Inc., a joint effort initiated by Hartford (Conn.) Friends Meeting and Westminster Presbyterian Church, is undertaking the financing of a pilot project in integrated housing by selling to members of the Meeting bonds (in denominations of \$100 or more) paying 5 per cent interest. This new corporation hopes to raise about \$6,000 in bonds through the two founding churches and several others which have expressed interest. As a nonprofit corporation, Church Action can accept tax-deductible gifts, although it will place first emphasis on demonstrating that such housing efforts can be carried through within a normal profit structure for investors.

The American Friends Service Committee has signed an agreement with the Family Planning Association of Hong Kong to establish jointly a special clinic for residents of an area of the city which includes the Li Cheng Uk Resettlement Estate, where since 1959 the AFSC has maintained a community-center program. Many mothers in the area lack the physical stamina or economic resources to care for their large families. It is hoped that the new program will enable the Family Planning Association to help some 30,000 women each year.

The Community Center now sponsors a cooperative nursery school, a youth counseling service, a work-training program, a library, mothers' and fathers' clubs, and recreational programs for children and young people.

The first new Monthly Meeting to achieve recognition from the also new Lake Erie Yearly Meeting is the small Friends worship group in Delaware, Ohio, whose members, in preparation for their new status and responsibility, have been engaging in an intensive course of studying Friends' history, philosophy, and practice.

The World-wide Society of Friends is the title of an informal and very interesting history of the Friends World Committee which James F. Walker gave as the Ward Lecture last November at Guilford College, Greensboro, North Carolina. James Walker has just retired as chairman of the FWC, of which he had also served as American executive secretary for twelve years before becoming chairman. Guilford College was a particularly suitable locale for the delivery of this lecture because it is slated to be the scene of the Friends World Committee's world conference in 1967. Copies of *The World-wide Society of Friends* are available free of charge from Guilford College.

Claire Walker, member of Baltimore Meeting (Stony Run) and teacher of languages at Baltimore Friends School, was one of twenty-seven teachers who spent ten weeks this past summer taking a course in Russian at the University of Moscow, as part of a cultural exchange program. Commenting on this experience, she said (according to the *Baltimore Evening Sun*) that although the Russians she met were universally friendly and anxious to please, she found a "sobering gulf" between Russian and American attitudes—a gulf which she feels Americans can help to close by expressing genuine appreciation for the achievements of Russians (who are proud of their successes and sensitive to American reactions) and by seeking to reconcile rigidly held differences of viewpoint on such matters as material comfort and political outlook.

An attractively designed *Catalog of Service Projects for Children*, containing an annotated list of packets, booklets, and kits prepared by the Children's Program of the American Friends Service Committee, with a geographically cross-referenced index to stories, handwork, songs, festivals, etc., is available from the AFSC, 160 North 15th Street, Philadelphia 2. Single copies are free of charge to adult leaders; special arrangements may be made for quantity orders.

"Martin Buber: Encounter on the Narrow Ridge" is the topic of a Pendle Hill Weekend to be held February 19-21. Leading in exploration of Buber's philosophy and its application to personal life, social problems, and peace will be Maurice Friedman, professor of philosophy at Sarah Lawrence College and visiting lecturer for the winter and spring term at Pendle Hill. Author of *Martin Buber: The Life of Dialogue*, *The Covenant of Peace*, and other books, Maurice Friedman is an outstanding interpreter and translator of Buber's works. For details, see Coming Events.

Cape May Conference Recruiting Note: Accompanying a marriage announcement recently submitted to the JOURNAL for publication was a letter revealing that the bride's parents met at a Friends General Conference at Cape May, N. J., twenty-odd years ago.

For Nursing Care of Friends

JUST before the end of 1964 there was opened in Moorestown, New Jersey, a new facility of which Friends in southern New Jersey have long felt the lack. It is the Greenleaf Extension of the Friends Boarding Home of Haddonfield Quarterly Meeting, and its purpose is to fill the need of Friends requiring nursing care.

