

FRIENDS JOURNAL

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*W*HEN life says to us, "Enter on a course of work," it says, "Enter, and sometimes fail, and live through the failure." If it says, "Work and live with other people," it says, "Live with, and care for, those who will sometimes hurt you, sometimes be hurt by you; and bear both." If it says, "Go and carry out an ideal," it includes, "Go and carry it out, often imperfectly; and make mistakes, and have doubts, and take all the pain of this as well as the pain of right doing."

—HELEN WODEHOUSE

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Editorial Comments

Konrad Adenauer

AT the height of an extraordinary career, Dr. Konrad Adenauer, who is 83, will soon resign as Chancellor of West Germany to become President. There is some apprehension that he might want to assume more authority in his future office than President Heuss has ever exercised. Yet the proverb about the new broom being an eager sweeper would pertain less to him than the truth that an old broom knows all the corners better than a new one. Even his enemies recognize his skill and achievements. In the ten years of his administration he has restored to his totally defeated country a sovereignty that would have appeared utopian in 1946 or 1947. His keen diagnosis of the power constellation made him ally Germany with the Western powers, although the temptation (or challenge) was great to act as a balancing third force between Russia and the West. A pacifist would seriously have considered such a mission, but Adenauer never was a pacifist. Neutrality or nonviolence in view of the Russian threat appears to him a criminal neglect of patriotic duties. And now the British and French are Germany's friends. That this could happen after World War II is a phenomenon of historic magnitude. At home Adenauer never flattered the masses; yet he was popular for his honesty and wit. He made no secret of his authoritarian insistence on law and order. His dealings with foreign powers, including Moscow, invariably proved him a skilful and honest negotiator, and on every one of those momentous occasions one could hear references to his shrewdness, an attribute usually assigned to the Rhinelanders.

Germany needed his realism in the bottomless despair that followed the 1945 defeat. Slowly, under Adenauer's leadership, the large cosmic propositions so dear to the German mind and the intoxicating alchemy of metaphysics and politics gave way to the cultivation of sober judgment in public affairs. Adenauer's virtues were those of lucidity, industry, a Spartan self-discipline, and common sense. His autocratic disposition suggested to the Germans that the transition from monarchical or dictatorial obedience to the freedom of a fullgrown democracy must be slow. Their earlier experiment with democracy (1918-1933) had found them unprepared. That freedom needs guidance was the logical conclusion.

Adenauer's religious loyalties have repeatedly subjected him to the accusation of infusing papal interests into his politics. Yet his Christian faith raised his judgment above the ups and downs of unbelievably chaotic conditions. His personal trust may well illustrate the truth in the Portuguese proverb, "God writes straight also on a crooked line."

Dr. Zhivago's Odyssey

For many American readers Pasternak's *Dr. Zhivago* was the first encounter with Russian literature. This is all the more regrettable as the book is a rather mediocre piece of novelistic art. Pasternak is, first of all, an outstanding lyrical poet, and his assurance that he had planned substantial revisions of this prematurely published novel is entirely credible. The book's realism conveys in all probability a convincing image of Russian conditions, but not one to remain unchanged for all time.

The fate of the ill-starred novel is not unlike that of other novels from other times and nations. Eighty years ago, some of Tolstoi's or Dostoevski's works were heavily censored, incidentally without becoming immediate best-sellers outside Russia. Zola and Victor Hugo had temporarily to go into exile, as did Heinrich Heine and more recently Ivan Bunin, Ignazio Silone, and Thomas Mann, to name only these few. Too many Americans are frightened by complicated Russian names that are so different from Watson, Smith, and Fisher. It is unfortunate that political interest alone can dictate to such a reader what should be his first Russian novel. To cultivate literature on the whimsy orders of politics will unavoidably create blind spots.

Elsewhere, *Dr. Zhivago* has had some rough going. *Arriba*, the official organ of the Spanish Fascists, condemns Pasternak for disregarding his country's authorities, and Spanish censorship did not spare the book some cutting. Yugoslavia has now decided to suppress it, although *Borba*, the Communist paper in Belgrade, promised a translation last February. Hardly any other country harbors so much distrust toward all things Russian as Poland, the only country which did not believe the news about Sputnik. The young Communists publishing the Polish literary magazine *Opinie*, printed a chapter

from *Dr. Zhivago* even before the book had been published in Italy, and last October *Nowa Kultura* devoted a whole page to Pasternak's poems. Yet at this moment it is still

doubtful whether the book will become accessible to Polish readers. What Terentianus Maurus wrote in antiquity is still true in our time, "Books have their fate."

To Swear or Not to Swear

WHICH historic Quaker testimonies are living today, and which are dead? All Friends face this question. Certainly the testimony against holding stock in privateers is dead. The testimony for plain dress and plain speech seems to some to be almost dead, though for many it has only changed its form. Friends can still refuse to be victimized by changes in style which lead to the purchase of unnecessary new clothes or new automobiles.

Is our testimony against the taking of judicial oaths dead? We hear little of it today, though in the early days of our Religious Society, before the hard-won right to affirm was secured, Friends suffered more persecution for refusing to swear than they did for any other one principle. When a magistrate wished to convict a Quaker and had no evidence against him, he could tender the oath of allegiance, which contained a repudiation of the authority of the Pope and was originally directed against Catholics. Refusal to take this oath could result in the loss of all property and imprisonment for life.

In England after affirmation of allegiance was permitted in 1689, Friends were still seriously handicapped for refusing to swear. They could not serve as witnesses in cases at law to collect debts; nor could they take the oath required in paying customs duties and in connection with many other business transactions.

The reasons for the serious character of this issue are not fully understood today. A consideration of these reasons may throw light on the nature of Quakerism in general. To some Friends of the present time the right to affirm, won in 1722, seems to be a hollow victory. If swearing is condemned because it recognizes a double standard of truth and implies an accusation of untruthfulness when no oath is taken, does not the same principle hold true in respect to an affirmation? When we affirm, do we not accept one standard of truth for occasions on which we affirm and another when we do not affirm? In the sight of the law affirmation and swearing are equivalent. Penalties for perjury apply to both.

