

# FRIENDS JOURNAL

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*THE great question which each religion must be asked is how far it produces permanent and profound incentives to the inward perfecting of personality and to ethical activity.*

—ALBERT SCHWEITZER,  
*Christianity and the  
Religions of the  
World*

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# FRIENDS JOURNAL



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## Pacific Yearly Meeting

**C**ALLED "the father of Pacific Yearly Meeting," Howard Brinton was welcomed back to Pacific Yearly Meeting 28 years after its first beginnings. Nine Meetings were represented at the first gathering, called in April, 1931, by Howard and Anna Brinton, on the campus of Mills College. This meeting resulted in the founding of the Pacific Coast Association of Friends, which in turn became Pacific Yearly Meeting. "We did not know then who the weighty Friends were," Howard Brinton recalled. It might be said that Pacific Yearly Meeting is still not too clear who they are.

Gathering August 21 to 25 in the redwoods at La Honda, California, this Yearly Meeting brought 553 registrants, of whom 312 were adults, from approximately 30 Meetings in eight states, including the 50th one, of the United States, two Canadian provinces, and Mexico City. These vital statistics seem to bear out the characterization which Howard Brinton, perhaps with pardonable parental pride, made of Pacific Yearly Meeting as the fastest growing Yearly Meeting, with the largest percentage of its members attending (one fourth this year), and with the farthest distance for its members to go.

In the first formal address made at Pacific Yearly Meeting, Howard Brinton compared the process of growth in the early years of Quakerism with that in the present century. He found the process similar in many respects. The small meeting, starting usually in a home, waiting in silence for the inspiration of the Spirit, was the chief means of growth in both periods, the speaker said. Of 90 or so early Friends who left records of how they came into Quakerism, "None came by way of conversion in a large public gathering addressed by a preacher—though Friends did preach in such gatherings." The willingness of Friends to suffer for their religion's sake was also a factor.

The establishment of some 200 new unprogrammed Meetings in the United States in the present period has come about in a somewhat similar way, largely through small meetings starting in homes, in which the life of the Spirit is felt. Friends, now as in early days, are often found "already convinced"; seekers find through a Quaker meeting what they have been searching for. The failure of modern efforts to find peace merely through the outward control of the environment, a new recognition that the inner depth of the spirit in man is as great as the outward depth of things—such factors as these have contributed and should continue to contribute to the growth of contemporary Quakerism.

The Meeting remembered the deaths during the year of two of its most loved and valued leaders, Robert Simkin and Robert Dann.

Yearly Meeting moods vary. The mood of this Yearly Meeting might be described as a new awareness, if not a full realization, of the value of self-discipline in a rapidly growing fellowship and specifically the value of a written Discipline. Friends appeared to recognize that "good order" is not the

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# FRIENDS JOURNAL

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## Editorial Comments

### End Expectations

FRIENDS who take a look at the religious thinking of other churches and sects inevitably expand their all too modest theological vocabulary. Two of the terms most frequently used in modern theology refer to the "fulfillment" hope or end-expectation cherished widely by many fellow Christians who are awaiting the termination of human history and the beginning of God's rule, if not the so-called Second Coming of Christ. The terms are "eschatological" and "apocalyptic." They are often used interchangeably and thus cause confusion. The following brief explanation and distinction may help to clarify them.

Eschatological thought refers to the religious faith of Hebrews and Christians that God's will shall prevail "in the end" (*eschaton* being the Greek term for "end"). The evils of man and society will terminate. Ultimately, justice will be victorious, and our sorrows and deprivations will be over. In this process man's struggle is needed. God's purpose in history and within the human heart are working toward this end.

Apocalyptic beliefs also await the end but rely on supernatural and catastrophic events to bring it about. One biblical writer illustrates this condition in detail. Walls will tumble. All animals of the sea and land and men "shall quake at my presence." Mountains and cliffs will collapse. Pestilence, bloodshed, fire, and brimstone will "show my greatness and holiness" (Ezekiel 38 and 39). God is a remote ruler and inscrutable judge. Other heavenly or satanic spirits will be actors in the apocalyptic drama to come. God's day will be "darkness, not light" (Amos 5:18). If the people will practice asceticism and self-discipline, they will be rewarded by becoming clairvoyant about the coming Day of Judgment or the Day of the Lord. His secret plans can only be divined from symbols and "sealed" writings. Only God can shorten or lengthen the days toward this end.

Apocalyptic imagery is weird and of a strange beauty, likely to attract the literalists, numerologists, or overanxious. It is needless to say that events in our time and our potential future favor the rapid growth of apocalyptic beliefs. Incidentally, Frederick C. Grant's

admirable book *Ancient Judaism and the New Testament* (Macmillan) contains some most enlightening pages on this subject.

### In Brief

Ten million Soviet high school students study English (for six years). When they go to college, they must take a second language, and one must be Asian or African. Less than 15 per cent of U.S. students study any language for one year.

The Roman Catholic Church in Europe is faced with an apparent insolvable problem of an acute shortage of priests. This is the opinion of Father J.J. Dellepoort, head of the Netherlands Catholic Sociological-Ecclesiastical Institute and a leading authority on religious vocations. A few statistics were revealed: Parisian parishes have an average of 30,000 parishioners, while throughout the country there are 15,000 parishes that have no more than 30 people each. In Austria there is only one priest for every 1,439 people, and in Vienna only one priest to every 3,100 members. In Portugal, one area has only 12 new priests ordained each year. As Father Dellepoort put it, "Even more alarming is the fact that 30 per cent of the diocesan priests and 27 per cent of the regular priests are over 60 years of age, and only 12 per cent are under 35 years of age."

In India literacy rates are jumping far ahead of missionary vision. In 1931 literacy was 8 per cent; in 1941 it jumped to 12 per cent. UNESCO by 1947 placed literacy at 18 per cent, an advance of 40 millions. The 1958 *Hindustan Year Book* informs us that one out of every four men in India knows how to read. More people have learned to read in India in the past three years than in the previous 22.

Dr. Laubach says that the curve of literacy which has been nearly stationary in Asia and Africa since the dawn of man, is now turning upward. The present trend of that curve indicates that we may expect within fifty years that 500,000,000 new readers will step out of the silent ranks of illiteracy and speak for the first time. That is the most stupendous, the most arresting, the most ominous fact on this planet.