The nursing addition to the long-established Greenleaf had its inception in 1954, when William R. Boggs of Haddonfield, a member of the Greenleaf Committee, bequeathed \$80,000 for construction purposes. With this substantial bequest to spur it on, the Greenleaf Committee began in earnest to seek further funds, with the result that by now \$168,000 of the \$180,000 necessary for construction and equipment has been raised. Some of this has come from private subscriptions and the balance from three funds of Philadelphia Yearly Meeting: the Chace Fund, the Shoemaker Fund, and the John Martin Trust.

The Greenleaf Extension will accommodate twenty-five patients in twelve double rooms and one single room. There are connecting baths between the rooms, furnishings for which (at about \$1000 a room) have been donated by several Monthly Meetings, as well as by individuals. A modern kitchen, a dining room, a day room, and an attractive entrance lobby complete the structure.

The New Jersey State Department of Institutions and Agencies has approved the building plans and is advising on matters of personnel, equipment, etc. Applications for admission may be made to Mrs. Rose Conroy, R.N., Greenleaf Extension, 28 East Main Street, Moorestown, New Jersey.

MABEL C. S. D'OLIER

A Quaker Bomb in Houston

From Jan de Hartog (author of *The Hospital*, the book about the efforts of Friends in Houston, Texas, to improve conditions in a large, publicly operated hospital) comes word that "The Hospital threw a (Quaker) bomb into Houston, and the pieces are still falling from the sky. Everybody cries 'Success!', but to us, for a moment, it is 'Bedlam!'. After two years of

sullen hostility and bureaucratic resistance to our small band of volunteer aides and orderlies, suddenly the whole fortress is crumbling: the chairman of the board has resigned, the administrator has been replaced, etc. Amidst all this, we have a tough time keeping our equanimity and our sense of direction when powerful voices call us 'communists' and 'troublemakers' and suggest we should be us 'investigated.'

"Our function in all this has been to declare in action that Houston is facing a spiritual challenge in the gruesome neglect of its poor, and that—like all spiritual challenges—this one can be met only individually, in silent service. As a result of our ministry, the volunteers have grown enormously (600 now, both trained and enrolled). Every week I have been preaching a 'sermon' in churches of virtually all denominations in town, pleading for volunteers. So far, 59 speeches and sermons since October 5.

"It was, to us, a stunning surprise to find out how exciting it can be to be a Quaker. How, suddenly and mysteriously, past generations of peaceable troublemakers seem to rise silently behind you, a breeze from beyond the horizon of that Ocean of Light and Love that makes you sail through the reefs between Scylla and Charybdis brazenly, magically, overwhelmed by joy and awe and a sense of unity with the Friendly past."

Camp Onas, New and Old

After forty years of service to Friends' children and others, Camp Onas (which is sponsored by Bucks Quarterly Meeting) is changing its location from the banks of the Neshaminy Creek near Rushland, Pa., to a beautiful sixty-acre property near Ottsville, Pa., which was used by some campers for part of the 1964 season. The new camp has woods, hills, stream, swimming pool, two large buildings with comfortable facilities for staff and program, and a barn. Though seemingly isolated, it is near the Delaware Canal, the Delaware River, and a lake projected by the State Park Board.

Directors of Friends' Camp Association hope that the new camp's facilities will be used outside of the camping season for Friendly events, such as Quarterly Meetings, conferences, and retreats. To make such use possible, a couple must be found who are capable of serving as hosts for retreats and of handling arrangements for other meetings.

The original Camp Onas is for sale, but both camps will be operated during the 1965 season. Registration for Friends' children closes March 1. Inquiries about the original Camp Onas should be sent to Ellen A. Davenport, R.D. 1, New Hope, Pa.

THE FRIENDS JOURNAL is changing its mechanical addressing system. Since each name and address must be transferred to a new plate, there is always a possibility of error. Subscribers who fail to receive any issues are asked to notify the JOURNAL's circulation department.

Letters to the Editor

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

Ways of Worship for Newer Knowing?

In recent conversations I have been impressed with the number of Friends for whom a personal God is not an experienced reality in worship. Because God is "not there," prayer has lost its meaning. There is among many, on the other hand, a sense of man's oneness with nature, his sharing or guiding an evolution of consciousness, his participation in the creativity of unfolding life or in unseen continuities among persons, etc. These have profound religious significance for some. There must be, within our Society, Friends who have discovered or evolved ways of worship appropriate to these 'newer' ways of spiritual knowing.