But Friends had other and more fundamental reasons for refusing to swear. They often defended their course by quoting the command of Jesus not to swear and made use of similar words in the epistle of James. But this defense is misleading, for Friends did not believe that Jesus came to set up a new set of rules as a substitute for

the Mosaic law. Opponents of the Quakers defended swearing by quoting the Old Testament, but Friends maintained that the New Testament introduced a way that was radically different from the way of the Old Testament. The gospel was a new pouring out of the Spirit, not a new set of instructions for leading a moral life.

The fundamental objection to oaths was this: swearing in the name of God was a religious act, and no religious act could in the time of the New Covenant be regulated by a set form, but only by the Spirit. Isaac Pennington in his tract on oaths confines himself entirely to this argument.

"Entering in the law-bond," he says, "is laying the gospel bond by. . . . For the Jew the oath was the seal or confirmation under the law; in the disciple who is in the life and hath learned the truth by Christ the life, the yea, yea, the nay, nay, is appointed him by Christ instead of the oath."

The main objection of the Quakers to oaths was, accordingly, the same as their objection to outward sacraments or any other religious practice whose form is prescribed in advance. The formal oath, says Pennington, may be "shadow without substance," that is, form without spirit, and so not really binding because external and independent of the inward spiritual state. Every religious act which is genuinely sincere takes its form from the immediate inspiration of the Spirit.

The nature of this objection against oaths is well illustrated in the long debate on this subject in London Yearly Meeting from 1692-1722. Some were willing to accept the then legal form of affirmation, which contained the phrase "in the presence of God," while others were not willing to accept it. This difference of opinion was acute for thirty years, and the Yearly Meeting was sometimes in session for as long as two weeks in the struggle over this question. Finally the "satisfied Friends" came to the aid of the "dissatisfied Friends," and together they secured from Parliament a form of affirmation which omitted all reference to God. It contained, however, the word "solemnly," which left many Friends uneasy, and the law did not for some time permit Friends who did not swear to give evidence in criminal cases, or to serve on a jury or in any official position in the government.

Since we can today so easily affirm in words that are not definitely religious, this testimony against oaths on

behalf of which Friends suffered so much may seem to be of no further importance. Yet it has more than an anti-quarian interest, for it serves to remind us of the fundamental Quaker doctrine out of which all the unique Quaker doctrines arise, the belief that religious forms and practices are shadows without substance unless they are immediately inspired by the Spirit of Life and Truth.

HOWARD H. BRINTON

A Mexican Quaker

WHEN some contemporary sociologists speak of religious differences in various cultures, they stress the close relationship between physical environment (climate, vegetation, natural resources, etc.) and forms of worship. Thus, in terms of Christianity, the Mediterranean countries of Europe, with bright sunshine and balmy weather, have traditionally favored the sensuous rituals and ceremonies of the Roman or Orthodox Catholic practices. The Nordic countries in the Continent and the British Islands, with their extreme winter weather, on the other hand, have historically adhered in modern times to the generally more sober Protestant patterns.

It is interesting, therefore, in the above context to think of a Mexican Quaker, a native of a tropical country, who is at the same time a member of a Protestant sect marked by its simplicity.

Matehuala is a 300-year-old town of approximately 20,000 inhabitants in the middle of the central Mexican plateau, slightly beneath the Tropic of Cancer. It was prosperous in the past, when the nearby silver mines were in full operation; after the decline of the mines it has slowly become, in the last 30 years, a small industrial center. The throbbing night sky and the cacti-rich vegetation are unmistakably Mexican; but reminiscent of Spain, especially New Castille, are the dryness of the air and the encircling plains, as well as the steeples of the churches and the Latin grace of the courtyards.

There must be about 35 Quakers in Matehuala; most of the population is Roman Catholic. In the town the Friends are best known for their Benito Juarez Boarding School. It is of the present Principal of this school that I am writing.

My wife and I visited her early this year. In the morning of our first day we were walking around the main square of town with her, and we noticed that she walked erect and energetically in spite of her 70-odd years. She is a slight, small woman, barely five feet tall. Everybody greeted her—children, adults, old people, rich and poor alike—the Federal Judge, who crossed the street to come and wish her a happy new year, a

fruit vendor, the newly elected Mayor of the town (who had been her pupil), and some blushing young girls.

After some cajoling we took some photographs of her in front of the brand new park that has just been built and named for her by order of the Town Council. (This is the first time a Mexican Protestant has been thus honored.) I then teased her about the fact that I would from now on address my letters to her to "Castillo Square, Matehuala, Mexico," as her school is in front of the park. She worried about it and insisted that I address my letters exactly as in the past. She said, "We are Quakers, you know." I knew.

She wanted very much to hear about our work in child psychiatry in Boston. Maybe our vocabularies were different, but after five decades of teaching (in her own grade school, and at the local high school and college), she knew all the basic principles with the quiet assurance of one who has learned through arduous—but fruitful—experience. She had reached the conclusion, for example, that ". . . the giving of love (to a child) without the teaching of controls is as dangerous as its opposite."

She writes beautifully and is sought after to speak to the town on memorable occasions. There are other activities, though, that have given her more joy. "My teaching I like the best," she said. "I never married, but I am now teaching the grandchildren of my first pupils, and a handful of youngsters call me grandmother!"

There are many stories about her that give evidence of her moral stature in the town. More than once a political leader whose life was threatened (politics in Mexico are still settled sporadically through direct action) has found temporary asylum in the grounds of her school. On one occasion, when the local merchants concealed their supplies of corn and beans (the classical staples of the Mexican diet) to increase their market price through artificial scarcity, the local authorities called on her for help. Other means had failed. The merchants had been her pupils or relatives of pupils, and when she asked them to start selling the grains again at the original price, they followed her advice.

