

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 7

JANUARY 1, 1961

NUMBER 1

IN THIS ISSUE

*Q*UAKERISM is not so much to put something into a man—a notion, a doctrine, a philosophy—as to draw up out of the man that which is inherently his, and thus nourish the higher element in every man by softening his heart, by strengthening the fibers of his will, and by opening all the windows of his mind to the day.

—GEORGE NEWMAN

Seekers in Buddhist Clothing

. *by Robert O. Blood, Jr.*

Church Unity and the National Council

. *by Ferner Nuhn*

January 1660/1

. *Letter from the Past*

Characteristics of a Mature Person

Annual Meeting of the Friends Journal Associates

TWENTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JANUARY 1, 1961

VOL. 7—No. 1

Editorial Comments

Food for Peace

DURING the last 45 years it has become dramatically evident that "famine is the mother of anarchy," as Herbert Hoover said in 1918. At the end of World War I some 200 million people in Europe and the Near East were on the verge of starvation, and the lives of millions of Russians were saved by the American food and medical programs administered between 1921 and 1923. During the decades following, especially in World War II, food needs increased all over the world. From 1941 to 1949 the food procurement program for our allies, the later Marshall Plan, and droughts or poor crops in Europe and Asia accounted for the staggering export figures of close to 70 million metric tons of United States agricultural commodities, at a total value of \$13.4 billion.

The laws controlling our present Food-for-Peace action and their effect on other countries are too little known in the United States. Recent press releases from the Department of Agriculture illustrate the enormous figures involved in our food exports. Our agriculture, science, and education are the best in the world. Our farmers outproduce the Soviet farmworkers by a ratio of about five to one. A low level of food intake exists in the underdeveloped nations, which are about three-fourths agricultural and include nearly a billion people. They need our farm products as well as our technical and scientific skills. We are helping them to help themselves. We must not let our food waste away while others starve; and finally, we must realize that much of what we are doing is in the interest of the United States.

About two thirds of our agricultural exports are sold for dollars through regular commercial channels. In addition several different arrangements exist, which are briefly summarized as follows:

Most shipments to Asia, Latin America, the Mediterranean area, and Africa are sold for foreign currency. From 1954 to the end of 1959 the equivalent of more than 3,000 shiploads of wheat, cotton, fat, oils, etc., was sold to India alone. Of the cost involved, 42.5 per cent was granted to India as loans; another 42.5 per cent was an outright grant toward India's economic development; five per cent represented loans to private United States and Indian firms; and the balance was applied to United States uses in India for agency programs and agricultural

market developments. The total market value was \$3,148 million.

We also sold under the Mutual Security Act for foreign currency about \$1,700 million worth of food, feed, and fiber.

Together with other nations we have given assistance through the facilities of United Nations relief and welfare agencies to over 50 million people annually. The agencies administering such relief are the U. N. Children's Fund, the Korean Reconstruction Agency, the Agency for Palestine Refugees, and the World Health Organization.

The Relief of Disaster program provided last year food for victims in eleven countries. The grand total from 1954 to 1959 amounted to \$457 million.

About 75 nonprofit charitable agencies (including the American Friends Service Committee and CARE) are supported by 75 million American people, enabling these agencies to contribute food in 91 countries to 62 million people (wheat, milk, rice); the total value of the 400 shiploads was \$1,405 million.

We have also bartered surplus agricultural products for materials like manganese, chrome, and industrial diamonds (about \$1,140 million in five years).

Twelve hundred United States agricultural technicians are working overseas. In addition to our liberal loans program, they have succeeded in assisting agriculture abroad to raise production. It is remarkable that there have been no large famines in the free world during the past decade. Nutritional levels in the underdeveloped parts of the world have been raised, and agriculture generally has kept abreast or ahead of the population increase. Some countries (Japan, Italy, Austria, and other West European countries) have "graduated" from sales for foreign currencies and are now in a position to pay in dollars for our agricultural goods. Our policies have won much good will abroad.

There are also some hazards in this vast enterprise. We must beware of making the developing countries dependent upon us. We must not depress farm prices in other countries. We must not limit our legitimate export markets. We must not raise the false hope that this program by itself can ever solve our own farm problem. But

our know-how and our actual exports must continue to benefit other developing nations; we must not bury our talents. Claude R. Wickard said in 1942, "Food will win

the war and write the peace." We now believe that food will be an enormous contribution in winning and preserving the peace.

Seekers in Buddhist Clothing

KANAZAWA is a city of more than 100,000 on the west coast of Japan, ten hours from Tokyo and five from Kyoto. In April, 1959, nearly 200 Kanazawa University students and a sprinkling of townspeople, including a young Buddhist priest, came to the American Cultural Center to hear about "Some American Problems and the Quaker Approach." A ninety-minute presentation of the activities of the American Friends Service Committee and the Friends Committee on National Legislation in race relations, civil liberties, and foreign policy provoked another ninety minutes of vigorous questioning by the audience.

Most provocative of these questions was, "Do the Friends have missionaries?" My immediate assumption was that the student disliked missionaries and hoped that Friends were different from other Christians in this respect. I expected that he would be glad to hear that nonpastoral Friends seldom send missionaries anywhere. To my surprise, he was disappointed. Another student echoed his disappointment, saying that "Quakers should be more aggressive in spreading their principles," adding that the world would be a wonderful place if half the people were Quakers! A few weeks later, a student in a Tokyo work camp criticized Friends for being unable or unwilling to explain what they believe.

What is our response to these challenges from Japanese students? They seem to call for re-examination of our attitudes and practices.

There was a time when American Quakerism became so quietistic and ingrown that concern for non-Friends almost died. Recently, however, Friends have become sensitive to the needs of the many seekers in our own country. We recognize that there are many Americans with no meaningful faith for whom Friends may offer a spiritual community. Seekers' meetings, seekers' literature, and public notices make our Meetings increasingly available to the seekers in our midst.

But what about seekers in foreign countries? Sometimes we do not seem to care about the message of Friends for people in far-away lands. Are we spiritual isolationists believing that only Anglo-Saxons are capable of the discipline of Quaker worship? More often, however, I think we have a curiously romantic picture of other countries. While we recognize that our own country contains ex-Catholics, ex-Jews, and ex-Protest-

ants to whom Friends may have something to offer, we sometimes think that every Japanese is a Zen Buddhist.

In our proper reaction against the religious imperialism of some missionaries, our sympathy for the foreign underdog has deluded us into thinking he wants to preserve a vital faith against the onslaughts of Christianity. The truth of the matter is that large numbers of foreigners reject even nominal adherence to Buddhism or whatever the indigenous faith may be. Especially among the college-educated young people of the world, the traditional religious faiths have almost entirely lost their meaning.

To illustrate this point, note the religious preferences of 35 young Japanese professors at various universities who have studied in the United States. Only three of them accept Buddhism or Shinto (the Japanese "birthright" faiths). One is a Subud and one a pantheist. The vast majority either have no religious preference (20) or are Christians (10). These figures do not necessarily represent Japanese intellectuals as a whole, but they illustrate dramatically two basic principles: (a) there is a spiritual vacuum among the intellectuals of such countries as Japan, and (b) this vacuum is often filled by Christianity. But not often enough, for today less than one per cent of the Japanese people are Christians.

Are Friends able to "speak to the condition" of these seekers? A Japanese Baptist minister asked for Quaker literature to distribute to his friends, because, as he said, "This is exactly the kind of religious society that many of them are looking for."

The major responsibility for meeting this need falls upon Japanese Friends. The training which many of them have received at Pendle Hill has greatly strengthened their ability to respond. But they are a tiny group and handicapped by the difficulties of earning a living in a poor country. What could American Friends do to strengthen their hands?

A little American money goes a long way in most foreign countries. American Friends helped generously in the reconstruction of the Tokyo meeting house after the War. Soon Friends in Osaka will need contributions toward a meeting house for that second-largest city in Japan. A country like Japan, which has a small Quaker leaven in a large lump of seekers, needs the nurturing

ministry which concerned Japanese Friends could provide if they were released into part-time or full-time service by American contributions.

I am convinced, however, that the task cannot be done by Japanese Friends alone, even with greater financial support. The limited number of Japanese Friends requires co-workers from abroad. Even if Japan Yearly Meeting were larger, there is a distinctive contribution which American Friends could make because of the Japanese interest in the U.S.A.

There is room for at least three roles: (1) lifetime commitment abroad in the tradition of Gilbert and Minnie Bowles; (2) short-term volunteers to spend a year or two abroad (in the Mormon tradition every young person gives a year to service abroad; this year there are 93 of them in Japan; and Friends have their own precedent in the new AFSC pattern of "alternative service" abroad); (3) world-travelers like Herbert Hadley of the Friends World Committee, who will speak the message as they go from country to country.