## *The Gift of the Meeting House*

THE Blue Ridge Mountains circled the horizon to the west, and green rolling hills stretched across the valley from them, where a friendly silence was broken only by the meadow lark's whistle and the call of red-winged blackbirds. In the meadows between the hills hundreds of white-faced Hereford cattle grazed, with flocks of birds busily searching for food at their feet. In one meadow a big, old dapple-gray work horse stood motionless in the warm sun, alive for no other reason than that he was well-loved by his owner. Through the meadow by the road wound a clear stream, edged with watercress, where the animals could get a drink or cool themselves if the sun became too warm.

My husband and I drove on leisurely and after awhile noticed a sign, "Meeting House." We left the car to walk in the shade of a grove of black oak trees toward a simple red brick Colonial building. The shadows on the ground reminded one that there cannot be dark without light or light without dark, good without evil or evil without good. "All things work together for good."

Near the meeting house was a peaceful cemetery with its small moss-covered stones of uniform size that marked the spots where the discarded bodies of energetic, well-beloved people were once placed, a peaceful place like a meadow because there was nothing there that money had bought. We had once heard that the Quakers did not pay for their burial places.

The side of the meeting house we were approaching was covered with a vine, where sparrows rustled, looking for insects. We felt welcome. Up two wooden steps onto a wooden porch we went, and sat down on an old bench that stood against the building. Here was an unpretentious place built for worship. Here one could sit and clear his mind.

After awhile we entered the door. Plain wooden pews, no doubt in use for a couple hundred of years, filled the room, and sunlight mellowed by the leaves through which it filtered shown in the windows. In the quiet, old thoughts came to the surface of my mind:

Each of us is a concept of God, and therefore each is a perfect being in God. We do not have to make ourselves, for we have already been perfectly conceived. By realizing this fact and letting our consciousness be fully aware of the thought, we can contact God and learn anew what He has already given us.

In the flight of a singing meadow lark that developed from a tiny egg we see God expressing Himself in the way He has conceived for this bird. And so it is with

each of us, if we let God express Himself through us in the way He has conceived for us. When we forget God and take matters into our own hands, problems arise. "Where I do not choose for myself, God chooses for me," said Meister Eckhart, a medieval man of faith.

When we let destructive thoughts of others into our consciousness and say to ourselves, "I can't," or "I'm not," we hypnotize ourselves into believing we are something we are not, that is, separate entities from God. The energies and potentialities of any of us can be used either in self-fulfilling or in self-frustrating ways.

What I express returns to me; therefore I express only good. Good returns to me only as good. Whatever I sow, I must reap sometime.

We know there are two opposite forces in the universe, good and evil. One cannot be without the other. We must be conscious of our strength and use it to pass by evil. We can strengthen others by not accepting the evil or weakness they attempt to impose upon us. There is no virtue in carrying another's burdens if he is able to carry them himself, or if he will learn to know his strength by carrying them. Give him gentleness and kindness, yes.

Thought is as real as action. I spend this moment blessing the whole world, every atom of life in it.

Shortly we left the peaceful meeting house in its woodland setting. It made a lasting impression on my mind, and now wherever I go it will be with me. It is good to have a store of memories of beauty and harmony to draw upon. I recall the long years I spent in a desert land far from my homeland. Sometimes I'd close my eyes and imagine I was walking through a cool Virginia woodland with lichen-covered gray rocks by the path, where wild pink honeysuckle and velvet violets grew, and I'd be sustained. I'm thankful for the memory of the meeting house.

DOROTHY BENTZ

### **The Unruffled Soul**

By FRANCIS D. HOLE

How carry a fire  
in a wooden bowl?  
But the Lord does require  
that I carry my soul,  
Which burns out the frame;  
the vessel rescinds,  
Then endures as a flame,  
unruffled by winds.



## A Nutritional Approach to Alcoholism

MY approach to alcoholism is from the nutritional angle; yet I do not regard this as the only approach. The fact that the disease has physiological components does not prevent it from having psychological and sociological aspects, also. It is my opinion that alcoholism as a disease does indeed have anatomical, physiological, biochemical, psychological, and sociological aspects.

The fact that individuals differ in their body chemistries has been known ever since bloodhounds have been used. That the biochemical differences are large has come to light in recent years through studies of urinary excretion, blood composition, enzyme activities, endocrine activities, etc. One of the questions which naturally arise out of these considerations is: Can it be that alcoholics possess differences in their body chemistry which are responsible for their affliction? If so, what may these differences be, and what may be done about them?

An important idea which enters into our thinking about alcoholism is that appetites in general, insofar as we know, are always mediated by physiological mechanisms within our bodies. When we crave water, food, sugar, fat, salt, lime, phosphate, etc., a bodily mechanism is involved in the craving. The mechanism for the control of water consumption is located in the hypothalamic region of the brain. Injury to this region may cause polydipsia; as a result the individual may consume many gallons of water daily. Other injury can cause a cessation of thirst altogether.

In the same general region of the brain is the appetat—the control center for food consumption. In many individuals this center works perfectly. Injury, however, may cause bulimia; the individual has a continuous craving for food and may eat more than his own weight in food in a week. Other injury can abolish appetite altogether, and the individual is likely to die of inanition.

Since many other cravings—for fat, sugar, salt, lime, or phosphate—have a physiological basis, it seems reasonable to suppose that craving for alcohol has a bodily control mechanism, also. Presumably in the hypothalamus of the brain or elsewhere there are cells and tissues which serve to control alcohol appetite. The mode of action of these cells and tissues is little understood at the present time.

From Lashley's report we may conclude that individuals may differ *enormously* in the hypothalamic area of the brain, and if the control mechanism for alcohol

consumption is partly located here, it is but reasonable to suppose that the cultivation of an appetite for alcohol might take place to a much higher degree in some people than in others.

When we put together these three ideas, (1) an inner physiological control mechanism which governs alcohol craving, (2) cellular nutrition as a means of keeping cells and tissues active and healthy, and (3) biochemical and anatomical individuality, which accounts for widely diverse responses and needs on the part of different individuals, we easily arrive at a working hypothesis both for understanding alcoholism and for treating it as a disease.