My wife, a New England Quaker, recognized in my aunt with pleasure some of the qualities conventionally associated with Friends, plus something else: the uninhibited Mexican laughter, the mercurial aliveness of the Latin mind, the generosity of spirit which allowed her to invite us to join in the secular town festivities of a Roman Catholic holiday.

When we left the town, I told my wife the story I cherish most of all about my aunt. A Quaker teacher from Indiana, Sarah Lindley, had come to Matehuala

at the beginning of the century. She was strong, kind, and wise. As a small girl, my aunt often asked herself why this woman had left her own country to come to teach in a Mexican town. One day she dared to ask. Sarah Lindley answered: "... because of my religious beliefs ... because of that of God in every man. ...". Gradually after this, transcending cultural barriers, Maria Castillo decided she would adopt the way of life of this Anglo-Saxon woman who preached with deeds rather than words. She then became a Quaker, a Mexican one.

FORTUNATO G. CASTILLO

Letter from the Lake Erie Association

PERHAPS the most interesting recent development in this area is the Continuing Committee on Greater Unity, reported on in these pages three months ago (January 3, 1959, page 11). Growing out of the search by Michigan Meetings for a Yearly Meeting affiliation and their confusion at the variety of alternatives in this area, this committee implemented the feeling that we need to get better acquainted first through joint conferences and joint projects. The suggestion was made by Kenneth Boulding, with the hope that we might thereby make an important contribution to Friends in this area.

A major first project is a joint summer youth program being planned by Wilmington (Five Years) and Indiana (General Conference) Yearly Meetings for high school youth from their groups, and from Barnesville and the Lake Erie Association. Wilmington invited members of the other groups to attend its Retreat for Elders in April, and Barnesville invited high school youth from LEA and other groups to a World Affairs Weekend, March 6 to 8.

The next steps may include joint sessions of some Yearly and a few Quarterly Meetings. Perhaps an inclusive General Meeting for members of the various groups will follow. These joint activities are in line with the steps towards more united action which have been developed in years past in New York, Philadelphia, and other areas.

Another significant development is the growth of local groups of Meetings. The Green Pastures Quarterly Meeting in Michigan is the most formal of these. The Ohio Valley Association, held in Southern Indiana, is more varied in composition, and the three groups near Columbus, Ohio, meet together twice a year. In other areas the Appalachian Association around Knoxville, Tenn., the Oklahoma-Arkansas group in the Southwestern Conference, and the Foothills Association in Colorado are further examples. These all correspond roughly

to Quarterly Meetings in more definitely organized areas, but with differences.

What can the growth and experience of these new groups contribute to the problem of the usefulness and functions of Quarterly Meetings? First, they show that there are needs for this level of organization. Fellowship for the whole family and the sharing of wider spiritual concerns seem common to these groups. Second, they keep formalities to a minimum and flexibility to a maximum. Business sessions are brief, and much detail is left to committees or to a designated Meeting. Third, they keep sensitive to the needs, desires, and abilities of their members. Without traditionally required activities and customary procedures, each project must seem worth the effort of organizing it. Each project must balance a clear sense of need for it with an ability in some members to arrange to meet the need. This has both advantages and drawbacks.

The Continuing Committee of the Lake Erie Association of Friends Meetings planned to meet Saturday, April 11, in Ann Arbor. It had some of its program jointly with the Regional Executive Committee of the American Friends Service Committee. The main task of this, the only standing committee of the LEA, was to make plans for the annual conference, to be held September 4 to 6, 1959, at Wilmington College.

Perhaps the LEA and many of these informal area associations are underorganized, considered from the point of view of the many concerns Friends have. Effective efforts at either spiritual development or social action must be conducted over a considerable time and often over a considerable territory. The development of leaders and programs often takes years or even decades. Activities must usually be well-planned and carefully tested as they go along. These factors call for continuing committees or organizations in each major area of concern. Yet small, scattered new groups cannot find the people and effort for this, much less the funds. The area of Green Pastures Quarterly Meeting is almost as large as that of Philadelphia Yearly Meeting, although the membership is less than 2 per cent as large. Thus help from outside seems needed, partly on the understanding of organization and of program possibilities.

With two years' experience as a formal Quarterly Meeting, Friends in Michigan plan to revise a manual prepared some years ago. This manual, more detailed and yet more flexible than traditional Disciplines, is designed to give in-coming Quarterly Meeting officers the benefit of the experience of their predecessors on what needs to be done and how it has been tried before.

It has been reported that, in proportion to their membership, new, independent Meetings are the fastest

growing group among Friends in this country. They have increased nearly 50 per cent in two years, to about 1,300 members last year. This growing edge became an organized program over 20 years ago, with the formation of the American Friends Fellowship Council, since merged with the World Committee, but with only part-time staff. Over a hundred groups have been formed, over fifty becoming established Monthly Meetings.

By comparison, look at the record of the Unitarians. In 1948 the Unitarians started a program of Fellowships in areas where no Unitarian church existed. A Fellowship can be started when ten families decide to do so. In ten years over 200 Fellowships have been set up, with 7,000 members, over 5/6 of them new to Unitarianism. These are under the care of a full-time Fellowship director with a secretary, and are also assisted by regional staff members. They have discussion and organization manuals and leadership training. Their program stresses flexibility, initiative, adaptability, and imagination.

A leading Friend in another area has called for a vigorous program for Friends, asking, "Where is the program which will go out and call together the people who could form a new Friends group?" While the World Committee is the inheritor of our "orphan asylum" for new Friends Meetings, neither its finances nor its other activities make it able to meet adequately this challenging opportunity. Many new groups would grow far faster, or survive instead of dying out, if there were more frequent visitors, and if training for officers and committees were readily available. What can Friends arrange for this? Should it be the next area in which Friends General Conference expands its program and staff?