Friends need to match the devoted concern which we have rightly invested in the American Friends Service Committee with participation in the international work of our Yearly Meetings, the Friends General Conference, and especially the Friends World Committee, if we are to begin to respond to the world's spiritual hunger.

ROBERT O. BLOOD, JR.

Church Unity and the National Council

THE proposal of Dr. Eugene Carson Blake for the merger of four large denominations (Presbyterian, Episcopal, Methodist, and the United Church of Christ) was made apart from the Fifth General Assembly of the National Council of Churches, held at San Francisco on December 4 to 9, 1960, but it tended to capture the headlines. The proposal, however, reflects the continuing drive toward Christian unity that is a remarkable feature of the times, a tendency which was felt, too, in the Assembly proceedings. Friends, I think, may well be both heartened by this drive and concerned about its nature.

Some 24 Friends from six Yearly Meetings attended the Assembly, of whom 16 (divided equally between the Five Years Meeting and Philadelphia Yearly Meeting) were voting members. Among the highlights of this great triennial gathering were the admission into membership of the Syrian (Orthodox) Church of Antioch (which traces its history back to a split in this most ancient church that took place in 451; now both American branches are members of the National Council); approval of the concept and a program of comprehensive long-range planning; increasing concern for lay Christianity; interest in Faith and Order studies at the bottom as well as the top of the ecclesiastical pyramid; and increased representation in the Assembly of nominees from State Councils, who

must be approved, however, by the national denominations of which they are members.

Friends were gratified by the range and vigor of concerns in the social field, which included approval of an enlarged, aggressive five-year program in international relations and peace; approval of a study of nonviolent techniques; commendation of the difficult witness being made by people in New Orleans for justice in the school-integration crisis; and approval of unionization of agricultural workers.

The report of the General Secretary, Dr. Roy G. Ross, covering the last decade and called "The United Witness of the Churches in a Changing World," is a brilliant and masterly document which may be commended to Friends.

While Dr. Edwin T. Dahlberg will be hard to succeed, the election of J. Irwin Miller as the new President of the Council, a scholarly industrialist from Indiana and the first layman to serve in this capacity, is one that should please Friends. As Vice Chairman of the Division of Christian Life and Work the last three years, Irwin Miller has strongly supported a bold social program.

Francis G. Brown and Lydia B. Stokes of Philadelphia Yearly Meeting and Glenn A. Reece and S. Arthur Watson of the Five Years Meeting will serve on the new General Board. Attending a Friends breakfast, besides these Friends, were Gertrude P. Marshall, Charles J. Darlington, Anna Harvey Jones, Mary E. G. Rhoads, Robert E. Coppock, J. Barclay Jones, and Howard G. Taylor, Jr., from Philadelphia Yearly Meeting; Oscar Marshburn, Helen E. Walker, Agnes Lund, C. W. Perry, and Klane Robison from California Yearly Meeting; E. Russell Carter from Kansas Yearly Meeting; Herbert and Vivian Watson from Nebraska Yearly Meeting; Russell E. Rees and Leonard Hall from Indiana Yearly Meeting; Ruth Castle from Western Yearly Meeting; and Ferner Nuhn from Pacific Yearly Meeting. Harold Walker of California Yearly Meeting and Milton Hadley of Indiana Yearly Meeting also attended the Assembly.

These Friends were generally agreed that, while Quakers may not be comfortable about everything connected with the Council of Churches, they ought to take a mature and responsible part in this great ecumenical movement.

FERNER NUHN

Continuity

By DOROTHY L. BENTZ

Last night the wind felled the sycamore tree
Planted on the old man's first birthday.
Today he's chopping it into even lengths,
And stacking them against a wall
To flame in the stone fireplace
When his grandchildren come to call.
He'll watch the sturdy tree crackle and burn,
As he tells them the same tales
His grandfather told him long ago.

January 1660/1

Letter from the Past—185

IF one observes anniversaries at all, one likes to do so accurately. But human nature is so dilatory that purveyors of commercial greeting cards find it worth while to supply a variety for use *after* forgotten birthdays. When events are celebrated too early, the cause is often misunderstanding. Thus for all of 1960 Friends on both sides of the Atlantic have been referring to the Declaration of 1660 to Charles II. But before 1752 the period from January 1 to March 25 was reckoned with the preceding months rather than with the succeeding ones. Hence events like the Declaration, which today would be dated as January, 1661, were then dated as January (by Friends, Eleventh Month), 1660, or sometimes January 1660/1. Error in reference to the occasion of the Quaker Declaration is easy. It may comfort Friends to know that an outstanding British historian in his latest book made precisely this mistake.

As every collector of current stamps knows, the restoration of Charles II and of the British monarchy was in mid-1660. That tercentenary fell last year, but the anniversary of the first January of his reign is only now upon us. Further reference to its events are therefore still in order, and indeed may be appropriate for many months to come. When the late Benito Mussolini, forgetting that between B.C. and A.D. there was no year zero, miscalculated the bimillennium of the births of Roman poets a year too early, he suggested that they be celebrated also the next year. Friends might be well advised to do the same.

The circumstances of that eventful January can be recalled in some detail. The King had been on the throne half a year. His accession after a period of civil strife was viewed with relief by the young Quaker movement, as well as by most other groups in England. Friends noted his promise at Breda of freedom of conscience. That he had come to power without sword or bloodshed was to them evidence that God had willed his return. George Fox at once warned him, "King Charles, thou came not into this nation by sword and not by victory of war, but by the power of the Lord." Fifteen years later Robert Barclay, in addressing his *Apology* to him, still refers to these circumstances as "sufficiently declaring that it is the Lord's doing." Yet from the beginning of his reign Friends had suffered persecution with or without the King's consent.

With the help of the dated pamphlets of the contemporary bookseller George Thomason, we may list some events in January:

6th. An armed insurrection by thirty-five members of the Fifth Monarchy sect—a kind of precursors of the Jehovah's Witnesses in London, which threw that city and indeed all England into panic.

9th. "A Renunciation and Declaration of the Ministers of Congregational Churches in London against the late horrid insurrection."

10th. "A proclamation prohibiting all unlawful and seditious conventicles under pretence of religious worship," resulting in the imprisonment of hundreds of Friends.

17th. "A proclamation prohibiting the seizure of any persons or searching houses without warrant, except in time of actual insurrections," relieving some of the excessive disorder.

19th. Execution of the Fifth Monarchy leaders, who, however, before their death exonerated the Quakers.

21st. Presentation to the King of "A Declaration from the harmless and innocent people of God called Quakers, against all plotters and fighters in the world," drawn up by Fox and Hubberthorne and signed by ten other Friends. (A similar declaration had been confiscated while in the press. This one was circulated and reprinted.)

22nd. "Proclamation against all meetings of Quakers, Anabaptists," etc. (Edinburgh)

25th. An order by the Lord Mayor of London stating that the Quakers had had no part in the plot and ordering their release if they promised to obey the law.

28th. "The humble apology of some commonly called Anabaptists with their protestation against the late wicked insurrection."

30th. Another Baptist "humble representation" of their innocence.

It would be interesting to look up each of the ten additional Quaker signers, or to compare what their declaration said with the contents of the documents printed by their fellow dissenters—the Independents (or Congregationalists) and the Anabaptists (or Baptists)—or to examine the extant copies of the declaration of Friends to look for a survivor of the edition "taken in the press." I must limit myself to four statements of perspective:

(1) This classic collective manifesto against fighting was elicited from Friends not in protest to a government asking for military service, but to defend themselves from suspicion of involvement in a plot against the government. It sounds a little like the boy who said when being punished, "I didn't do it and I'll never do it again."

(2) Their guilt was assumed in the public mind by association of Quakers with more belligerent minority

groups, in this case the Fifth Monarchy Men. Friends' refusal to fight "for the kingdom of Christ" is in clear contrast to the actual conspirators. The phrase in the postscript, "we are numbered with plotters in the late proclamation," is another reference to contemporary circumstances. This predicament has been repeated as Friends have been successively suspected as pro-Catholic, or in America as pro-Tory, pro-German, or pro-Communist.

(3) This "dated" defensive statement in 1661 is hardly a complete representation of their earlier or later individual concern. It is good as far as it goes, but it fails to represent the various actual, more positive sides of Quaker peace witness. It can be too easily construed as mere personal abstention, so-called vocational pacifism, whereas, as Hubberthorne indicated, "we deny it [fighting] first in ourselves and then in others."