This working hypothesis is in line with all the established facts, so far as I am aware, and it has been supported by extensive animal experimentation as well as the successful treatment of hundreds of alcoholics. In scores of cases the results have been little short of miraculous. Well-controlled experiments, though seriously faulty in some respects, tend to support our hypothesis.

In experimental animals the existence of a physiological mechanism controlling alcohol consumption has been demonstrated many times. In hundreds of experiments with rats it has been shown unequivocally that the appetite for alcohol is determined largely by the character of the diet. Deficient diets promote increased alcohol consumption; well-formulated, abundant diets decrease alcohol consumption, often to a very low level. Since in experimental animals physiological mechanisms exist which govern the appetite for alcohol, the existence of similar control mechanisms in human beings seems certain. This is not equivalent to saying that the factors which operate in human beings are necessarily limited to those which function in experimental animals.

Our working hypothesis, however, is that in compulsive drinking, the urge is an inner one and has a physiological basis. An alcoholism-prone individual is one whose regulatory mechanism with respect to alcohol consumption is easily deranged—often by alcohol itself. This susceptibility to derangement may have both an anatomical and a biochemical basis and has its roots in the complex genetics of the individual concerned. Each alcoholism-prone individual has, in common with all nonalcoholics, a distinctive biochemical personality and a distinctive quantitative pattern of nutritional needs. The nerve cells in his regulatory mechanism are not only distinctive anatomically but have genetically a distinctive metabolism and nutritional need which follow a distinctive pattern.

High quality nutrition causes the regulatory mechanism in animals to work effectively. Upon this and many other facts rests the hope that improvement in the nutrition of the cells, which comprise the regulatory mechanism in humans will prevent derangement and will cause the mechanism to operate effectively in such a way as to bring back health to the individual alcoholic. This hope has actually been realized in many cases. The way to insure, as far as possible, the fully adequate nutrition of the cells and tissues which govern alcohol consumption is to see that the individual gets abundant and well-balanced food, and to supplement this food with such vitamins, minerals, etc., as may be found effective.

That our ideas have a sound basis is also indicated by the findings of my colleague, Dr. William Shive, with respect to glutamine. He found first that there was present in natural extracts from liver, etc., some unknown substance which protected bacterial cells against poisoning by alcohol. This protective unknown was not any vitamin or any of the commonly suspected amino acids, and had the effect of allowing the bacterial cells to grow in an alcohol concentration which was otherwise intolerable. Upon isolation, the unknown turned out to be the easily decomposed amino acid, glutamine.

This same substance was then tested in comparison with asparagin, glutamic acid, and glycine, and was found to be effective statistically in decreasing the appetite of experimental animals for alcohol. The other substances tested were without effect. This finding strongly suggests that cellular nutrition is involved, and that the cells in the regulatory mechanism in rats are protected by glutamine in the same way that the bacterial cells were in the earlier experiments.

That glutamine operates to protect certain regulatory cells and tissues in human beings from poisoning by alcohol is evidenced by the fact that a considerable number of alcoholics have brought their appetites for alcohol under control as a result of glutamine administration. Dr. Trunnell cites the case of one patient who was rehabilitated by glutamine, without knowing that anything whatever had been administered.

If our hypothesis is valid, the possibility presents itself of detecting potential alcoholics before alcoholism gets a grip upon them, and by careful attention to their nutrition, preventing them from ever becoming alcoholics. We have made a start in exploring this possibility in that we have found eleven blood and urinary items which on a statistical basis are different for adult alcoholics as compared with controls. The indications are that many of these items are under genetic control. The results of these investigations are up to the present extremely promising.

In view of the fact that extreme alcoholics of long standing have been rehabilitated by nutritional means, it seems most probable that early attention to nutrition can effectively prevent alcoholism from developing. Nutrition at the cellular level probably has potentialities far beyond what has been realized.

In view of the biochemical individuality which inescapably enters into the problem of alcoholism, there is no simple formula which can be counted on to be effective in all cases. The sooner we realize that human beings innately possess a high degree of individuality, the sooner we will be able to cope with their problems. There is basis for hope, however, that potential alcoholics can be detected before the disease takes hold, and that by nutritional means the disease can be prevented from developing.

ROGER J. WILLIAMS

### Letter from Japan

AFTER a hectic last week of packing and paying bills to butcher, baker, and *tatami*-maker, this correspondent and his family left Japan on August 17. We were both glad and sorry to go—glad because we were exhausted, simply worn out by the activity and excitement of living in Tokyo, and we badly needed the relaxation of a homegoing sea voyage. Yet we were sorry to leave many new and old Japanese friends, who made our departing days as hectic as they were delightful by a succession of *sobetsukais* (farewell parties) until the very last moment, even beyond the "all ashore" call for ships' visitors.

With Japan only a week behind at this writing, there has not really been time for studied reflection, but perhaps, before the details of the last year's experiences fade, a few recapitulations would be in order.

Japanese society is at present in a felicitous combination of gaiety and hard work. The old *samurai* idea that life must be serious, unmitigated attention to duty, relieved occasionally by drunken geisha parties, has been replaced by a feeling that everyday life can be fun, and Japanese in all walks of life are making it so. They have acquired, after years of class consciousness, war, and defeat, a zest for living that puts freedom-loving (but somewhat overly sophisticated) Westerners to shame. Where we are irritated beyond compare by a television knob that fails or a vehicle that is not in first-class condition, they are delighted that these mechanical marvels work at all; and when one fails, they fall to repairing it with the greatest enthusiasm. Japanese mechanics literally disappearing under the hoods of balky motor cars or three-wheel trucks constitute one of my most vivid

memories of 1959 Japan. However inclement the weather, crowded the intersection, or ancient the vehicle, anything that is supposed to move will be made to move by a pliers-wielding mechanic, whose legs may be too short to enable him to reach the motor with decorum, but who finds his reward in making that motor go.

So much of the old decorum associated with class and kimono has been discarded that the old Japan hand, who liked a world of aristocrats and their servants, must be distressed; but the new dignity in the common man and the growing willingness to work (born of necessity) in the former aristocrat cannot be gainsaid. Though many are poor, no one begs in Japan, and few will even accept a tip. There has developed a pride in occupation, held even by the refuse collector, who will take your garbage only if you attend his bell when he rings it. And the first son of an aristocrat is not too proud to ride a decorated motorcycle in behalf of his father's election campaign.