Members of established older Meetings should try to realize how much the growth of new Meetings and groups in other areas helps them. Thus a leader in a short-lived campus group in the Midwest later helped set up a new Meeting in our oldest Yearly Meeting. As Friends from established areas move around, fewer are lost to the Society if there is a Meeting or group in the city to which they move. If they move back, more resume activity in older Meetings, perhaps bringing with them flexibility and a more conscious awareness of reasons for Friends viewpoints and practices. Thus the growth and vitality of scattered new Friends groups is important to the Society as a whole, and somehow should receive more adequate assistance from the Society.

Green Pastures Quarterly Meeting's Midwinter Conference was held at Kalamazoo for the first time this year, using the attractive new meeting house there for some of its sessions. Douglas Steere brought two inspiring addresses on "Living Silence and the Living Word"

and "Spiritual Challenge in Africa," with over a hundred attending.

As a social worker, the writer was struck by a parallel to many of the examples he gave of Europeans (even missionaries) imposing various "good" ways upon Africans without consulting them or sharing the problems and planning with them. This parallel might be called parental imperialism, often practiced in families (and social agencies). Here "good" ways are enforced upon children without consulting them, or asking at any length what they feel is needed or what they are prepared to do about it.

In both cases the lack of enthusiasm of the "natives" and their sometimes rebellious ways show considerable similarities. This is another way in which we can learn "to see ourselves through African eyes."

KENNETH IVES

Hiroshima: A Turning Point Is Approaching

(Continued from page 294)

to school in Hiroshima. Three are studying dressmaking in Tokyo; they will graduate this spring. Others—both among those who came to the United States and many more who were not able to come—already are dressmakers. It is the only skill which these girls, whose schooling had been cut short, could hope to acquire. But it is almost impossible to make a living as a dressmaker in Hiroshima, and their bomb scars prevent their competing successfully for jobs in other cities. Therefore an opportunity must be found for them. They are ready.

The opportunity for gainful employment can be created for all of them by one of the group, Toyoko Minowa, if she is given the assistance necessary to get started. It has long been her dream to help the other girls, as well as to support her widowed mother, and she has been working unswervingly to prepare herself for that goal over the years. Before coming to the United States she worked her way through a dressmaking school in Japan. When the group returned to Hiroshima, she stayed in New York to learn fashion design. Parsons School of Design has recognized her talent and outstanding ability by awarding her its only full scholarship for the entire three-year course, and also for the five-month study course in Europe which the school conducted last summer. After school and on Saturdays she has worked in some of New York's best shops to broaden her experience. She will graduate this spring and return to Japan, fully equipped to be an expert fashion designer. Her one ambition is to have a shop where she can pro-

vide work for the Hiroshima girls who are dressmakers and need jobs.

The customers who could support such an enterprise are in Tokyo, not Hiroshima. Therefore we must have a home in Tokyo where the girls can live and work. Helen Yokoyama, who escorted the girls to the United States and is still working for the project in Japan, has found a suitable house. There will also be room in it for the Maidens who are studying in social work or other schools in Tokyo, and for the orphans to whom Welcome House and the Hiroshima Peace Center Associates plan to give scholarships.

A number of Friends Meetings throughout the country expressed an interest in participating in the Hiroshima project when the Maidens came to this country. As the surgery was performed in New York City, the girls had to live within too close a radius to permit any but the near-by Meetings to have the pleasure of their company. If any of the Meetings, or individual Friends, would now like to share in this final phase of rehabilitation, financial contributions to furnish the house, buy sewing machines, or pay the first few months' rent for Toyoko's shop, this would show the people of Hiroshima that the friendship of American Friends did not conclude with the girls' return. The Ridgewood, N. J., Committee (composed of groups from other churches as well as the Friends Meeting) is concerned with providing the necessary financial assistance to start Toyoko and the other girls, one of whom they have put through dress-making school, on this undertaking.

Now the turning point is approaching when the girls will be equipped to become self-supporting, and some extra help is needed to put them on their feet. Contributions, which are tax-deductible, to assist in launching this venture can be sent to Ridgewood Friends Meeting (Hiroshima Project), care of Arnold Kolkebeck, Treasurer, 80 Berkley Place, Glen Rock, N. J.

IDA DAY

Near East Yearly Meeting

VISITORS from East Africa and Europe highlighted the sessions of Near East Yearly Meeting, held April 3 to 5 on the lovely mountainside campus of Friends High School, Brummana, Lebanon.

George Whiteman, Secretary of Friends Service Council, London, sketched Quaker service around the world in the past decade. The recent opening of the Friends International Center in Beirut was marked by a pitch-in supper at the Center's delightful ground-floor quarters.

Fuad Zaru, who attended the Friends World Committee sessions in Bad Pyrmont, Germany, last September, sketched some features of that gathering and gave an effective summary of the purposes of the World Committee.

News of major disasters in Madagascar prompted the Yearly Meeting to send a message of sympathy to Friends there and to forward an offering of over £300 (about \$100).

Relief work done by Friends during and after the recent crisis in Lebanon was reported by the local committee. Funds were provided by British and American Friends, as well as by Friends in Lebanon and Jordan.

Children accounted for perhaps one third of the total attendance. Those over twelve had their own reading and activity room and attended some of the adult sessions. Elementary-age children gathered each morning and afternoon for a varied program, and easily filled the balance of their time with vigorous play. A baby sitter was on hand for preschool tots.

Education was a major concern of the Yearly Meeting throughout its sessions. Nicholas Harris, a former teacher at Brummana and now Headmaster of a school in England, sharing some of his concerns about education, aroused a lively discussion on the place of discipline. The Principals of Friends schools in Ramallah and Brummana gave their reports at one business session. Jotham Standa, Clerk of East Africa Yearly Meeting, gave a short sketch of Quaker education in Kenya, where there are more Friends and more Friends schools than anywhere else in the world.

Emile Cortas was reappointed Clerk. Harold Smuck is the new Recording Clerk, and Peter Yff the new Treasurer.