(4) We may search our hearts to see whether we have allowed this testimony to grow as it should have done in three centuries or even in our own lifetime. Have we kept abreast "the Truth," as Friends used to call Quakerism? Can we be satisfied with the feebleness of our efforts for peace even last year, in 1960? Are there not too few Friends willing to find for our testimony more radical expression, which, whatever else it may do, will strengthen our own determination not to acquiesce in the trend to war? Between the Fifth Monarchy rising and the cold war of a nuclear age there is a vast difference. Should not our peace testimony become correspondingly more aggressive and more inclusive and more costly? What will we do this anniversary year about civil defense, about biological warfare, about the hidden control by the Pentagon of our minds and property, about taxes that go to war preparation, about the suppression of the truth concerning the risks of nuclear war or even of testing?

NOW AND THEN

Letter from Geneva

YOUR retiring Geneva correspondent has recently become Clerk of his Monthly Meeting, an office which entails duties large enough for him to relinquish the occasional literary effort required by the FRIENDS JOURNAL. One of his first obligations as Clerk has been to sort out the Meeting archives, incidentally discovering that Geneva Monthly Meeting was born on October 3, 1920, at what was then the headquarters of the Jean Jacques Rousseau Institute of Education.

There appear to have been nine Quakers who formed this independent Meeting, one of whom, an International Labor Office employee, Madeline Savary, was

named Clerk. Almost twenty years later, in 1939, the Switzerland Yearly Meeting was established, set off by London Yearly Meeting. Before that time all Swiss who joined Friends were enrolled in the membership of the Friends Service Council Monthly Meeting. What happened in 1939 was that all Swiss members were transferred to this Yearly Meeting, which acts for membership as a Monthly Meeting usually does. This highly irregular procedure helps explain why the Yearly Meeting must approve candidates for membership. It also explains why the Representative Meeting (gathering twice yearly) must appoint the committee of enquiry.

Now that the Yearly Meeting counts about 110 members, the question is bound to arise sooner or later as to whether or not the membership ought to be divided, say into a Swiss-German Monthly Meeting and a Swiss-French Monthly Meeting, and full Monthly Meeting status given to Geneva Monthly Meeting. About half the 60 or so members in Geneva are technically members of the Yearly Meeting. The others are sojourning Friends from Britain or America.

Seven years ago Geneva, Lausanne, and Montreux founded a Quarterly Meeting which has no equivalent in the rest of Switzerland. Only this year the question has risen as to the wisdom of appointing a Clerk to this body, so fluid has been its organization until the present.

Now that the organization of Quarterly Meeting poses real questions and the Yearly Meeting has come of age (with its 21st birthday), it falls to the Clerk of the oldest Quaker body in Switzerland to play a fully active role in the current rewriting of the Yearly Meeting constitution (*Règles et Usages*). A committee of Geneva Elders and Overseers is prepared to suggest Queries uniquely applicable to the multilingual and multinational situation in which Swiss Friends live. Each of the seven local Meetings in the country (and this geographical coverage is enlarged in theory at least to include the Italian Meetings at Florence and Rome) is asked to suggest how Yearly Meeting regulations may be improved.

Six years ago Geneva drew up recommendations regarding the right observance of Quaker births, marriages, and deaths in Switzerland, and for good measure drew up standards for the running of our own First-day school. These two sets of procedures have been offered to Yearly Meeting as possible annexes to the present Book of Discipline. This year, furthermore, the Elders of Geneva have proposed what would be essentially an Elders Meeting of the Yearly Meeting.

The foregoing account would seem to indicate widespread growing pains, at least in comparison with larger and older Quaker bodies.

The average attendance at Yearly Meeting business sessions in 1960 was approximately 60. About 80 were present for the Sunday meeting for worship. As is the case with many present-day Yearly Meetings, we were nearly overwhelmed with a plethora of prepared addresses, without corresponding opportunity to ponder adequately what was presented. Part of the pressure came from the necessity of giving in résumé the gist of what was said conversely in French or German. One session, in fact, divided according to linguistic preference into two groups occupying separate rooms.

The high points occurred when one octogenarian Friend, Elizabeth Rotten, spoke for an hour without notes on the work for disarmament undertaken by Philip Noel-Baker; when another octogenarian Friend, Elizabeth Blaser, pled with Friends to refuse to pay defense taxes; and when Hélène Gautier of Geneva gave an impressively thoughtful analysis of the shortcomings of Swiss neutrality and of Swiss political complacency.

There were visiting Friends from Germany, France, and England. One of the most interesting of these was Richard Sutton, a British Friend raised in France, who now owns the old French Yearly Meeting House at Congénies near Nîmes, where French Quakerism was born in the mideighteenth century.

Swiss Friends are fortunate to have found in René Maistre a spirited Clerk who displays a rare quality of quiet humor. Business moves expeditiously, not a little aided by Blanche Shaffer, one of the two Recording Clerks.

October 17, 1960

ROBERT J. LEACH

Renewal of Life

By EMIL M. DEUTSCH

All great symbols are simple:
 A child was conceived and born,
 nursed and nurtured with tenderness.
 The renewal of life is the mystery
 of our existence—is the eternal hope!
 Tenderness which gives itself
 is the secret of salvation
 from our fears, which beget
 hate and fears, and new hates, to destruction!
 The promise is love which leads to God
 because it came from Him into our frailty.
 His breath is the path toward unity and wholeness,
 where, in the miracle of His mercy,
 fear and anxiety vanish,
 and love and hope stay!

Characteristics of a Mature Person

(The following list of overlapping characteristics of a mature person was compiled from the writings of Fromm, Overstreet, Buber, Maslow, and from the comments of a group from Swarthmore Friends Meeting, Pa., which was studying "Growth toward Maturity." It is understood that no one has all these characteristics or qualities fully developed, but that a person growing toward maturity will weigh these characteristics in the course of his development.—BESS LANE, For the Study Group)

A MATURE person is one who knows and gives attention to his own capacities, his own uniqueness; one who makes good use of his powers. He is one who is aware of his limitations, does something to overcome them or, if necessary, accepts them philosophically.

A mature person is one who takes responsibility for his own growth in keeping with his values and commensurate with his powers—mental, emotional, spiritual.

A mature person is one who meets the problems and challenges of life positively and creatively with a balanced mixture of deliberation and spontaneity. He is one who, to this end, can marshal and use both his inner and his outer resources.

A mature person is one who realizes that "feelings are facts" and must be reckoned with.

A mature person is one whose humor is without malice, without hostility.

A mature person is one who accepts the chores of life with considerable grace.

A mature person is a searching person, one who has the courage to question his most cherished beliefs in any field, be it religion, education, philosophy, or politics.

A mature person is one who knows his values or beliefs and can voice them without rancor or ill will.

A mature person is a flexible person, one able to make a change with comparative ease if in the light of new knowledge and new conditions change is indicated.

A mature person is one who is aware of and has a concern about existing social problems and, when possible, takes steps to help solve them.

A mature person works toward orderliness—knows his purposes, measures his time, makes his plans, and, when possible, carries them out.

A mature person is one who is aware of health's demands and chooses to meet them according to his values.

A mature person is one who can share with another (when sharing is indicated) not only his material goods but also his understandings, his insights, his knowledge. He is one who can accept and use help and guidance from another.

A mature person is one who realizes that while the

ability to love is probably inborn, the art of loving is something that must be cultivated.

A mature person is one who thinks in terms of levels of growth rather than in terms of "good" or "bad"; one who thinks in terms of causes and cures rather than in terms of blame or punishment.

A mature person is one who can experience and appreciate the infinite greatness of another, his insights, his compassion, his gifts; and the infinite needs of another, his hunger for approval, his hunger for love.

A mature person is one who appreciates the majesty of nature, the wonder of life; one who appreciates and respects man's infinite potentialities—those of the mind, the power of thought; those of the spirit, the power of love.

Plain Song

By RALPH LUCE

Standing in the joy of simple song,
singing as a bird in bare branches,
I greet the cold with beatitudes.

Upon a plain in scorn of winter,
naked as a tree before a storm,
I celebrate the hungry season.

When the wind whips its frosty tongue,
I grieve no more for leaves of summer,
nor grasp at life from darkened roots.

With frozen fingers bereft of fruit,
I can adore like Magi now
When snow rests lightly on the bough.

The Journey

By ANN RUTH SCHABACKER

The passing years like archers take their toll,
And darkness dogs the golden heels of day
As surely as despair returns to him;
That routed but returning enemy
He knows is ever waiting at the gate.
To keep the city he must watch it well.

From a river of stone he seeks to drink
And would warm his hands at a frozen flame.
With counterfeit he thinks to purchase truth,
Forgetful that with spurious coin
The ancient reckonings were never won.

But on his track love still is following,
Till in some pathless place, well-met at last,
She sets a mirror in his hand—and shows him God!

Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates was held on October 28, 1960, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. About 35 persons attended the business meeting, which this year preceded the annual meeting of the Friends Publishing Corporation. Benjamin R. Burdsall, Chairman, presided and opened the meeting with a period of worship.

The minutes of the last meeting were accepted as published in the FRIENDS JOURNAL.

In the unavoidable absence of the Treasurer, Harold W. Flitcraft, the financial report was read by William Hubben. During the period from July 1, 1959, to June 30, 1960, the Associates contributed \$8,409.98, as against \$9,425.50 last year. As of June 30, 1960, there was an over-all deficit in the cost of publishing the FRIENDS JOURNAL of \$1,721.46. This was due partly to loss of subscriptions.

Bush Clinton, Business Manager since September 1, 1960, was introduced. He reported that there are at present between 4,790 and 5,000 subscribers. The following officers were approved for the coming year: Chairman, Benjamin R. Burdsall; Secretary, Frances Richardson; and Treasurer, Harold W. Flitcraft. The Nominating Committee presented the following names of Friends to serve on the Friends Publishing Corporation for a period of three years: Eleanor S. Clarke, Barbara L. Curtis, Miriam Elsbree, Willard Hetzel, Willis Satterthwaite, and Daniel D. Test, Jr.

The Nominating Committee for next year was appointed as follows: Mary Sullivan Patterson, Emma Cadbury, Arthur M. Dewees, William Eves, 3rd, and Anna Bartram.

William Hubben, Editor, reported that, on the basis of the comments received, the great majority of readers approve the change to a semimonthly publication; only a very few readers have expressed opposition. We have had difficulty in getting more subscribers; for one thing, the reading habits of the public are changing, and the brightly illustrated secular magazines have an appeal our Quaker periodical does not have. There is difficulty in getting younger writers, as well as writers in the field of active pacifism. Biblical material is hard to get; very few Friends are writing on Quakerism.

Comments on this report were to the effect that the FRIENDS JOURNAL is an excellent paper, truly the voice of our Society; that the finances are about as expected; that we ought to be proud of our paper; and that we ought to keep to the high standard already set.

Led by Bush Clinton, the Associates discussed ways and means by which the JOURNAL might reach every family in Philadelphia Yearly Meeting. There are about 9,000 Friends families, of which 7,000 are not subscribers. As the FRIENDS JOURNAL is not a Philadelphia Yearly Meeting paper, however, we must take into consideration the national and international field. Nonetheless, the local problem is our most immediate concern.

Satisfaction was expressed that Mildred A. Purnell is again with us.

In the evening Emily Cooper Johnson, who earlier this year edited the volume *Jane Addams: A Centennial Reader* (The Macmillan Company, New York), addressed the Associates and members of the Friends Publishing Corporation, giving an informal lecture on the great American philanthropist. The choice of her anecdotes and incidents vividly illustrated various facets of the rich personality of Jane Addams. Through the strength of her creative imagination the public was aroused to the lot of immigrant women, maimed children, and old people, and started projects of long-range importance. Concern for juvenile delinquents, civil liberties, woman suffrage, and, of course, international peace was included in the broad range of her human sympathies and active work.

A remarkable exhibit of enlarged photographs from the life of Jane Addams also created interest. Benjamin Burdsall, Chairman, expressed the sincere thanks of a most appreciative audience to Emily Cooper Johnson.

FRANCES RICHARDSON

Twenty-seven Brothers and Sisters

I HAVE 27 brothers and sisters, and my father has five wives." With this startling announcement Joe, a student from Ghana, seated himself at the breakfast table of an American home in suburban New Jersey. He had arrived the evening before, very quiet and shy. Though every effort had been made to find a point of contact with him, there was a stalemate.

Surprising as it may seem, Joe's challenging remark at the breakfast table paved the way toward a heart-warming friendship. His host and hostess showed no amazement or shock at his remark. Instead they asked questions. These led to discussion of tribal ways, and before long they were comparing the system of inheritance and the place of wives in Africa with similar customs of American Indians.

This visit, which at the outset seemed doomed to failure, was the start of a series of get-togethers. Joe returned for Thanksgiving, and later that winter he joined his host and hostess in the fine old American custom of tobogganing down a steep, snow-covered hill. The next spring Joe invited them into New York as his guests during the celebration of Ghana's independence. Last year he left to study in Canada but still kept in touch. And when he wrote that a girl he had long known in Ghana was coming out to marry him, Joe asked his American host to come to Canada to give the bride away.

The destructive force of prejudice feeds on fear—fear of the unknown and the different. Clear this away, and you'll not only enrich your own life but that of someone else. That's why your [New York Friends] Center helped arrange Joe's first visit to New Jersey.

—*Events, New York Friends Center*

About Our Authors

In the summer of 1959 Robert O. Blood, Jr., returned from a year's research in Japan on a Fulbright grant. He is a member of Ann Arbor, Michigan, Monthly Meeting and Associate Professor of Sociology at the University of Michigan.

Ferner Nuhn, a member of Claremont, Calif., Meeting, is our correspondent for the West Coast.

The signature "Now and Then" is a thin disguise for the well-known historian and Bible scholar, Henry J. Cadbury, who writes the "Letter from the Past."

Robert J. Leach publishes in this issue his last "Letter from Geneva." The letter itself explains the reason for his regretful retirement from this service.

Frances Richardson, a member of Byberry Meeting, Pa., is Secretary of the Friends Journal Associates.

"Twenty-seven Brothers and Sisters" is taken from the December, 1960, issue of *Events*, published by the New York Friends Center, Inc., 144 East 20th Street, New York 3, N. Y. The Editor of this mimeographed sheet is Emery Wilbur.

Friends and Their Friends

As the American Friends Service Committee establishes itself in a new home, it is appropriate to report briefly on the new organizational structure and present size of the Committee. Instead of the previous system of having two sections, foreign and American, there are now five program divisions with a centralized administration. The new divisions are International Affairs, International Services, Youth Services, Peace Education, and Community Relations.

From its beginning, with 14 Friends, the AFSC has grown to a total paid staff of 406. Of the total national administrative staff, 57 per cent are Friends; regionally, 45 per cent are Friends. Sixty-seven per cent of those serving abroad are Friends.

Last year in the national office alone volunteers gave more than 925 hours of their time. On an average, 25 different people a month volunteered; of these, 12 were Friends.

Those interested in learning more about the present work of the Service Committee may do so by writing to Information Service, American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa.

In connection with the recent protest in Great Britain against the American submarine base in Scotland, the Friends Peace Committee, London, has issued a statement signed by Robert Davis, Chairman. The concluding paragraph reads: "The gap between our right hand, which at home protects life and collects money for refugees, and our left hand, which is preparing weapons which can destroy the whole world, is widening. Once again we call upon men and women everywhere and especially those who are active and faithful members of their church, to join us in pleading with us that the gap shall be closed; that Christianity, which teaches us to feed

the hungry, shall even now turn our actions from the evil path along which we are almost fatalistically stumbling and which, we are convinced, can only end in disaster. The time is *now* for this country to show another way—the way of unilateral disarmament and the rededication of our skills and resources to the well-being of our fellow men. Such a revolution is a challenge to our faith, our imagination, and our courage, and our response to the challenge the truest measure of our greatness. We are convinced that only along this path, whatever its dangers, can mankind move forward.”

Kenneth Carroll of Dallas, Texas, Meeting was made Professor of Religion at Southern Methodist University by virtue of action taken at the May meeting of the Board of SMU. For the third successive year he has served as Senior Class sponsor. Kermit Schoonover, Professor of Old Testament at the Perkins School of Theology, Southern Methodist University, is listed in the 1960 issue of *Who's Who*. He is a member of Dallas, Texas, Meeting.

The Continuation Committee of the Conference on Crime and Treatment of Offenders held in November, 1959, at Germantown, Ohio, under the auspices of the Friends World Committee, authorized the publication of a newsletter. The main function of this newsletter is to keep Friends aware and informed of what other Friends are doing in the field of correction, and it is hoped that it will help to stimulate further interest in this concern. Any Friend who would like to receive this newsletter, which is published four times a year, is encouraged to send his name and address to Pat Naeye, 25 Grandview Avenue, Essex Junction, Vt.

David Clark of Middle Connecticut Valley Meeting has gone with his family to Iceland under a Fulbright scholarship to lecture at the University of Iceland. In August he made a trip to Ireland to lecture on Yeats.

“Joan Baez, daughter of Albert and Joan Baez,” says the October *Newsletter* of Cambridge Meeting, Mass., “has won considerable fame recently as a folk singer. Her name is frequently billed as an attraction for various events. Among these is a concert of folk songs to be given at Jordan Hall on January 14. She is continuing her father's peace interest by singing at the large rally scheduled in Boston for October 1 by the Greater Boston Committee for a Sane Nuclear Policy. Joan may also be heard on a folk song record entitled “Round the Square.”