It has occurred to me that there might be considerable value in collecting and perhaps publishing a compilation of some of these ways or modes of worship. (Worship, in contrast to religious thought, refers to those attitudes or practices, either private or corporate, which bring us into *immediate* or *experiential* touch with the ultimate Reality or Process.) I am interested in corresponding with anyone who feels he has a contribution to make to such a compilation.

Route 1, Amherst, Mass.

JOSEPH HAVENS

U.S. Intervention Policy

Does history have to go on repeating itself? Does the Congo have to become another China, Vietnam, Algeria, or Cuba? In every case the United States or France has backed rightist governments fighting leftist forces whose primary objective was national self-government. In every case war and economic pressure against these leftists have pushed them farther to the left, along with their people at large and the ensuing government. In every case the governments we were backing have had a huge, reluctant army (mostly supplied by the USA). In every case our opponents have had the support of most of the people, who have fought for years as guerrillas, using mostly captured weapons, while they gathered strength to win in open warfare.

Wouldn't honest diplomacy inside and outside the United Nations—with technical help available when asked for—best help Africans to work out African problems?

Philadelphia

ARTHUR and HELEN BERTHOLF

Involvement in Vietnam

IN FRIENDS JOURNAL, December 15, the Peace Committee of Philadelphia Yearly Meeting urges "that a conference of nations (including mainland China) be convened by the Geneva Conference group of the United Nations to guarantee the neutrality of South Vietnam and to begin steps toward reunification of the two Vietnams on a basis of neutrality" and "that the United States end its military aid and presence in South Vietnam."

What good would it do for these nations to "guarantee the neutrality of South Vietnam . . ."? We know from their own confessions that Communist leaders use treaties, agree-

ments, guarantees, and deception as means of gaining their ends. They might enter into the guarantee as the easiest and quickest way to communize all of Vietnam. As for "ending military aid and presence in South Vietnam"—that would accomplish nothing more than turning that unfortunate country over to the Communists.

We never should have become involved in South Vietnam—a mistake made first when our religious and political leadership deserted Chiang Kai-shek and aided the Communists in taking China and again later when the same leadership refused to back General MacArthur in reunifying Korea and setting the Communists in China back for a generation.

Appeasement always makes matters worse. If men who believe in peace, freedom, justice, democracy, and righteousness will not overcome their enemies, they themselves will be overcome and destroyed. It is doubtful if any civilization would ever have developed if right-thinking men, at whatever sacrifice was necessary, had not been willing to put down evil.

New York City

HOWARD E. KERSHNER

C.O.'s in Russia

It is surprising that David Berkingoff's January 1 letter concerning Edward Snyder's comments on conscientious objection in Russia should say the report "has no relation to truth." The same letter says "there are no exemptions of any kind," then proceeds to list some.

In 1961, at the request of a legislator who had asked for "something in writing" on the subject of conscientious objectors in Russia, I made inquiries among pacifist and religious groups here and abroad and was told that, while there was at that time no legal provision for conscientious objectors in Russia, in practice religious objectors were "in a number of cases" assigned to alternative service on cooperative farms, and if C.O.'s were religious they were "clearly" better treated than those in France, Italy, Switzerland, and Belgium. There were, I learned, "a substantial number" of Mennonites and Baptists in Russia who could be assigned to hospital work or to such hard labor as forestry if they had conscientious objection to war.

Bernardsville, N. J.

BETTY KINDLEBERGER STONE

About Mary McDowell

Those who were interested in the November 15 "Profiles in Courage" television feature about Mary S. McDowell may care to read the biographical booklet about Mary McDowell written by Anna L. Curtis and published by the Peace and Service Committee of New York Monthly Meeting assisted by a grant from the Wilks Fund. This booklet may be obtained at thirty-five cents a copy from the Meeting's Library Committee, 221 East Fifteenth Street, New York 3, N. Y.