Japanese women still study tea ceremony and flower arrangement to equip themselves culturally for marriage, but less and less do they hide their faces behind fans. "Chic" and "pert" are the adjectives which best describe the present-day ideal of Japanese womanhood, and more and more a Japanese woman insists on being her husband's love as well as his wife. Japanese men, having recovered from the first shock of this change, are finding a new exhilaration in bringing the wife out of the kitchen for an evening at the movies or baseball game; and the latest motor scooters are being made with two seats, the rear one being more often than not occupied by a young woman, who somehow manages to maintain dignity and attractiveness and to hang on at the same time.

It should not be thought, however, that the new Japan is indiscriminately rejecting everything traditional. It is true that tradition is no longer being allowed to stifle initiative or standing on ceremony to keep a bright person down, but there is a pride in Japan's traditional arts and achievements, stimulated, oddly enough, by the hordes of foreigners who have visited Japan in recent years. These foreigners want to see their Japanese friends in kimono, to eat *tempura* and raw fish, to experience the simple luxury of Japanese inn and bath, to stand in awe of Buddhist carvings, to which (but for them) the modern Japanese might never give a second look. But finding his foreign friend delighted by the Japanese traditional way of doing, the modern Japanese refurbishes his knowledge and appreciation of it, just as a Philadelphian will rediscover a long unnoticed Liberty Bell in showing it to an eager Japanese friend. True, a Japanese specialist in preparation of *tempura* may lose some of his purely Japanese trade to foreign-

style restaurants, but he regains something from the foreigners seeking the old Japan. This volume of trade may be less, but his price can be higher as fine *tempura* preparation comes to approach an art form—no longer suitable for everyday, but the delight of the special occasion.

This, one may reflect, is one of the magical results of cultural interchange. Everyday living will demand the utilitarian, whatever its national or cultural pedigree, but the very foreign intrusion which challenges and may destroy tradition as a way of doing-everyday will enhance it as a way of enjoying-once-in-awhile. And who knows what wisdom will flow from Americans studying Zen Buddhism while Japanese analyze the Bill of Rights, if the resulting new perspectives can be correlated?

We left Japan with a feeling rather different from that of a visit some years ago, when we felt sad and a little guilty to be going back to riches and wide streets while our Japanese friends had to stay behind in poverty and squalor. This time we are sorry to leave them, but not sorry for them. Their life in Japan is no less promising than ours in America, and in some ways it is happier and even freer—standing somewhat aside from the maelstrom of international politics, free of conscription and military commitments, no Pentagon, no McCarthyism, no serious racial tension. Japan's problems are difficult and real—balancing imports with exports, building houses and roads, discovering tolerance and friendship for half a million Koreans in Japan, continuing to raise living standards. But until or unless the cold war closes in, their problems are less terrible than ours, to which one feels a certain reluctance to return.

Saigon, August 27, 1959

HILARY CONROY

## Pacific Yearly Meeting

(Continued from page 502)

clamping of authority on people but a way that provides for the clearest, most efficient, and most democratic utilization of the time and resources of Friends.

Friends were grateful for the experienced advice of Amelia Swayne, as she led workshops in religious education every afternoon.

Young Friends, who met in larger numbers than ever before, reported progress in working toward the development of a Junior Yearly Meeting. In one session high school friends spent an hour and a half discussing the first two questions posed by the Queries.

Friends from Southern California reported that a time and place have been set for the first meeting of a Half-Yearly Meeting in that area, which is expected to further the business and concerns of its Meetings and of Pacific Yearly Meeting. Friends of Arizona and New Mexico as well as Southern



California will continue to meet once a year in the more informal Pacific Southwest Friends Fellowship.

Friends found great value in the intimate sharing of experiences in the small worship-fellowship groups which met every morning. These groups have become a feature of the Yearly Meeting.

In its consideration of the peace witness, the Yearly Meeting proved that it is still an organization in which controversial questions are likely to break open on the floor of the whole Meeting. While there were distressing moments during this session, the experience on the whole was rewarding. Discussion was stirred by the concern sent by a Friend not present that Friends adopt as a "major effort" the setting in order of their own house. Are there "seeds of war in our own garments"? Let us win every Quaker to a moral and occupational consistency with the things that make only for peace.

Many Friends spoke to this and related concerns. Friends were asked whether they would "hold one another up" in occupational difficulties; were reminded that pacifists have both suffered and benefited in their personal careers because of their peace witness; were asked to keep the problem of young Friends especially in mind; were told that no one can wholly withdraw from the culture in which he lives; were warned that we often salve our consciences through ringing but short-lived appeals to others; were reminded that it is the light within which wins people, not we ourselves.

The three groups into which Friends tend to fall, those who urge (1) self-purification, (2) direct action, and (3) the use and development of law to bring peace, are not necessarily at cross-purposes. Friends may follow or support all these ways when rightly motivated.

This Meeting dropped several times into searching and moving periods of worship, in which Friends felt a strong sense of unity beneath differences.

In sessions or in special interest groups Friends considered the problems of the American Indians, the World Refugee Year, the nation-wide peace education and action program of the Council of Churches (which the American Friends Service Committee is aiding), the relation of Friends to the Christian ecumenical movement, the concern of Friends with the treatment of offenders against society, plans for a possible Friends secondary school on the West Coast, plans for a Home for Elderly Friends, and other concerns. Floyd Schmoer showed pictures of his recent visit to Africa, and Mary Louise Hooper spoke on the Ghana Conference.

Saturday evening's fun period was under the "ebullient and creative leadership" of Foy and Elizabeth Van Dolson. Young people from the summer secondary school entertained with a play about Lucretia Mott and a "hiss-the-villain" melodrama.

The Meeting selected Catherine Bruner, Harold Carson, Edwin Morgenroth, and James Riddles to continue as Clerks. It will meet next year in the Northwest; the exact time and place have still to be determined.