Some stories read in Meeting *Newsletters* contain a wealth of suggestiveness, and the reader wishes for further details—forever to remain unknown, alas! To wit, the following item from the last *Newsletter* of Swarthmore Meeting, Pa.: “Henry Coe arrived in Swarthmore with a strange companion on Friday, October 14—a 150-pound black bear. The bear was transported from Brown University, where Henry is a member of the Junior Class, to the University of Pennsylvania, to act as

mascot at the football game on Saturday. Several veterinarians were contacted, but none could offer accommodations for the animal. So he finally spent the night in the Ridley Township police station, where Sgt. George McNulty reported that the bear seemed quite content in the cell, stretched out on the metal bunk, and took a nap.”

The Friends East-West Relations Committee, London, has published the first of a second (1960-1961) series of Information Papers on various aspects of the East-West problem. In “Austria's Neutrality—Origins and Implications” Finn Friis, a former member of the Danish Foreign Ministry and more recently Quaker International Affairs representative in Vienna, recalls the recent history of Austria and examines the nature and implications of the State Treaty of 1955, which established Austria's neutral status in the great-power conflict. Single copies of the paper cost ninepence, and an annual subscription (six issues) can be had for 3/9d. Enquiries should be addressed to the Secretary, East-West Relations Committee, Friends House, Euston Road, London, N.W. 1, England.

A group of pacifists, in an effort to promote disarmament and peace, left San Francisco on December 1 on a 6,500-mile walk to Moscow. Those on the walk, sponsored by the Committee for Nonviolent Action (CNVA), are expected to travel 4,000 miles across the United States in six months, arriving in New York next June. Team members will be flown to England and plan to walk through seven European countries before arriving at Moscow in late August, 1961.

The purpose of the Transcontinental Walk for Peace is to bring the message of unilateral disarmament and nonviolence to as wide an audience as possible, including Communist countries. The group will ask the people of each nation to call on their governments to be the first to disarm, without waiting for agreements with other countries. Headquarters for the CNVA is 158 Grand Street, New York 13, N. Y.

Walter Kahoe of Providence Monthly Meeting, Pa., gave a talk on “Medical Writing and Its Social Context” before the American Medical Writers' Association in Chicago late in the fall of 1960.

The problems of sanity and survival in a nuclear age are raised by Norman Cousins in his new book, *In Place of Folly*, which Harper and Brothers will publish on January 18. In it Norman Cousins examines the various policies and approaches that have been advanced for peace. He then develops the role of an effective world organization in attaining the goal. His major effort is to present the case for a rational response to imminent danger.

Norman Cousins has been Editor of the *Saturday Review* since 1940. He has lectured about American life and cultural freedom in many parts of the world. Among his other books are *Who Speaks for Man*, *In God We Trust*, and the recent best-seller, *Dr. Schweitzer of Lambaréné*.

Hong Kong Friends have decided to go ahead with the building of cottages for refugees, one of the relief projects outlined at the March meeting of the Friends Service Council, London. At that time £1,000 was sent to Hong Kong Friends for the first year's expenses, to be used variously for emergencies, education of children in the families assisted, and possibly for the purchase of pigs and provisions of pigsties. Work campers will prepare the site. Joseph Whitney, Clerk of Hong Kong Meeting, is quoted in *The Friend*, London, of May 27 as follows: "Since the needs are so great, we have decided to limit our attention to families where the father is disabled in some way or where the husband is dead. The Lutherans, who are running numerous schemes of this kind, have allowed us to join one of their villages at a place called Sai Kung, about ten miles from Hong Kong. . . . This year we intend to resettle five families. The cost per family will be about £156, which includes the cost of the house, furniture, home-industry equipment, and maintenance for two months."

When Major General Vanier visited Saskatoon, Canada, last May, the Saskatoon Doukhobor Society addressed to him "a very grave concern that has been weighing heavily upon our hearts and minds." *The Canadian Friend* for November, 1960, quotes excerpts from the document, which refers to the persecution of the Doukhobors in Russia following their laying down of arms in 1895, their gratitude for the haven given them in Canada, and their present disturbance over the preparation "for mass murder and suicide." "We wish to have no part in these criminal, insane and futile preparations for mass murder," they wrote. "We have no faith in force and violence as a means of either securing or keeping the peace of the world. In our humble view peace, the only alternative to death, can only be had in this nuclear age through the power of love and understanding based upon the two commandments left us by our Saviour Jesus Christ, whom Christianity professes to serve."

The document appealed to Major General Vanier to use his position to bring about seven steps to peace, which would lead to the complete disarmament and neutrality of Canada, the replacing of "national military establishments with world peace authority under the rule of law and the auspices of a reformed United Nations," and "the creation of a well-financed department of the federal government for study and promotion of world peace."

Honorary degrees to Friends in addition to those mentioned last summer and later include the following: Doctor of Humane Letters to Rachel K. Letchworth, Assistant Principal of Westtown School, from Wilson College, her alma mater, October 15, 1960; Doctor of Humane Letters to Francis Philip Frazier, from Oberlin College, his alma mater, in June, 1960. Francis Frazier has been supervisor of five Indian churches on the Standing Rock Reservation, South Dakota, since 1956, and for 35 years missionary among his people in the Dakotas, Oklahoma, and at the Los Angeles Indian Center.

The Somerset Hills Monthly Meeting, N. J., has written to Senator John F. Kennedy, urging him upon his inauguration as President to set up an independent agency or department to coordinate and intensify United States planning of a constructive peace program. Copies of the letter are being sent to all American Friends Meetings, to political leaders, and to peace groups. The letter reads in part: "We are concerned that there are too few people in our government actively planning for peaceful transition from an armed to a disarmed world, and for the development under the United Nations of a world system of order, justice, and freedom."

George E. Otto of Newtown Meeting, Pa., is now actively engaged in developing housing for senior citizens through his company, Penn Valley Constructors, Inc., of Morrisville, Pa. He has been President and majority stockholder of this parent company for over twenty years. Thoughtful planning is required to meet the needs of the ten million now over 65 so that recreational facilities, nursing care, and desirable community integration are included.

George Otto is continuing his part-time work with integrated housing and has just completed the Princeton, N. J., project of forty homes. On Thanksgiving weekend the 100-home Waterbury, Conn., development, Country Club Park, was officially opened. The Runnymede tract is well along in construction near Wilmington, Del., and another area is planned for Washington, D. C.

The American Association for the United Nations has announced the beginning of its 35th Annual High School Contest on the United Nations. Last year's contest attracted some 75,000 students from 3,000 schools.

The contest consists of an examination, given on February 16, 1961, in schools throughout the United States. It is designed to test the student's understanding of the issues facing the United Nations and his knowledge of the history and structure of the world body and its specialized agencies. The examination is based on the booklet *We The Peoples of the United Nations*, plus a newly issued supplement covering recent U.N. events. This study material may be purchased at 35 cents per booklet and 25 cents per supplement from the AAUN.

One teacher from each school registers his students on the official AAUN registration form, which has been sent to all high schools in care of the Chairman of the Social Studies Department. Registration closes on January 16, 1961. Information and directions may be obtained from the American Association for the United Nations, Education Department, 345 East 46th Street, New York 17, New York.

National prizes include a trip to Europe, sponsored by the U.S. National Student Association Educational Travel, Inc., or \$500; and a trip to Mexico, sponsored by American Youth Hostels, Inc., or \$200. One hundred national finalists receive subscriptions to *UNESCO Courier*, awarded by the UNESCO Publications Center. Local and state awards for regional winners are many and varied.

New York Friends Center

New York Friends Center, an organization formed by Quakers to serve the community, introduced 1,000 foreign students to American families during a recent 12-month period. It also gave counseling and financial assistance to 72 prisoners of Manhattan's House of Detention for Women. These and other facts about Friends Center were outlined in the Center's annual report, just released.

Arranging for foreign students to visit American families, the report states, not only helps the students to get to know about American ways but also enables Americans to learn firsthand about views and customs of distant lands.

The report points out that Friends Center provides counseling for prisoners inside the Women's House of Detention and, on their release, financial assistance and postcare at the Center. Particular emphasis is given to job placement. With the cooperation of union officials and employers, the Center was able to supply 166 newly released prisoners with letters of referral for specific jobs during the 12-month period. The Center also gives information and guidance to the many bewildered and distressed people who visit or telephone its office at 144 East 20th Street each day.

Established in 1939, Friends Center is a membership organization composed of both Quakers and non-Quakers. Unlike most social service agencies, its work is carried out almost entirely by volunteers.