The epistle to other Yearly Meetings voiced a strong concern for Christian solutions to world tensions. The concluding minute expressed the desire of all present to return to their places of daily service to live "in the world but not of it—radiating the light of Christ which shines in our hearts."

HAROLD SMUCK

United Nations Midwest Conference

AT the United Nations Conference sponsored by the Friends World Committee and held at Wilmington College, Ohio, on April 11, there were 137 registrations from four states. Over 200 attended the morning sessions.

Eammon Kennedy of the Irish Delegation at the U.N. moved everyone present to see the increasingly important function of the smaller uncommitted nation at the United Nations. The compromise role of these nations becomes more significant as the greater powers find themselves in deadlock at committee sessions. Hans Singer of the Economic Department of the United Nations Secretariat gave an informative presentation showing how the gap between "richer" nations and "poorer" nations is widening in our present world economy. The last General Assembly voted into being a Special Fund Program with a budget of from 26 to 28 million dollars to make surveys. Illustrative of such a survey is a study of the needs and resources of a country or region for electrical energy. Elmore Jackson spoke to over 200 in Boyd Auditorium about the Quaker Program at the U.N. Robert Byrd of North Park College, Irwin Abrams of Antioch College, and Warren Griffiths of Wilmington College led discussion groups. William Utterback of Ohio State University and the North Colum-

bus Meeting led a panel on "United States Foreign Policy in the United Nations." William C. Messner of the Cincinnati Council on World Affairs joined with Friends in this presentation. Because the panel members were well-informed, there was lively discussion.

It was felt that Friends can take part in the U.N. work at home and at the U.N. in ways listed below. It is not necessary to travel to New York or Paris or Geneva to feel a part of Quaker work at the U.N.

(1) Yearly Meetings can appoint a U.N. correspondent who could develop a need for and knowledge of a specialized topic of interest to the Yearly Meeting.

(2) Groups could try to formulate their position on a given topic in writing. Such memoranda are very useful to the Quaker U.N. staffs.

(3) Interested individuals could hold themselves in readiness to try to reply to requests for information sent out by Quaker U.N. staffs.

(4) Individuals and groups can study QIAR reports, which are available from Philadelphia and London, and then report their reactions to Quaker U.N. staff.

(5) Friends can work with local and national United Nations Associations, national UNICEF committees, UNESCO national commissions, and similar private groups.

(6) Friends can work through political action to influence governmental policies in their respective countries.

(7) Friends can work with U.N. Information Centers and Technical Assistance representatives in the various countries.

(8) There is the possibility of serving as volunteers on a U.N. Technical Assistance project, this channel of service being open to conscientious objectors as well as others. Two volunteers have just recently been assigned to a project in Egypt.

(9) Friends can take advantage of UNESCO travel grants and U.N. internships. (U.N. internships provide an opportunity for a young person to work as an employee of the U.N. for about eight weeks, with attendance at lectures and all expenses paid, except the cost of travel).

(10) Friends can serve as U.N. employees. (There are perhaps 50 Quakers in the employ of the U.N. and its agencies around the world, and a few Quakers are members of U.N. delegations.)

MARSHALL SUTTON

About Our Authors

Howard H. Brinton, formerly Director of Pendle Hill, is well-known for his many literary contributions to the history and theology of Friends. His book *Friends for 300 Years* is in its second printing.

Fortunato G. Castillo, M.D., is a birthright Friend and an Assistant in Psychiatry at Harvard Medical School. His wife, Sylvia Cope Perry Castillo, is also a Friend.

Kenneth Ives is co-convenor of the Continuing Committee of the Lake Erie Association of Friends Meetings and until

recently was Clerk of Detroit Meeting. He is a psychiatric social worker at the State Hospital, Northville, Mich.

When Norman Cousins brought the Hiroshima Maidens to the United States, he asked Friends Center in New York to provide hospitality for them. Twelve Friends Meetings in the suburbs (two in conjunction with other churches) agreed to take the girls in pairs (three in one place) into their homes. As a volunteer at Friends Center, Ida Day served as coordinator of this hospitality program. She went to Hiroshima with the girls when they returned home in 1956, spending each night in a different home and so visiting all of the group in turn. When the others went back to Japan, Toyoko Minowa moved into the home of Richard L. and Ida Day, which is more convenient to Parsons School in New York than Ridge-wood, where she had been living. The family are members of Scarsdale Meeting, N. Y.

Harold Smuck is Recording Clerk of the Near East Yearly Meeting and Principal of the Friends Boys School, Ramallah, Jordan.

Marshall Sutton is Associate Secretary of the Friends World Committee for Consultation, American Section, in charge of the Wilmington, Ohio, office of the World Committee.

Friends and Their Friends

Lewis M. Hoskins, former Executive Secretary of the American Friends Service Committee, will join the Earlham College faculty as Professor of History next September. A graduate of Pacific College, Dr. Hoskins holds a Master of Arts degree from Haverford College and a Ph.D. from the University of Michigan. He has taught at Friends University, Wichita, Kansas; the University of Michigan; Pacific College, where he also served as Dean of the Faculty; National Fuh Tan University, Shanghai, and St. Johns University, also at Shanghai.

From 1945 to 1948 Dr. Hoskins was Executive Secretary of a Friends Service Unit in China and then returned to fill the same position in the Portland Regional Office. He was named Personnel Secretary of the Service Committee in 1949, and in 1950 he became the Executive Secretary of the Service Committee.

A Virginia Friends Legislative Committee is being organized by representatives of a number of Meetings in that state. David Brown, Jr., of the Virginia Beach Meeting has been named chairman of the voluntary group. The first objective of the new committee is the elimination of capital punishment in Virginia.

Ada C. Rose, a member of Moorestown, N. J., Meeting, who was for two decades Editor of *Jack and Jill*, has written a careful and thought-provoking article on "Smut or Censorship" in *Presbyterian Life* for April 15, 1959. She discusses the problem of what to do about dirty literature, recognizing the dangers of censorship and facing the fact that there is a problem.