FERNER NUHN

### Book Survey

*The Writer in Extremis.* Expressionism in Twentieth Century German Literature. By Walter H. Sokel. Stanford University Press, Stanford, Calif., 1959. 251 pages. \$5.00

The revolutionary changes in German literature, the theater, art, philosophy, and music in the first decade of our century are the starting point of this erudite study. Expressionism was the forerunner of the revolt in social, moral, and political life that swept away the old order not only in Germany but all over Europe. The author traces the origin of the literary illustrations (also those from other countries) which reflect and represent the new era. This study is a masterpiece of diagnostic literary analysis and will interest primarily the reader familiar with German and French. The reader who is searching for the deeper-lying causes of our cultural crisis will also benefit from it.

*Ancient Judaism and the New Testament.* By Frederick C. Grant. Macmillan Company, New York, 1959. 155 pages. \$3.50

Dr. Grant gives in this book a new and enlightening meaning to the commonplace truth that one can understand Christianity only in the light of Judaism's immense and distant spiritual past. His thorough knowledge of the Old and the New Testaments enables the author to mark clearly the often tortuous paths leading back and forth between the two. The roads of communication between Judaism and Christianity have too often been dimmed by ignorance, prejudice, and a multitude of misinterpretations, to which the author gives some space. It is refreshing to read his clear analyses of Jewish beliefs (for example, the distinction between eschatology and apocalyptic expectations). Dr. Grant's enormous admiration of the traditions and the piety of the Jews gives the entire study an inspirational note, factual and eminently scholarly as it is.

*Maya, The Riddle and Rediscovery of a Lost Civilization.* By Charles Gallenkamp; drawings by John Skolle. David McKay Company, Inc., 1959. 223 pages; 32 pages of photographs. \$5.50

Direct experience on archaeological sites and extensive research form the background of this colorful presentation of the origins, history, and achievements of the Mayan civilization. Because of its concise summary and evaluation of previous writings, it is an excellent first book on the subject. No novel is more entertaining than this story of the ruined cities found in the rain forests of Yucatán, Guatemala, and Honduras.

*The Amish Folk of the Pennsylvania Dutch Country.* By Vincent R. Tortora. Photo Arts Press, Lancaster, Pa., 1959. 30 pages. \$1.00

This popular booklet is a pleasant blending of anecdotal material with a description of Amish religious life. There are numerous illustrations.



### About Our Authors

Ferner Nuhn is our regular correspondent from the West Coast.

Dorothy Bentz was for 15 years Audio-Visual Librarian of the Burbank, Calif., City Schools. She now lives at Frederick, Md.

Roger J. Williams is Head of the Department of Chemistry and Director of the Biochemical Institute at the University of Texas. Recently he spoke on "A Nutritional Approach to Alcoholism" at two Friends forums in the Philadelphia area. His two newest books, *Biochemical Individuality* and *Alcoholism, Its Prevention by Nutrition*, are available at Friends bookstores. If any Meeting would like a copy of either for its library or for study, the Temperance Committee at 1515 Cherry Street, Philadelphia 2, Pa., will be glad to send a copy without charge. Chairman of the Committee is Willard Tomlinson.

It is a matter of sincere regret that this "Letter from Japan" concludes the valuable contributions which Hilary Conroy made to our pages while he was in Japan. He held there a year's appointment with the American Friends Service Committee as Director of the International Student Seminar Program and represented in Japan the School Affiliation Program of the University of Pennsylvania.

### Friends and Their Friends

Stewart Meacham, formerly Director of the Labor-International Affairs program of the American Friends Service Committee, has been appointed to direct international affairs programs of the Foreign Service Section of the Committee.

The new post will include supervision of Quaker International Centers, Quaker International Affairs Representatives, and two residences for foreign guests in Washington. The Committee now has centers or representatives in Washington, Geneva, Vienna, Paris, Delhi, Beirut, Mexico City, Tokyo, and Salisbury, Southern Rhodesia. In Washington it operates International Student House and Davis House for other foreign visitors.

Stewart Meacham is a member of Southampton Monthly Meeting, Pa.

Pendle Hill's autumn term begins on October 2. Two courses are open to the public without charge: "The History and Doctrines of the Society of Friends" by Howard H. Brinton, beginning Thursday, October 8, through December 10; "The Disciple Church in History" by Lewis Benson, beginning Monday, October 5. In a series of six lectures Lewis Benson will trace the historical development of the Disciple Church, giving special attention to the relation of Quakerism to the Anabaptist vision, and deal with factors relevant to the present religious situation. Both courses are held from 8 to 9:30 p.m.

A group of academicians who are Fellows of the American Academy of Arts and Sciences met for three days of discussion and relaxation the middle of September on the island of Nantucket, Mass. They were attending the close of the summer-long celebration of the 300th anniversary of Nantucket and were paying homage especially to the memory of Maria Mitchell, the Quaker astronomer of Nantucket, who was the first woman elected an Academy Fellow. In 1847 she discovered a comet through her backyard observatory. A photograph of a painting of Maria Mitchell done by H. Dassel in 1851 appears in *The New York Times* for September 15, 1959. Henry Cadbury mentions the various honors which came to Maria Mitchell in "Donne and Fox on Women's Souls" (FRIENDS JOURNAL, issue of August 22, 1959, page 462).

Florence L. Kite, for many years Executive Secretary of the Philadelphia Yearly Meeting Committee on Race Relations and more recently its Secretary of Community Relations in Housing, has resigned to accept a position with the Philadelphia Commission on Human Relations. She will work there as a field representative.

R. Dean Short, formerly Director of the United Christian Fellowship, Kent State University, Kent, Ohio, has succeeded Florence Kite as Secretary of Community Relations for the Committee on Race Relations.

Federal Indian policy has taken a new direction since 1957, reports the Friends Committee on National Legislation. Greater efforts are being focused on health, education, and the development of economic opportunities.

The controversial "termination" policy of the years 1953-1957 has also been modified. Under the termination policy the Indians' status as wards of the United States was to have ended "as rapidly as possible," in the language of a 1953 Congressional resolution endorsing the policy. The FCNL points out that the termination policy caused great consternation among Indians, who feared the final breakup of their tribal organizations and their tribal lands. Indian groups and organizations interested in Indian welfare began an extensive campaign to reverse this policy, with a Friends seminar in Washington in January, 1956, stressing the need for the government to obtain the *consent* of the Indians involved in any termination.