Visitors to the Regional Offices of the American Friends Service Committee at 2 West Twentieth Street, New York, will find at that address the Mary McDowell Library, established and cared for by New York Monthly Meeting's Peace and Service Committee.

Bronx, N. Y.

DAVID BERKINGOFF

Slum Housing

I believe it is obvious that miserable slum housing is one of the chief contributors to crime, racial disturbances, disease, and a feeling of hopelessness. Friends have attacked the actions—or inaction—of slum landlords but have done little to correct the situation or to learn about it from real experience. The only sustained effort has been a "pecking" at the problem by weekend workcamps, more valuable for what they teach the campers than for real effect.

The reason for this inaction has been lack of funds. Yearly Meeting funds have, of necessity, been prudently invested to produce maximum income. However, a large sum of money, not dedicated by bequest to any specific concern, has recently become available to Philadelphia Yearly Meeting. This money—or even part of it—would enable a committee to:

1. Purchase and renovate slum housing to provide decent living quarters for a good number of families.
2. Demonstrate that decent housing can be profitable.
3. Gain first-hand experience as a landlord so that it could speak to the concern with authority.
4. Produce income that could be further invested in additional decent housing for still more families.
5. Make loans to Monthly Meetings so that they, too, could become landlords in low-cost housing sections of their own areas. This would allow these Meetings to become truly involved, to gain practical experience, and to become positive factors in the related problems of poverty and housing right "at home."

A subcommittee of the Social Order Committee of Philadelphia Yearly Meeting, already concerned with this approach, has suggested this program. We ask all Friends for their comments, their suggestions, and their support.

Doylestown, Pa.

FRANK K. BJORNSGAARD

"Notify Your Face"

William Outland's letter (FRIENDS JOURNAL, January 1) suggesting that many Friends might well emulate the glowing expression of contentment on the faces in the advertising of a well-known breakfast cereal "hits me where I live." Sometimes when I am happy I look so serious that I even scowl, I guess, and am asked, "What's wrong?" So I have pasted on my dresser mirror this advice from the *Curtis Courier*:

"A businessman with a thundercloud look on his face was asked by a friend: 'How are you this morning?'"

"'All right,' was the answer.

"'Well, if you are all right, you might notify your face.'"

Tryon, N. C.

GARTH CATE

From an Isolated Friend

Editing and publishing such a paper as the FRIENDS JOURNAL is a labor of love. The proportion of really valuable material you manage to present always amazes me, also the balance maintained among many fields of interest.

I am an isolated Friend, but because of the JOURNAL I keep on feeling like a Quaker and am often influenced in practical as well as spiritual ways by items read in your pages.

Nokomis, Fla.

LOUISE MOORE

BIRTHS

BATTLE—On November 10, 1964, to Charles and Sandra Kay Battle, a daughter, **DENISE KAY BATTLE**. The mother and her parents, Earl and Edith Johnson, are members of Woodstown (N.J.) Meeting.

KING—On July 30, 1964, in Detroit, Mich., to Bayard and Rosemary King, a son, **CHARLES BAYARD KING**, 4th. The father and his parents, Charles B. and Elva King, are members of Woodstown (N.J.) Meeting.

McILVANE—On October 23, 1964, to Joan C. and John McIlvane, a daughter, **DEBORAH McILVANE**. The mother and maternal grandfather, Joseph C. Colson, are members of Woodstown (N.J.) Meeting.

MARRIAGES

GARVEY-COPITHORNE—On December 27, 1964, at Green Street Meeting House, Philadelphia, under the care of Moorestown (N.J.) Meeting, **ELIZABETH JOAN COPITHORNE**, a member of Moorestown Meeting, and **JOHN MICHAEL GARVEY**. The bride's parents, Shaun and Josephine Copithorne, are members of Germantown Meeting, Philadelphia.

NOYES-WILLIAMS—On December 27, 1964, at and under the care of Swarthmore (Pa.) Meeting, **SUSAN WILLIAMS** and **JAMES WALTON NOYES**. The bride and groom and their parents, Ned B. and Louise S. Williams and Edward L. and Jean W. Noyes, are all members of Swarthmore Meeting. Susan is the granddaughter of Horace R. and Laurette W. Stubbs, members of Brooklyn (N.Y.) Meeting.