The sesquicentennial observance of Miami Quarterly Meeting will be observed at Waynesville, Ohio, May 10, 1959, by Miami Quarterly Meeting, Five Years, and Miami Quarterly Meeting, Friends General Conference. Friends are invited to attend.

Miami Quarterly Meeting was "set off" from Redstone Quarterly Meeting by Baltimore Yearly Meeting and was opened at Waynesville, Ohio, May 13, 1809. It was composed of four Monthly Meetings: Miami, West Branch, Center, and Fairfield. The settlements of Friends in the southwestern part of Ohio were mostly from the Southern states and resulted from the position Friends took on the slavery question. Many came with a desire to build their homes where they would be free from slavery and where there would be rich land that would make them economically independent.

On behalf of the Friends Committee on National Legislation, Elton Atwater testified April 7 before the House Committee on Foreign Affairs on the Mutual Security Program. Elton Atwater, who is Professor of Political Science at Penn State University, has been on leave of absence for two years as observer at the U.N. for the Friends World Committee for Consultation. In his testimony in favor of economic aid and technical assistance programs, he stressed the importance of proper motivation: "We believe that the United States economic assistance to less developed nations should be extended as a duty and as an opportunity, and should not be motivated by strategic factors or treated as a tool in the cold war." He asked that increased use be made of U.N. channels.

East Cincinnati, Ohio, Monthly Meeting has been accepted as a Monthly Meeting of Miami Quarterly Meeting, Indiana, Friends General Conference.

For about two and a half years, the New York Friends Center Committee on Social Rehabilitation has been working inside the Manhattan House of Detention for Women. More than 80 per cent of those committed to the Women's House of Detention have a history of drug addiction. Beside those known users, there are thousands of others whose addiction is endangering both their own lives and the welfare of the community.

To explore ways in which this grave problem can be met more effectively, a symposium will be held at 8:15 p.m., Tuesday, May 19, at the Friends Meeting House, 221 East 15th Street, New York (near Second Avenue). It is sponsored by the New York Friends Center Committee on Social Rehabilitation and the Prison Committee of the Friends New York Yearly Meeting. For information, call GRamercy 5-2565.

National Conference of the Church Peace Mission

"Pacifism has become the inescapable issue of this generation," Dr. John Oliver Nelson, member of the faculty of Yale Divinity School and Chairman of the Church Peace Mission, claimed in Evanston, Illinois, on April 23. Dr. Nelson spoke

to the closing session of a four-day national conference of the Church Peace Mission, a Christian pacifist group. The conference theme was "The Word of God in the Nuclear Age."

The conference adopted a message to Christians everywhere, which said, "God has not called us to be dragged like slaves in the wake of history plunging to its doom, but to be messengers and servants of Christ, who is Lord of history and victor over the demonic forces in it." The report further said, "It is the Christian vocation to reject now the sin of involvement in nuclear war." "While there is yet time," the group said, "we must develop and apply creative alternatives to defense and foreign policy which are responsive to the demands for justice and order, to imaginative service to human need, and to the aspirations of the oppressed."

"This is no longer war as it has been known in the past," according to the conference report. "It is war of man against himself, monstrously corrupting the image of God in him; it is war against God and God's creation." Referring to the physical danger of destruction, the report claimed that "spiritually in this land we are in the far greater danger of committing the sin of mass extermination of another people in the name of defense or retaliation."

Conference speakers included Dr. Edwin T. Dahlberg, President of the National Council of Churches of Christ in America; Dr. Howard Schomer, President of Chicago Theological Seminary; Dr. Bryan de Kretser, former Secretary of the National Christian Council of Ceylon; Dr. Alvin Pitcher, member of the Federated Theological Faculty of the University of Chicago; and William C. Davidon, theoretical physicist at Argonne National Laboratories.

The conference was called, according to its spokesmen, to examine the problems of Christian faith and modern war, and the requirements for an effective Christian peace strategy in the nuclear age. Attending were delegates from 25 states, as well as India, Canada, and England; they came from 20 denominations. Thirty-four of the delegates were from the Society of Friends.

Epilogue to Fellowship Weekend

The second Fellowship Weekend sponsored by Newtown Meeting, Pa., is over. Our dark-skinned guests have gone home within the hour, and we have gathered in the living room to discuss enthusiastically the success of our venture. Once again we have been delightfully surprised to find that members of a family can turn in their names to a committee in Philadelphia, where they are matched with another set of names, and the result is new and lasting friendships. What is more, the by-products of these new friendships are perspective and understanding.

If we had met these people at a casual social gathering, perhaps our new friendships would not have progressed at such speed. But when these people arrive at our home, where we have promised to entertain them overnight, it is imperative that we become well-acquainted immediately. It seems almost as if the more crowded the conditions at home, the faster we become acquainted. If the children have to double up for

sleeping, if the line is longer than usual to wash hands for supper, if the dishes need to be hurriedly disposed of in order to be on time for First-day school, our friendship flourishes. By Sunday noon we are discussing integration openly and with genuine interest in each other's point of view.

What is the future of Fellowship Weekends? We hope that they will multiply and spill out into many Friends Meetings, bringing with them their message of understanding between brothers. More can come of Fellowship Weekend than this, for we could extend ourselves into our communities. We could eat at public places with our Negro guests, or we could go to the local movies together. As easy a thing as walking down the main street together can be effective in our outreach to those in our towns who frown on this particular social relationship. Families from churches in the community could be invited to act as hosts, also, and our program on Saturday night could include the community in a more planned way than merely to say that "everyone is welcome."

We hope most of all that we will have the opportunity to be visitors in a Negro community. Then we can to some degree wear the shoes of the minority group, and deepen our understanding and respect for these people from whom we have been separated by color, and with whom we are now being united by brotherly love.