In September, 1958, Secretary of the Interior Fred A. Seaton emphasized that there should be no termination without the consent of the tribes affected. Recent activities of the Department of the Interior indicate a basic intention to carry out this policy, though it evidently has not yet been accepted by federal officials at all levels.

This year, three resolutions have been introduced to put the Congress on record as repudiating the termination policy. These proposals and pending bills providing for improved health, sanitation and education services, and for economic assistance to Indians are described in the FCNL's *Action* bulletin of June 5, 1959.

Robert Schultz, a member of Summit Monthly Meeting, N. J., has been appointed Dean of the College of Liberal Arts, Drew University, Madison, N. J. He will take office on October 18, and in the interim will serve as Acting Dean. Dr. Schultz is Head of the Economics Department and has been at Drew since 1938. He will retire in June, 1960. In 1954 he contributed an article on "The Meeting for Worship" to the *Friends Intelligencer*.

Earlham College, Richmond, Indiana, begins a three-year program for the development of non-Western studies in September, in cooperation with Antioch College, Yellow Springs, Ohio. The joint project is supported by a \$35,000 Ford Foundation grant. The program will include both an expansion on the undergraduate level as well as a series of faculty seminars devoted to Asian social, political, and cultural questions. It will be carried on simultaneously on both campuses.

Dr. Jackson Bailey, a member of the Earlham history department, will direct the project. Dr. Bailey joined the Earlham faculty in the Department of History last February. A specialist in oriental history, he recently returned from a year's study and research in Japan, where he specialized in modern Japanese political development. He first went to Japan as a soldier in the army of occupation and returned later to do educational work with the Quakers in Tokyo. An Earlham alumnus of the class of 1950, Jackson Bailey holds a Ph.D. degree from Harvard University.

Friends and attenders in Trinidad hold a Friends meeting for worship on the first Sunday of the month. A notice in the *Trinidad Guardian* of the preceding Saturday will give the time and place of meeting. The correspondent is Marion Glean, c/o Apex Oilfields, Fyzabad, Trinidad.

The Friends Medical Society in the United States has issued the following statement: "Members of the Friends Medical Society, having studied and discussed the hazards of radioactivity from a medical and genetic standpoint, have reached the conclusion that any exposure to ionizing radiation is potentially harmful. Radio-active fallout following nuclear weapons testing in any country is potentially as dangerous as would be the uncontrolled use of medical X-rays or nuclear fuels in atomic power plants.

"In medicine, X-rays are used to relieve human suffering; the exposure can be controlled to minimize harmful effects. The purpose of nuclear weapons tests, however, is the perfection of methods of human destruction, and the radio-active fallout cannot always be controlled.

"As physicians, concerned with the health and welfare of all peoples, and as members of a group concerned with peace and the dignity of each individual, we believe that this potential danger cannot be ignored. We therefore urge the healing professions of the world to join forces, together with those who have already expressed themselves, in seeking ways to effect a prompt cessation of nuclear weapons tests."

Swarthmore College for 1958-1959 recorded the largest year in its history in fund raising. Joseph B. Shane, Vice President—Public Relations and Alumni Affairs—announced that gifts to the College from all sources went over the two-million-dollar mark to the all-time high of \$2,457,204 in 1958-1959. Previously the fund-raising record for the College for any one year was attained in 1957-1958, with a total of \$1,829,309. In the five-year period since July, 1954, gifts to the College amounted to \$7,067,790, a notably large total for a small, coeducational college.

The Emma Barnes Wallace Memorial Fund continues to grow. It is now \$3,274.74, and the Committee on Education of the Philadelphia Yearly Meeting (1515 Cherry Street, Philadelphia 2, Pa.) is entrusting the funds, as they come in, to Friends Education Fund for investment under the following terms: "That a separate Fund be maintained; the income only to be used; said income to be allocated by the Committee on Education for tuition aid to children of the Philadelphia Yearly Meeting below college level."

This Fund was planned with Jane Rushmore as a tangible and continuing expression of the loving care for our children so exemplified in Emma Barnes Wallace's own life.

Jeannette Mather Lord of Hanover, N. H., has a 20-page, illustrated article "John Brown—They Had a Concern" in the April, 1959, number of *West Virginia History*, a quarterly published by the State Department of Archives and History, Charleston, West Virginia. It is the story of the efforts of the Quaker community of Springdale, Cedar County, Iowa, to free Negro slaves by peaceful means. The three parts of the article deal with the relation of these Friends to the Underground Railroad; to John Brown and his band of followers, who spent the early winter of 1857-58 in Springdale; and to the fortunes of two Quaker boys, Edwin and Barclay Coppoc, who after other "wayward tendencies" followed John Brown out of the state and eventually met tragic ends.

The organizational meeting of South Suburban Meeting, held at Park Forest Nursery School, Park Forest, Illinois, was held on June 7, 1959. The minutes of the April 12 meeting noted that the Meeting in 1955 had adopted as a Discipline the *Faith and Practice* of Philadelphia Yearly Meeting. As of June 7, charter members were Don Dietrich, Sue Dietrich, Robin Dietrich, Fred Lehmann, Marcella Lehmann, Donald Lehmann, Robert Lillibridge, Helen Lillibridge, Nick Paster, Laurel Paster, Gunnar Peterson, Betty Peterson, Margaret Schmidt, Charles Shields, and Jeanne Shields. Junior members (children, aged 6 through 18) are Patricia Dietrich, Betty Lehmann, Edward Lillibridge, Hilary Paster, Robin Paster, Lislann Peterson, Eric Peterson, and Chip (Charles) Shields. The charter was held open until September 7, 1959, to enable each member to reflect on his decision and also to permit other persons to become charter members.

Pendle Hill's latest pamphlet, *Psychoanalysis and Religious Mysticism*, by David McClelland, discusses first the origins of psychoanalysis and its identity with Jewish mysticism and then explores the characteristics of psychoanalysis as a religious movement and its challenge for us today. The author is Professor of Psychology at Harvard University. The pamphlet costs 35 cents and is available from Friends Bookstores or Pendle Hill.

The Contemporary Press of 8481 Melrose Place, Los Angeles, Calif., has just published *The Baby Dodds Story*, edited by Larry Gara. The book contains the autobiography of Warren "Baby" Dodds, a pioneer Negro jazz musician of outstanding ability. The editor, who tape-recorded the musician's life story and prepared it for publication, is a member of Reading, Pa., Monthly Meeting and Chairman of the History Department of Grove City College, Pa.