DEATHS

BLACKBURN—On January 2, in Wilmington, Ohio, **BERTHA HALLOWELL BLACKBURN**, in her 96th year. A member of Miami Meeting, Waynesville, Ohio, she was the wife of the late Charles Good Blackburn. She is survived by two sons, Joseph, of Wilmington, Ohio, and Charles, of New Vienna, Ohio; a daughter, Mary, also of Wilmington; two grandchildren; and eight great-grandchildren.

BORTON—On December 30, 1964, **ELIZABETH WISWELL BORTON**, aged 84, wife of the late Clement A. Borton, formerly of Woodstown, N. J. A member of Haverford (Pa.) Meeting, she had been active in Girl Scouting. She is survived by two daughters, Mary W. Borton of Rye, N.Y., a member of Westtown (Pa.) Meeting, and Helen Borton Parker of Malvern, Pa., a member of Willistown (Pa.) Meeting. There are two grandchildren.

EVANS—On December 12, 1964, at her home near Glen Mills, Pa., **GRETCHEN R. EVANS**, aged 68, a member of Middletown Meeting, Lima, Pa., wife of the late Walter J. Evans. She is survived by two sons, Walter J. and W. Richard; a daughter, Ruth E. March; and four grandchildren.

EVANS—On December 10, 1964, at her home near Marlton, N. J., **MARY ROBERTS EVANS**, aged 79, wife of the late Joseph S. Evans. She was a member of Cropwell Preparative Meeting and Medford (N.J.) Monthly Meeting.

FRAZER—On December 30, 1964, in Worcester, Mass., **OLIVER MORTON FRAZER**, aged 97 years. Long a Friends' minister in the Midwest, New York, and New England, he was a founding member of Pleasant Street Meeting, Worcester. He is survived by his wife, Catherine, who continues as Resident Friend and clothing director in Worcester; a sister, Hannah Efcant of Clinton, Iowa; three sons, James, of Rye, N. Y.; Ralph, of Syracuse, N. Y.; Oscar, of Marlboro, N. H.; and three daughters, Ruth, wife of Winslow Osborne of Concord, N. H.; Mary, wife of Joseph Cavanagh of Natick, Mass.; and June, of Lowell, Mass.

HINTZ—On October 18, 1964, **HOWARD HINTZ**, aged 62, husband of Helen Hintz, member of Pima Meeting, Tucson, Ariz. Surviving, in addition to his wife, are two daughters, Mrs. Ross Leland Snyder of Seattle, Wash., and Mrs. Katherine Anne Norton of Los Angeles.

HORNER—On December 29, 1964, suddenly, in Salem County Memorial Hospital, **HAROLD F. HORNER**, son of the late Dr. Lewis D. and Rachel M. Horner, all members of Woodstown (N.J.) Meeting.

Coming Events

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

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.

2-3—National Conference on Church and State, Benjamin Franklin Hotel and Arch Street Methodist Church, Philadelphia. Speakers include Glenn L. Archer, executive director, Protestants and Other Americans United for Separation of Church and State; John A. Mackey, president emeritus, Princeton Theological Seminary; and Alan F. Guttmacher, president, Planned Parenthood. For details telephone LO 3-8168.

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

6-7—Scipio Quarterly Meeting, One World Room, Annabel Taylor Hall, Cornell University, Ithaca, N. Y. Saturday: Ministry and Counsel, 7:30 p.m. Sunday: Discussion groups, 10 a.m.; worship, 10:45; business, 11:45 a.m. and 1:30 p.m.; lunch, 12:30; discussion reports, 2:30. At 2:40 Ruth Freeman, world president, Women's International League, will speak. Topic: "Person-to-Person in Russia."

7—Adult Conference Class, Central Philadelphia Meeting, Cherry Street Room, 1515 Cherry Street, 11:45 a.m. Topic: "Resources for Social Action." Speaker: Sydney C. Orlofsky, vice-president, Jewish Community Relations Council.