HELEN LOVETT

Letters to the Editor

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

I believe the position of Mildred Browning (issue of April 18, 1959, page 252) and of others who wish to abolish liquor advertising to be unsound on two points. First, not to advertise is akin to sweeping it under the rug. It may hide it, but just a little search discloses it again. Second, to prevent such advertising by some legislation is an abridgement of the rights of those who do not believe that alcohol is bad by nature. Advertising helps to sell a product. If an abstainer's position is sound, however, his advertising it strengthens it. Therefore, the positive answer to alcohol, for those who believe it to be a problem, is to advertise their beliefs as strongly as the liquor industry sells its point of view (and product).

This whole discussion seems to me to be in the realm of emotionalism. Saying that liquor is by definition bad because if misused it can hurt you is much like saying that automobiles or airplanes or even common table salt is by definition bad because if misused they, too, can hurt you.

San Francisco, Calif.

DAVID E. GUSHEE

"Where else but into Roman Catholicism was there to go in view of my mystical streak?" Famed journalistic genius of the wild twenties and biographer Gene Fowler asks this question of Lucius Beebe in *Holiday* magazine for May.

Cannot Friends compete somewhat more with the vastly more numerous and active Catholics in telling those who, like the brilliant Gene Fowler, seek a mystical spiritual home? We

Friends are few and have but a fraction of the publicity resources of Catholicism. Nevertheless, we surely can reach some of the mystically intellectual seekers of light in today's darkness. Many of them might find in Quakerism the ideal spiritual home, one that is neither medieval in doctrine nor authoritarian in organization.

San German, Puerto Rico

CHARLES A. GAULD

In March Helen Downer and I had the privilege of visiting the Monteverde Friends Meeting in Puntarenas, Costa Rica. The meeting house is also the schoolhouse. The day of the midweek meeting there is school only in the afternoon. Some of the seats are benches without backs. About half of those present face the others. Small children come to meeting. A mother with a baby in her arms rose and spoke. At the midweek meeting young men came barefooted before going to their work. These Friends are devoted Christians who tread the narrow, rugged path rather than support militarism.

(Monteverde means "green mountain." During the dry season heat and dust are in the lowlands, but the mountains at a higher altitude are kept green by a permanent mist.)

Mattapoisett, Mass.

HELEN M. HILLER

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

9, 10—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Sarah C. Swan, "World Brotherhood."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Olcott Sanders of the AFSC, "New Dimensions of Quaker Service."

10—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Barbara Ruch, "Japan."

10—New Jersey Friends Committee on Social Order, at the Mount Holly, N. J., Meeting House, Garden and High Streets. Worship, 11 a.m.; box luncheon (dessert and beverage provided); at 1 p.m., the Committee will formulate plans for the coming year to abolish the death penalty; address, 2 p.m.: Donald MacNamara, Dean of the New York Institute of Criminology and President of the American League to Abolish Capital Punishment. All interested Friends are urged to attend.

10—Sequicentennial observance of Miami Quarterly Meeting, both branches of Friends, at the Waynesville, Ohio, Meeting House. Basket dinner, 12:15 p.m., Red Brick Meeting House. Joint session, General Conference and Five Years Friends of Miami Quarterly Meeting, 2 p.m. Attend morning meeting for worship somewhere in either of the two Quarterly Meetings.

10—Nine Partners Half-Yearly Meeting, at Bulls Head Meeting House, Bulls Head Road, Clinton Corners, N. Y. Business, 11 a.m.; fellowship lunch, 12:30 p.m.; meeting for worship, 2:30 p.m. Carl Voss expects to be present.

10—Caln Quarterly Meeting on Worship and Ministry, at Harrisburg, Pa., 2 p.m.

11—Fritchley General Meeting, at Fritchley, near Derbyshire, England.

14 to 18—New Zealand General Meeting, at Palmerston North, New Zealand.

15—Meeting on Worship and Ministry of Bucks Quarterly Meeting, at Wrightstown, Pa. Covered-dish supper, 6:30 p.m.; beverage and dessert will be provided by the host Meeting.

16—Bucks Quarterly Meeting at Solebury, Pa. Worship, 10 a.m., followed by business; 12:30 p.m., box lunch (beverage and dessert will be provided by the host Meeting); forum, 2 p.m.: "Friends Principles in Action at Home and Abroad." Leader, Louis Schneider, Executive Secretary, Foreign Section, AFSC, recent visitor to Africa.

16—Caln Quarterly Meeting at Lancaster, Pa. Worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m.; evening program. Program for children, 4 p.m. on.

16—Friends Historical Association Pilgrimage to Crosswicks, N. J., Meeting House, 4 p.m. Speaker, Professor Theodore Thayer, "Nathanael Greene: His Views of Eighteenth-Century Quakerism." Arthur Brick will also tell about Crosswicks Meeting. Tour in early afternoon. For full details, see page 287 of our issue for May 2, 1959.

16—Supper, program, and entertainment for teen-agers of Potomac Quarterly Meeting, at "Fairfield," home of Carrie D. L. Bond, near Clearbrook, Va., 5:30 p.m.

16—Spring Get-Together of Independent Meetings in Central Ohio, at Camp Mary Ortan, near Worthington, Ohio. Reports from Meetings, 11 a.m.; picnic lunch; discussion, recreation, pot-luck supper. All are invited.

16 to 18—France Yearly Meeting, at 12, rue Guy de la Brosse, Paris (5e), France.

16 to 18—Switzerland Yearly Meeting, at Schloss Hünigen Stalden, near Berne, Switzerland.

17—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. ("Fundamentals of Quaker Belief"); worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m. Theodore H. Mattheis and others are expected.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Thomas E. Drake, "James and Lucretia Mott."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Kenneth E. Cuthbertson, "Peace, Peace, When There Is No Peace."

17—Annual Meeting of Southern Appalachian Friends Groups, at the home of William and Lucretia Evans, Crossville, Tenn., 10:30 a.m., Central Standard Time. Fellowship, worship, covered-dish luncheon, and business.