Letters to the Editor

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

It seems unaccountable that no designation has been invented or suggested, so far as I can discover, for a belief differing from Unitarianism and Trinitarianism. (The nearest approach to a name is found in the expression "a Triune God.") This fact is even more remarkable for the reason that it appears to have been the belief of the prophets who foretold the coming of Christ, of Jesus himself, of all the first Christians, of all the first Friends, including Fox, Pennington, Penn, and Barclay, and at a later date, Job Scott. The name *Unitrinitarian* suggests itself. The Unitrinitarian is one who believes in one God who manifested Himself nearly 2,000 years ago in the historic Jesus and has always manifested Himself as Light, Grace, or Holy Spirit.

The belief of the so-called Unitrinitarian manifestly approaches nearly to the beliefs of the Trinitarian and the Unitarian. He differs from the former in distinguishing but not dividing between God and Jesus Christ, and in the disuse of the word "person," a term nowhere found in any Bible text properly translated. He differs from the latter in that he believes Jesus Christ, while truly a man, was yet more than a man, being really the Word, which was and is God, made flesh.

Paul the apostle assures us that there is one Lord, one faith, and one baptism. True faith cannot be gained by reason or speculation; it is the gift of God. Faith comes by hearing,

and hearing by the Word of God, or God speaking. If a man continues in this Word, he will know the Truth, and the Truth will make him free.

Philadelphia, Pa.

WILLIAM BACON EVANS

I have been much struck by the following figures from a responsible survey recently made of Quakerism in America: between 1941 and 1957 world membership in the Society of Friends increased from about 164,000 to almost 193,000; yet in the same period the Society in the United States grew from 115,000 to only 119,000, a rate well below that of the population of the nation as a whole. I also observe from the *Proceedings* that Philadelphia Yearly Meeting had in 1960 a net gain of 28 out of 17,657 members. The same survey mentioned earlier points out that three out of four Quakers and two out of three Meetings depend upon "leadership 'liberated' for full-time service, be it pastors, Meeting secretaries, Christian education or youth workers," and that the supply of competent Quaker leaders available for these highly important positions is frighteningly inadequate.

Deeply concerned Friends have undertaken the first steps in setting up a formal School of Religion. [For the announcement of the Proposed School of Religion for Earlham College, see page 351 of the FRIENDS JOURNAL for May 28, 1960.] At present there is an interim program, in which Alexander C. Purdy, Dean and Professor of New Testament Emeritus at Hartford Theological Seminary, and Wilmer A. Cooper, a member of the Earlham faculty, have been carrying the major responsibilities. In 1962 the first three-year Quaker seminary is expected to come into being and to develop over a period of five years into an institution fully accredited under the American Association of Theological Schools.

Westtown School, Westtown, Pa.

THOMAS S. BROWN

Some friends may be interested to know of a spontaneous committee which has come into being within the last few months. The Barpali Project of the American Friends Service Committee in the Province of Orissa, India, will be ten years old in 1961. During this time many professional staff members have come and gone. Only one member of the original professional staff is still active in the project. She is a London-trained nurse, Bela Banerjee of Calcutta, who was chosen from a number of applicants for the training of Indian girls to be midwives and visiting nurses. With her sari flying in the breeze as she rides her bicycle on her rounds, she is a much-loved person, familiar to many people—including many Americans.

Having watched so many Americans come to give a year or two or three of service and then leave, Bela has had many friendships interrupted. She has many good friends in the U.S.A. She would like to see them. Besides, she would very much like to see the United States, to see medical practice in her field, and perhaps to learn ways in which she could increase her efficiency. Among other offers, she has already been asked to spend time with one of her friends working near Harlan, Ky., at a somewhat remote settlement. Indian

salaries are too low to make possible a trip to the United States. Therefore a group of her friends have started a Thank-You-Bela Committee to make such a trip a reality.

Some of the readers of the FRIENDS JOURNAL may want to support this project in one way or another. I will be glad to answer any inquiries concerning participation in the project.

Thank-You-Bela Committee
P.O. Box 166
Yellow Springs, Ohio

WILLIAM PREIS,
Secretary-Treasurer

Have you ever wondered what it is really like in China now, or, for that matter, what it was like in the past? What has China been in the 3,000 or so years for which history can account? And what does this history mean to China today, and to the rest of the world?

Believing that knowledge can help provide a basis for understanding, the Young Friends Committee of North America is encouraging the formation of study groups concerning China. Anyone interested in participating in such a group should communicate with

400 South 9th Street,
Philadelphia 47, Pa.

BARBARA COAN

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

JANUARY

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George and Mary R. Batchelor, "We Joined the Society of Friends."

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Richard K. Taylor: "Racial Changes and Housing."

8—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Millard Hunt: "Why Pennsylvania Should Abolish the Death Penalty."

8—Swarthmore Meeting Pa., Adult Forum, 9:45 a.m.: Karl Scholz, "Interpretations of the Four Freedoms."

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion on penology, "Is Punishment the Answer to Our Crime Problem?" Participating, Philip Q. Roche, President, Philadelphia Psychiatric Society; Marvin E. Wolfgang, President, Pennsylvania Prison Society; Edward J. Hendrick, Superintendent of Prisons, Philadelphia County; Arthur W. Clark, Chairman, Friends Prison Service Committee; and Charles C. Walker, Middle Atlantic College Secretary, AFSC. Moderator, G. Richard Bacon.

14—Public Meeting of the American Friends Service Committee, at the Friends Meeting House, 15th and Race Streets, Philadelphia, 10 a.m.: films, U.N. color film, "Power among Men," and others. 12 noon: lunch in the AFSC cafeteria and nearby restaurants. Presiding at afternoon meetings, Harold Evans, Chairman of the AFSC.

1:15 p.m.: reports on AFSC work in Asia and Africa, at the U.N., and in Prince Edward County, Virginia; opportunities for recent college graduates for a year or two in challenging situations abroad and in the United States.

2:45 p.m.: tea in the Cherry Street Room; displays.

3:30 p.m.: reports on AFSC relief work in North Africa and the Quaker Conferences for Diplomats; information about literature available through the AFSC on topics of Quaker concern. Colin Bell will conclude the meeting.

15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wayne Dockhorn, "Surprising Success in Helping the Mentally Retarded—When the Right Methods Are Used."

15—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Elmore Jackson, "The Role of Friends at the United Nations."

19 to 23—Australia General Meeting, Canberra, Australia.

20—Symposium on Narcotic Addiction, at the Friends Meeting House, 221 East 15th Street, New York City, sponsored by the New York Friends Center, Inc. (Time of meeting may be secured by telephoning the Friends Center at New York, GRamercy 5-2565.) Among the speakers: Anna M. Kross, Commissioner of Correction, New York; John Murtagh, Chief Justice of the Court of Special Sessions, New York City; Donald Goff, Chief of the Department of Correction of New Jersey; and Leona Finestone, Executive Secretary of the Joint Executive Board of the Hotel and Restaurant Union.

20 to 22—Conference for Meeting Clerks at Woolman Hill, Deerfield, Mass. Worship and consideration of the conduct of meetings and concerns relating to business meetings. For details see page 638 of our issue for December 15, 1960.

21—Western Quarterly Meeting at Kennett Square, Pa., 10 a.m.

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: David S. Richie, "Africa Aroused."

22—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Roscoe Griffin, AFSC, "Some Economic Aspects of Disarmament."

24—Women's Problems Group, at Race Street Meeting House, Philadelphia, 10:45 a.m. Gertrude Woodruff, "The Role of Women in India." Bring sandwiches and stay for lunch; coffee and tea provided.

27—The 1961 Rufus Jones Lecture, at Baltimore Friends School, Baltimore, Md., 8 p.m.: Howard Thurman, "Mystical Religion and the Experience of Love." Tickets are available on application to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Myrtle McCallin of the AFSC staff will sum up the lecture on Saturday morning before its meaning for Friends is discussed at the neighboring Stony Run Meeting House, Baltimore. Betty Ellis of Scarsdale, N. Y., newly elected Chairman of Friends General Conference Religious Education Committee, will preside at all the sessions.

28—Chester Quarterly Meeting at Lansdowne, Pa., 10 a.m.

29—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Felice Palczewski, "How Transforming Power Was Used by Early Christians," chapter three of the recent pamphlet *Transforming Power for Peace*.

29—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Dorothy Hutchinson, "World-wide Disarmament."

BIRTHS

COONEY—On November 9, 1960, to Thomas and Elizabeth Cooney, their first child, a daughter, ELIZABETH ANNE COONEY. The mother, Elizabeth Erhardt Cooney, is a member of Upper Dublin Meeting, Pa.