Each of the resident pastors in Princeton, N. J., who is a member of the Princeton Pastors Association has invested as an individual in the common stock of Modern Community Developers, Inc., 84 Nassau Street, Princeton, N. J., the first national firm dedicated to integrated housing exclusively. Seven faiths are represented in the group of eleven.

"We do not take this step as a symbolical demonstration, but rather as practical action to end segregation in housing," the Rev. Richard H. Luecke, Church of the Messiah (Lutheran), President of the Princeton Pastors Association, stated. "Evidence of the gap between churchly resolutions and their translation into action is all too abundant," he continued. "Churchly resolutions break down when the church does not involve itself in practical steps toward their implementation. It is time that men of good will of all faiths get busy to reach ethical goals such as equal housing opportunity for all, through nonchurch agencies formed for these purposes."

Modern Community Developers, Inc., is dedicated to combating residential segregation through a three-phase program: (1) lending funds and guidance to builders and groups interested in building integrated housing; (2) building integrated housing itself where necessary; and (3) buying land and apartment houses for integrated living.

Morris Milgram, President of MCD, is executive Vice President of Concord Park Homes, Greenbelt Knoll, Princeton Housing Associates, and Prospect Construction Corp., all in the field of integrated housing. Among the members of the Board of MCD are Frank C. Montero, Vice President; David H. Scull, Chairman; Dean Chamberlin, Treasurer; Jackie Robinson, Maynard Krueger, Max Delson, and William Hooper.

### ***Discrimination in Housing***

An analysis of the questions involved in whether or not the state should intervene to prohibit discrimination in housing has been released by the Philadelphia Housing Association.

The feature of the Association's publication, *Issues*, is an article by Henry C. Beerits, a member of the Association's Board and past Chairman of its Committee on Minority Housing Problems. He is a member of Radnor, Pa., Monthly Meeting.

"Discrimination against Negroes is so widespread and so apparent that it scarcely needs documentation," he comments. "Although Negroes do somehow find a place to live, the solutions available to them are often most unsatisfactory and discouraging. For the most part, the available accommodations are confined to certain limited sections of Philadelphia, frequently in old houses which are in deteriorated condition and seriously overcrowded.

Henry Beerits discusses the role of business. He notes that "there is some tendency to place the blame for this discrimination upon certain businessmen. . . . However, this is probably unfair, and undoubtedly there are many in this group who feel a real sense of social concern. . . ."

"It appears that there is a widespread disturbance of conscience in the field of racial discrimination and that people are more ready for legislation than we might suppose. Or, it will be said, you cannot compel right social conduct by legislation. . . . We should note that the same view was expressed in anticipation of fair employment practice legislation, and yet that legislation appears to have been quite successful and has not brought about the dire consequences that were predicted. . . ."

"Each of us should seek the inner guidance of his conscience, responding to the best that is within him, in arriving at the answer to this question."

### ***Quaker Dialogue***

Rachel Davis DuBois of New York Monthly Meeting has recently completed visits to ten Meetings along the Eastern seaboard and in Florida under the sponsorship of the Advancement Committee of Friends General Conference. The purpose of the visits was to experiment with a new application of "group conversation," a method successfully used by Rachel Davis DuBois in intergroup and intercultural relations.

Specifically, the "Quaker Dialogue," as this new kind of ministry has now been named, is directed towards helping small groups of Friends share informally their ideas and concerns on the nature and role of the unprogrammed meeting for worship, the business meeting, and outreach. Generally speaking, the aim was to help individuals to become more inwardly aware of the religious process in themselves, to sense what steps to take to stimulate spiritual growth, and in so doing to attain a greater sense of the inner harmony needed for counteracting the strains of today.

Typically, there were three two-hour sessions spread over two or three days, or, as in the case of one Meeting, all on one day. Each session included at least a half-hour of worship based on silence. No arrangements were made for notes to be taken, and in each case, to assure frankness and spontaneity, the groups were told that no decisions had to be made or agreements reached. The actual content of the dis-



cussions was different in each case, because of the differences in individuals and in the Meetings.

Most of the Meetings visited were enthusiastic about this type of ministry. The Advancement Committee of the Conference is considering the possibility of releasing Rachel Davis DuBois for additional service in another part of the country.

## Letters to the Editor

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

During a discussion of the recent FRIENDS JOURNAL article on juvenile delinquency ["Today's Millstone," June 27] the point which the author so thoroughly and realistically makes, "There is no place in our industry for these young people," was borne out by such comments as, "It's certainly true where I grew up in Chester County, Pa. Paper routes, shoveling snow, clearing up yards, though to some extent available in smaller towns and residential neighborhoods of cities, are at best limited—and the more urban and industrialized the locality, the fewer the opportunities. Boys do not ordinarily have the chance even to learn things from their fathers the way girls learn cooking, sewing, and the rudiments of housekeeping from their mothers."

It seems to me that heretofore we have never really gotten at the root or cause of the problem of juveniles. This splendid article points the way to some sound thinking on the subject; it comes to grips with the problem and offers positive solutions.

I was especially happy to hear of the reception given the article among readers of the JOURNAL because I have grave doubts as to how cognizant the teachers and administrators in Friends schools are of the problem. The world of private schools, Friends or otherwise, is quite a sheltered world and a life apart from the mainstream of American life. Here no solution is needed because there is not the problem of *all* the youth of *all* the people from *all* situations—tenements and slums as well as suburbia, etc. To my mind there are not enough people who have grown up in the Friendly way of life who are teaching in public schools, where the real need must be faced and where Friends could do something. *If we really want to wage peace, I'd suggest we begin with our public schools!*

Saginaw, Michigan

RUTH W. LONG

I believe Friends will be responsive to the appeal of a teacher training school for Africans in Southern Rhodesia for books for its library. Mr. P. H. M. Bellew, Vice Principal, Umtali Teacher Training School, P.O. Box 3001, Sakubva, Southern Rhodesia, is in need of reference books, English classics; recent works on education, psychology, science, geography, history; and books on hygiene, physical education, religion, plays and play production. The African student teachers also need pictures 18" x 24" or larger on all elementary school subjects. Books at the high school level, well-illustrated, are particularly valuable.