17—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

17—Merion Friends Community Forum at the Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Rev. John H. Hauser, rector of St. Paul's Episcopal Church, Chester, Pa., and Chairman of the Philadelphia Area Council of the United World Federalists, "World Peace through World Law."

20—Friends Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Robe."

22 through 24—Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, sponsored by the Dayton, Ohio, Regional Office of the American Friends Service Committee.

Notice: The Missouri Valley Conference will be held on October 30 to November 1 this year instead of the Labor Day Weekend, which has been the usual date for several years past. The place of the Missouri Valley Conference will be the 4-H Club Camp near Boone, Iowa.

BIRTHS

PECKHAM—On April 15, to E. Kellogg and Betty Jane Peckham of Pasadena, Calif., members of Orange Grove Meeting, Calif., a daughter, MARY LAUREL PECKHAM. She is their second child.

STEVENS—On February 17, to Paul and Margaret Stevens of Doylestown, R.D. 1, Pa., a daughter, JOAN MARGARET STEVENS. This is the 14th grandchild of William E. and Marian Smith of Wrightstown Meeting, Pa.

DEATHS

JENKINS—On April 18, at the Hickman Home, West Chester, Pa., MARIAN MAGILL JENKINS. Born December 8, 1868, she was the third of four daughters of Edward H. Magill, distinguished educator and second President of Swarthmore College. She was the widow of Dr. Thomas A. Jenkins, originally of Gwynedd Monthly Meeting, Pa., and with him lived for many years in Chicago, where Thomas was Professor of Romance Languages at the University of Chicago. They were instrumental in establishing there the Friends Meeting in the University area. Surviving are three sons, Edward M. Jenkins of Somerville, N. J., Dr. Francis A. Jenkins of Berkeley, Calif., and Wilmer A. Jenkins of Scarsdale, N. Y.; six grandchildren and ten great-grandchildren.

MAGEE—On April 21, in Presbyterian Hospital, Philadelphia, ESTHER S. MAGEE of 1 Rodney Road, Rosemont, Pa. Taking an active part in the life of Radnor Meeting, Ithaca, Pa., Esther Shallcross Magee was the Clerk of the Meeting. She was also a member of the Africa Committee of the American Friends Service Committee, and was active in community life. Surviving are her husband, Leigh J. Magee; two daughters, Mrs. Peter Schuerholz of New York City and Joan Comly Magee; a son, James S. Magee of Washington, D. C.; and her parents, Mr. and Mrs. James T. Shallcross of Odessa, Del. A memorial service will be held later at Radnor Meeting.

MARSHALL—On April 21, EDWARD W. MARSHALL of Haddonfield, N. J. A member of Haddonfield Monthly Meeting, N. J., he served on the Monthly Meeting on Worship and Ministry. He was particularly interested in Friends education, serving on several Friends Committees on Education and as a Trustee of the T. Wistar Brown Teachers Fund. He also participated in civic affairs in his town. At his retirement five years ago, Edward Marshall was Vice President and Actuary of the Provident Mutual Life Insurance Company of Philadelphia. Surviving are his wife, Viola B.; a daughter, Virginia C.; three sons, Dr. E. Wayne, William B., and David L.; and five grandchildren.

PYLE—On April 16, at the Hickman Home, West Chester, Pa., after a long illness, ANNA SWAYNE PYLE, aged 89 years, wife of the late T. Norman Pyle. She was a devoted member of Goshen Monthly Meeting, Pa., and as long as she was able, an active worker in the Needlework Guild, Memorial Hospital Auxiliary, and all civic interests in Malvern, Pa., where she and Norman lived all their married life. She is survived by a daughter, Mildred Conrad of Bellerose, N. Y.; two sons, F. Lawrence Pyle of California and E. Clyde Pyle of Valley Forge, Pa.; five grandchildren and three great-grandchildren.

STABLER—On February 15, EDWARD LINCOLN STABLER of Greenwich, Conn., in his 94th year, husband of the late Elizabeth Tubby Stabler and grandson of Edward Stabler of Alexandria, Va. He was a member of Purchase, N. Y., Meeting and formerly a member of Brooklyn Meeting. For many years he belonged to the Board of Trustees operating Brooklyn Friends School and Friends Seminary, New York, serving as Finance Chairman much of the time. He is survived by two daughters, Eleanor Stabler Brooks and Anna Bunker Stabler of Greenwich, Conn.; two sons, Howard Parker Stabler of Williamstown, Mass., and Edward Russell Stabler of Syosset, N. Y.; ten grandchildren and 17 great-grandchildren.

VORHAUS—On April 29, MARTIN G. VORHAUS, M.D., at New York, aged 62. He was a member of Buckingham, Pa., Monthly Meeting. Martin Vorhaus was a specialist in internal medicine and was honored by the American Medical Association for pioneering in this field. He was also the author of several books and many articles dealing with research. After his studies at Yale University and Bellevue Medical College, New York, he also studied in Europe. He is survived by his wife, Katharine; two daughters, Mrs. Katharine Marsh and Mrs. Donald Pomerantz; two brothers, a sister, and two grandchildren. A memorial meeting was held at Buckingham, Pa., last Sunday.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

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—Unprogrammed worship, 11 a.m., Sunday, 1092 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2020 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 8 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

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 Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk; Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

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

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-6675.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information 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., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., 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, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3801 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

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, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 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., 11 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., 1358 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3818.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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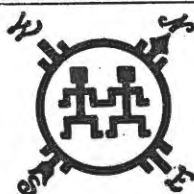


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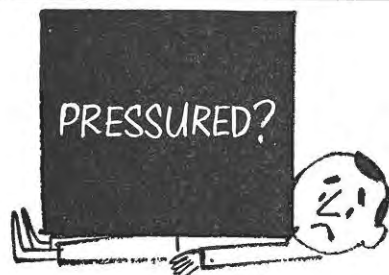
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