ORESKOVICH—On October 30, 1960, to Josef and Anni Oreskovich, their first daughter, ANNE ORESKOVICH. Her parents and three brothers are members of Lansdowne Meeting, Pa.

PIKE—On November 13, 1960, to Alan W. and Joyce Ellen Pike of Smithtown, L. I., N. Y., a daughter, ABBY JEANNE PIKE. The mother and her parents, George and Anna Haynes of Pennsbury Manor, Morrisville, Pa., are members of Newtown Monthly Meeting, Bucks County, Pa.

TAYLOR—On November 19, 1960, in Philadelphia, Pa., to Thomas T., Jr., and Anne J. Taylor, a daughter, SUSAN ELIZABETH

TAYLOR. The parents and two brothers are members of Abington Monthly Meeting, Pa. Thomas T. and Anne L. E. Taylor, and Dan and Margaret W. Jensen, grandparents, and Elizabeth T. Taylor, great-grandmother, are also members of Abington Meeting. George A. and Emily I. Walton, great-grandparents, are members of Newtown Monthly Meeting, Pa.

MARRIAGES

CLENDENIN-BICKNELL—On November 5, 1960, at the Friends Meeting House, Oxford, Pa., MARY ETTA BICKNELL, daughter of Elwood and Emilie Bicknell of Oxford, Pa., and JOHN L. CLENDENIN, son of John H. and Alma F. Clendenin of Oxford, Pa. The bride is a member of Nottingham Monthly Meeting, Oxford, Pa.

CUMMINGS-BICKNELL—On November 5, 1960, at the Friends Meeting House, Oxford, Pa., NANCY LEE BICKNELL, daughter of Elwood and Emilie Bicknell of Oxford, Pa., and R. GARY CUMMINGS, son of Chester G. and Ruth Cummings of Oxford, Pa. The bride is a member of Nottingham Monthly Meeting, Oxford, Pa.

MORRELL-TYSON—On December 10, 1960, under the care of Makefield Meeting, at the Meeting House in Dolington, Pa., DIANE LEE TYSON, daughter of George and Mary W. Tyson of Philadelphia, Pa., and JOHN DAVID MORRELL, son of Edwin B. and Adelaide C. Morrell of New Hope, Pa. Both families are members of Makefield Meeting, Pa.

OTTO-HILL—On September 2, 1960, at the First Methodist Church, Pensacola, Florida, JANET ROBERTA HILL, daughter of Clem and Lucille Hill of Fairmount, Ind., all members of First Friends Church, Fairmount, Ind., and RICHARD G. OTTO, son of George Edward and Ella Ross Otto of Friendly Acres, Newtown, Pa., all members of Newtown Monthly Meeting, Pa. The bride and groom are living at Friendly Acres, Newtown, Pa.

DEATHS

ARTHUR—On October 15, 1960, at a nursing home in Bethesda, Md., LILLIAN BAUER ARTHUR, for the past 16 years a member of Sandy Spring Monthly Meeting, Md. Surviving are her husband, Charles M. Arthur; a sister, Bernice Marble of Binghamton, N. Y.; and a brother, Ray Bauer of Johnson City, N. Y. A Friends service was held at Sandy Spring Meeting House on October 17, with burial in the burial ground of the Meeting.

TAYLOR—On November 28, 1960, at his home in Baltimore, Md., ARTHUR K. TAYLOR, Sr., in his 91st year, husband of the late Rebecca Robb Taylor. A birthright member of the Society of Friends, he was a concerned member of Baltimore Monthly Meeting, Stony Run, the 62 years of his residence in Baltimore. He is survived by three sons, Roger K., Richard R., and Arthur K., Jr.; five grandchildren and sixteen great-grandchildren.

THORP—On November 4, 1960, suddenly, in New York City, GEORGE THORP of Pittsburgh Meeting, Pa. A convinced and very sincere Friend since World War I, he had worked with the American Friends Service Committee, and as a Professor of Aviation Engineering at Carnegie Institute of Technology.

WILLIAMS—On November 23, 1960, ELLA HANSELL LIPPINCOTT WILLIAMS, widow of Richard Downing Williams and for the last few months resident at the McCutchen, North Plainfield, N. J. For many years she was an active member of Rahway and Plainfield Monthly Meeting, N. J., where she was particularly interested in the spoken ministry. Surviving are three nieces, Mrs. R. D. Etten-sperger of Summit, N. J., Mrs. James N. Rice of Berwyn, Pa., and Mrs. Sumner Passmore of Cochranville, Pa.; and two nephews, Charles D. Lippincott of Syracuse, N. Y., and Richard W. Lippincott of Pennington, N. J.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

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

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6029.

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 St., Lake Worth.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2420 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-2066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

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

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

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

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

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

MICHIGAN

ANN ARBOUR — Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT — Meeting, Sundays, 11 a.m. in 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 — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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

MISSOURI

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

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

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, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD — Meeting for worship, 11 a.m., First-day, 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.

MONTCLAY — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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

NEW YORK

ALBANY — Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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
22 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.

SCARSDALE — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave. Hastings-on-Hudson, N. Y.

SYRACUSE — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 855 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND — First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

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

HARRISBURG — Meeting and First-day school, 11 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 at 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 at 11 a.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 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6418.

VIRGINIA

CLEARBROOK — Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE — University Friends Meeting, 3459A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 2-9983.

AVAILABLE

WESTTOWN JUNIOR, Bird Club President, desires boys' summer-camp position using nature-study knowledge, farm background. Box H178, Friends Journal.

FURNITURE UPHOLSTERY repaired and rebuilt. Over 35 years experience. Reasonable rates. Member Swarthmore Meeting. Estimates are free within 25 miles of Philadelphia, Pa. Write Thom Seremba, Collingdale, Pa., or phone LU 6-7592.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

WANTED

HOUSEKEEPER-COOK, for elderly couple in Swarthmore, Pa. Experience required in planning and preparation of meals, light cleaning. Age under 60. Live in, comfortable apartment. Small modern home. Write Box E175, Friends Journal.

YOUNG TOP NOTCH SALESMAN, to sell laundry chemicals in central Florida. Send complete background. Box B179, Friends Journal.

COOK for religious center in Rye, near New York. Desire person with experience in meal preparation for moderate sized groups, also interested in lay approach to spiritual development. Apply with résumé, Box W-176, Friends Journal.

SECRETARY to assist Agnes Coggeshall in the Religious Education office, 1515 Cherry Street, Philadelphia, Pa. Friend preferred, full time, typing, and interest in Religious Education important. Please call Margaret W. Evans, Philadelphia, IV 2-1090.

ADVERTISE IN THE JOURNAL

BUSINESS WANTED

Old established, top rated Philadelphia Quaker family concern national offices desires to purchase for up to \$750,000 cash, each, businesses relating to tangibles used by industrial, commercial and institutional users. Sellers' products must have been successful in at least one market for at least one year. Finders' fees paid. Box M-146, Friends Journal.

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3
A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.
Telephone GRamercy 5-9193

CREMATION

Friends are reminded that funds are available for the purpose of cremation.

Send for application forms to
HENRY BECK, Director,
Anna T. Jeanes Cremation Fund,
2862 Germantown Avenue,
Philadelphia 33, Pa.

SELLING YOUR HOUSE?

A housing service in the Philadelphia suburbs . . . endorsed by Friends
YOU can help to overcome racial injustices in your suburban community.

List your Suburban House with us

Many fine people are applying for good houses — teachers, engineers, designers, doctors.
• Your house will be available to all interested buyers
• We cooperate with other brokers
• AND you will be helping to establish the principle of
NON-DISCRIMINATION IN HOUSING

Friends Suburban Housing, Inc.
53 Cricket Avenue • Ardmore, Pa.
MI 9-2911

Kingswood 3-3809

Marple Store Antique Shop

MABEL AND STUART BREMILLER
816 WEST SPRINGFIELD ROAD
Springfield, Delaware County, Pa.
10:30 to 5:30 — Evenings by Appointment
Closed Sundays

FRIENDS ARCH STREET CENTRE

304 ARCH STREET, PHILADELPHIA 6, PA.

ROOMS AVAILABLE

Single with running water, also rooms with private or semiprivate bath. Enjoy home cooking.
Free parking. Telephone MARKET 7-2025

DEVELOPER OF NEW PRODUCTS AND MANUFACTURING METHODS;

productability analysis; for small, precise, high volume items. Mechanical engineer. Eighteen years inventive, analytical, responsible, problem solving experience in engineering and management. Now with a large corporation in the electronic and semiconductor industry.

Objective — a rewording outlet with a high integrity of purpose or in a good value, quality product line. Work in accord with Friends concepts is preferred. Available as arranged. For more data write Box D180, FRIENDS JOURNAL.