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

14—Adult Conference Class, Central Philadelphia Meeting, 1515 Cherry Street, 11:45 a.m. Topic: "Resources for Social Action." Speaker: Terry C. Chisholm, executive director, Philadelphia Commission on Human Relations.

17—Library Forum at 221 East 15th Street Meeting House, New York City, 7:30 p.m. Frances William Browin, editor of FRIENDS JOURNAL, will speak on problems and pleasures of publishing a Quaker magazine. Dinner with Frances Browin, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. (Telephone The Penington, OR 3-7080, for reservations.)

19-21—Pendle Hill Weekend, with Maurice Friedman. Topic: "Martin Buber: Encounter on the Narrow Ridge." (See news note, page 62.) Total cost for weekend (6 p.m. dinner, Friday, to 1 p.m. dinner, Sunday), \$15.00. To reserve room and meals, send \$5.00 in advance to Patricia Hale, Pendle Hill, Wallingford, Pa. Those unable to attend entire conference will be welcome at lectures (Friday, 8 p.m.; Saturday, 10 a.m. and 8 p.m.; Sunday, 10 a.m.); admission charge, \$1.25 each.

20—Potomac Quarterly Meeting, Washington (D.C.) Meeting House, 2111 Florida Avenue, N.W., under care of Adelphi Monthly Meeting. Ministry and Counsel, 10:30 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

20—Bucks Quarterly Meeting, Makefield Meeting House, near Dolington, Pa., east of Route 532, 10 a.m.

20—All-Friends Quarterly Meeting, Montclair (N.J.) Meeting

House, 289 Park Street (corner Gordonhurst Avenue). Committees, 3 p.m. Business, 5 p.m. Dinner served by host Meeting, 6 p.m. At 7:15 Elwood Cronk, executive secretary, Young Friends Movement of Philadelphia Yearly Meeting, will speak on "Quaker Revolution—Unwanted Child." For overnight hospitality and dinner reservations call or write Edith Stratton, 761 Valley Road, Upper Montclair, N. J. (201-NO 7-2179).

MEETING ADVERTISEMENTS

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

Arizona

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

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

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

California

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

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

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

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

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

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

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

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

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

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

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

SANTA CRUZ — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

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. Bob Kuller, 443-2770.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

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

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

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

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

Delaware

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

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

District of Columbia

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

Florida

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

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

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m.. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7988. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

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

Illinois

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

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

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

21—Adult Conference Class, Central Philadelphia Meeting, Cherry Street Room, 1515 Cherry Street, 11:45 a.m. Topic: "Resources for Social Action." Speaker: Richardson Dilworth, former mayor of Philadelphia.

28—Warrington Quarterly Meeting, York (Pa.) Meeting House, W. Philadelphia Street. Worship, 11 a.m. Box lunch; dessert and beverage served. Business and conference sessions in afternoon.

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

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

Iowa

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

Kentucky

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

Louisiana

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

ANN ARBOR—Religious education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3858.

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

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

Minnesota

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

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

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

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

Nevada

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

New Hampshire

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

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

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

New Jersey

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

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

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

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

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

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

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

New Mexico

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

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

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
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 Poplham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

North Carolina

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

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

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

Ohio

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

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

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

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

Pennsylvania

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

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.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

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

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

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

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

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

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

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

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

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

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

Tennessee

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

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

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

Texas

AUSTIN—Worship, 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.

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

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

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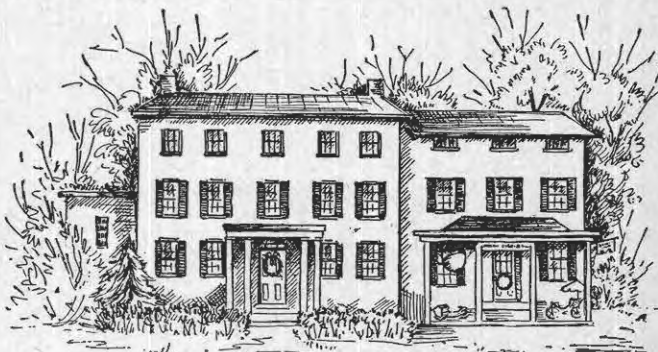
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