EASTMAN DILLON, UNION SECURITIES & CO.

Members New York Stock Exchange

Investments

WILLIAM EDWARD CADBURY

Representative

PHILADELPHIA NATIONAL BANK BUILDING
Broad and Chestnut Streets, Philadelphia 7, Pa.

— WANTED —

Intelligent, Cultured Woman

needed as resident companion for elderly lady. Must drive car, play canasta, scrabble, etc., enjoy cooking occasionally. Sense of humor and lightness of touch important.

P. O. Box 417, Villa Nova, Pa.

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

- • • Get extra money for Christmas?
- • • Need a thank-you gift to repay Christmas hospitality?
- • • Forget to give someone a present?



IT'S STILL NOT TOO LATE TO GIVE THE

FRIENDS JOURNAL



At Christmas or at any other time *FRIENDS JOURNAL* makes an ideal gift. Take advantage of the reduced rates which are in effect until January 31, 1961.



\$5.00 for the first one-year subscription, \$4.50 for the second one-year subscription, and \$4.00 for each additional one-year subscription.

ARE YOUR SAVINGS INSURED?

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

Literature on request
FRED A. WERNER, President

ARE YOU A SUBSCRIBER OR ONLY A READER?

for your PARTY....

For that reunion or business conference, we suggest Rosa Peru Grape Juice, Creole Chocolate or Tigers Milk. These friendly delights will make the occasion something extra special. For expert help, tell us your entertainment problem. Ask for free copies of "When Friends Entertain." To support this work, send your check to Asa P. Way, Box F, Friends Temperance Committee, 1515 Cherry St., Phila. 2, Pa.

HORIZON'S EDGE

A Country-Home School

CANTERBURY, NEW HAMPSHIRE

A family school for boys and girls, grades one through eight. Because young children need family life, our school is home-centered. We emphasize individual teaching, sound academic foundation, creative arts, French in all grades.

WILLIAM AND MILDRED MEEH



CRETH & SULLIVAN, INC.

Insurance

320 WALNUT STREET
PHILADELPHIA 6, PA.

Walnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

FYFE & BOYD FUNERAL HOME

* James E. Fyfe • Irvin B. Boyd
Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

* Member Germantown Meeting

FURNITURE UPHOLSTERING SLIP COVERS AND DRAPERIES

Over 35 years experience repairing and reupholstering. First-class workmanship at REASONABLE PRICES. Estimates are free. Will go anywhere within 35 miles of Philadelphia, Pa. Ten years references from Friends in the Philadelphia area. Member of Swarthmore Meeting. Write

THOM SEREMBA

1024 SPRUCE ST., COLLINGDALE, PA.

or telephone LUdlow 6-7592

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone Kingswood 3-0272

Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

RICHLY VARIED CAMP PROGRAM FOR FIFTY

Spelunking, creative writing, tennis, riding, canoe sailing, woodworking, ceramics, dramatics, week-end visitors, and discussions, CIT, extended trips. Several staff openings available, opportunity for couple.

Robert and Margaret Williams,
THE ROCK, RFD,
Williamsburg, Massachusetts
Write for camp magazine

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be ordered. Mail and telephone orders filled promptly. Branch, 1515 Cherry Street, Philadelphia 2, Pa.

Counseling Service

of the
Family Relations Committee

— For appointments —
With Lovett Dewees, M.D., Glen Mills, Pa., call GLOBE 9-2474.
With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.
With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.
Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

RAMBO, CLOSE & KERNER
Incorporated
INVESTMENT SECURITIES

DOROTHY EDGERTON RIDGWAY

Residence Telephone 1518 LOCUST STREET
PAULSBORO PHILADELPHIA 2, PA.
HAZEL 3-0300 PEEnypacker 5-2800

ON GRAND LAKE
IN EASTERN MAINE

DARROW
CAMP FOR BOYS
AGES: 11-18

**OUTDOOR LIVING
and CANOE TRIPS**
(including Allagash R.)

Small informal groups with individual attention given. Quaker leadership. C. I. T. and Junior Maine guide programs.

George F. Darrow, Director
c/o OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y.

WANTED — A FRIEND

in affiliation or in spirit; to be executive secretary of unprogrammed Meeting in large city. First responsibilities, developing work with older young people, and pastoral calling. Salary related to training and experience. Write Advisory Committee, 5622 Alhambra Avenue, Baltimore 12, Maryland, giving brief summary of training, experience, and pertinent background.

— HOUSE FOR SALE —
SWARTHMORE, PA.

Large, five-bedroom and den, two and half bath, semidetached colonial home on tree-studded half-acre plot. Extra large living room, fireplace, dining room, spacious kitchen, and roofed patio. Stone and masonry construction. Near Swarthmore College, transportation, and stores. Price \$16,990. FRIENDS SUBURBAN HOUSING, Ardmore, Pennsylvania. MI 9-2911.

A complete, modern plant for the production of
FINE PRINTING

The Legal Intelligencer

10 South 37th Street, Philadelphia 4, Pa.
Telephone EVERgreen 6-1535

EUROPE IN THE SPRING

BERLIN FOR MAY DAY. You read about this city. Why not see for yourself what it is to live today in a divided Berlin? The courage and faith of the Berliners are a challenge to Americans.

Join my MOTOR COACH TOUR of Western Europe and be in Berlin for an historic weekend.

WE SAIL APRIL 7. A week in England, followed by forty-five days of stimulating travel on the Continent.

Write for details

MARGARET E. JONES, 122 OAK AVENUE, MOORESTOWN, N. J.

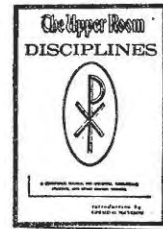
Penn Charter's Message to Friends Not Enrolled in a Friends School:

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1689 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, JOHN F. GUMMERE
William Penn Charter School
Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12 GIRLS—Kindergarten through Grade 2



For Ministers and Church Leaders
Upper Room Disciplines

A full year's guide for those who seek the fuller philosophical and theological implications of the subjects treated in The Upper Room. Compiled by 52 theologians, each concentrating on a weekly theme of The Upper Room.

Single copy \$1.00, \$10 per dozen, postpaid. Order from

The Upper Room

The world's most widely used devotional guide
1908 GRAND AVE., NASHVILLE 5, TENN.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA
Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, *Headmaster*

PLEASE NOTIFY US THREE WEEKS IN
ADVANCE OF ANY CHANGE OF ADDRESS

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends,
our school continues to emphasize
integrity, freedom, simplicity in education
through concern for the individual student.

MERRILL E. BUSH, *Headmaster*

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, *Principal, 1883-1936*

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

ROBERT S. LYLE, *Headmaster*

3825 WISCONSIN AVENUE, N.W.
WASHINGTON 16, D. C.

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to
members of The Society of Friends.

ALEXANDER TUNSTALL MACNUTT
Headmaster

Box B, Locust Valley, Long Island, N. Y.

Seventy-seventh Year

LINCOLN SCHOOL

PROVIDENCE, RHODE ISLAND

A day and resident, college-preparatory school for girls. Conducted by the New England Yearly Meeting of Friends. Administered in the belief that students should be encouraged to develop thoughtful and discriminating attitudes toward life, a sympathetic interest in the welfare of other people, and an appreciation of enduring principles of value to a Christian world.

Mary Louise Schaffner, *Headmistress*

Providence 6, Rhode Island

FRIENDS JOURNAL is regularly on sale in the magazine department of the John Wanamaker store in Philadelphia.

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES
9-12

GEORGE SCHOOL

Founded
1893

RICHARD H. McFEELY, *Principal*

Candidates for admission in 1961-62 are now being selected from applications on file. Enrollment will be complete early in February.

Address inquiries to: ADELBERT MASON, *Director of Admissions*
Box 350, George School, Bucks County, Pennsylvania

MOSES BROWN SCHOOL

A Boarding and Country Day School for Boys



Dedicated to Quaker ideals of education and life.
Under the New England Yearly Meeting of Friends.

While the school is strongly college preparatory, it makes every effort to help the individual find and develop his own best capacities.

Boarding students from the 8th grade through the 12th

Robert N. Cunningham, *Headmaster*

Providence 6, R. I.

Grades 9 - 12

Founded 1837

OLNEY

Friends Boarding School BARNESVILLE, OHIO

Located in southeastern Ohio's wooded hills, Olney provides a cooperative living venture for 80 boys and girls and 20 resident staff. While primarily college preparatory, the program of study is sufficiently varied to accommodate a number of conscientious Quaker youth not preparing for college. Support from Ohio Yearly Meeting, an integrated work-study program, and an ambitious farming operation keep the cost of schooling within the reach of most Friends families.

ROBERT E. HINSHAW - - - *Principal*