United States postal regulations allow parcels to be no heavier than 6 lbs. 9 oz., or 11 lbs. for a single book. Address should be directly on package in crayon. Postage is about 13 cents a pound.

This would seem a most constructive way to help African advancement at a critical time in Central Africa.

Croton-on-Hudson, N. Y.

WINIFRED F. COURTNEY

The symbolism of Jesus was always related to the everyday essentials of life, particularly food. Through such phrases as "I am the bread of life" and "Ye are the salt of the earth" he conveyed deep spiritual understanding.

It occurred to me as I was preparing a pie recently that this familiar dish might carry a message for our generation. Twelve years ago in war-torn Germany I baked a pie with materials shipped from home for 15 hungry young Germans. These young people, who were studying English, were eager to learn about life in the United States, and pie was a completely new dish to them. Many a cookbook states that "Pie is as typically American as the 4th of July." Because of my experience, "pie" signifies for me one of our nation's unique gifts to the world's palate. To bake a good pie is for me a matter of national pride.

It has been said that "Nationalism is egotism writ large." But Gandhi brings us a truer understanding:

It is impossible for one to be an internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, i.e., when people belonging to different countries have organized themselves and are able to act as one man. It is not nationalism that is evil, but narrowness, selfishness, and exclusiveness. These are the bane of modern nations. Each wants to profit at the expense of, and rise on, the ruin of the other.

As a nation we can learn only to love our neighbors as ourselves, as Christ commanded. Then we can rightly prize our national accomplishments as gifts of God, of which we are stewards—gifts to be shared and used for the benefit of all mankind.

Cincinnati, Ohio

JEAN STOFFREGEN

During the summer of 1943, in Sharon Springs, N. Y., eight adults and three small children lived purposely in extremely uncomfortable, crowded quarters to learn techniques of peace in everyday situations. I shall never forget one incident. One morning I was responsible for preparing breakfast. Lucien appeared very late and complained rather sharply that his coffee was cold. "Well, if you were here on time, it would be hot!" I said in an angry voice.

Six adults looked at me reproachfully, while Lucien tried to zigzag to the hotplate with the coffee pot. I suddenly realized how my aggressive reply had alienated him, destroying the happy feeling of unity we had been enjoying. I stuttered: "I am sorry, Lucien. Let me make you some coffee, fresh coffee. It is my turn today."

Lucien turned around, astonished. We were all smiling

now. "You—I—You are quite right," he said. "It is *my* fault. Know what? I shall never be late again for breakfast and give so much trouble."

We discarded the next scheduled item on the morning's agenda, made sure our three babies were safe at their play, and settled down for a real digging at the roots of loving concern instead of the impulsive fighting back at the slightest provocation, legacy of the caveman.

Los Angeles, Calif.

MARA MOSER

When Jesus commanded to seek first the rule of God and His justice, our translators put in righteousness, which might mean only piety. When he said you cannot serve God and riches, they put in mammon, to make it harder to understand.

It is unjust, unkind, and indefensible that some children should be born rich and others poor. It is unjust that all the chances to get a job and earn a living are the private property of a few owners, who have no legal responsibility for the unemployment that they cause.

It is no excuse for Christians that this injustice is the result of law. Laws can be changed. A 100 per cent inheritance tax would do something to promote justice between children, and such a law would be passed in this Christian land if Christians loved their neighbors enough.

Oxford, Pa.

A. CRAIG

## Coming Events

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

### SEPTEMBER

27—Annual Meeting of the John Woolman Memorial Association at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: A. Burns Chalmers, "What Friends Today Can Learn from John Woolman." Tea following the meeting at the

John Woolman Memorial, 99 Branch Street, Mount Holly. Board meeting, 2 p.m., preceded by picnic lunch at the Memorial.

27—Community Open House at Cornwall, N. Y., Meeting, 12 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; tea will be served. All welcome.

27—Program by Edward and Esther Jones at High Street Meeting, West Chester, Pa. At 5 p.m., "United Nations Assistance around the World"; 6 p.m., intermission and refreshments; 7 p.m., "Life in India Today."

27—Cox Reunion, at Willistown Meeting House, Pa. Program, 3 p.m.; box supper, 4 p.m. (coffee provided).

### OCTOBER

3—Annual Autumn Fair at Buckingham Meeting on the meeting house grounds, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School, adjoining the meeting house grounds. On sale, handmade quilts, homemade goodies, secondhand books, remnants, antiques, jewelry, plants, odd furniture, handmade leather articles; also booths of interest for children.

3, 4—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Michigan. Program for adults, Junior Quarterly Meeting, and children. Send reservations by September 28 to James Calvert, 713 Tefft Road, Jackson, Michigan.

10—Report to Friends of the American Friends Service Committee at the Friends Meeting House, 20 South 12th Street, Philadelphia. Henry J. Cadbury, presiding.

9:30 a.m., film on refugee problem, introduced by Richard F. Smith.

10 a.m., "AFSC Response to the World Refugee Year," Louis W. Schneider; "Japan's Position in Today's World," Hilary Conroy; "Project Panorama," brief reports from participants in projects in Cuba, New York, Bucks County (Pa.), Kentucky, Chicago.

12 noon, international luncheon (\$1.25). Reservations by October 5 will assure you of service; telephone or write Thelma Heiue, AFSC, LO 3-9372.

12:30 p.m., repeated at 1:30 p.m., two short films, "Barpali," about AFSC village work in India, introduced by James E. Bristol, and new prize-winning film on Italian village work, introduced by Grace Perkinson.

2:30 p.m., "Dramatizing the Peace Message," Norman J. Whitney; "Community, Status, and Housing Beliefs," Drayton Bryant; "AFSC Across the Nation," Colin W. Bell.

## MEETING ADVERTISEMENTS

### ARIZONA

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

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

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1389.

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., 2026 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, 3 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.

### GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

### 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).

### IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

### MARYLAND

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 Long-

fellow 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 4-8887.

### MICHIGAN

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

**SAGINAW**—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

### 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.

### 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

**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  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
187-16 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.

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

### OHIO

**CINCINNATI**—Meeting for worship, 10 a.m., 3601 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, 1½ 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, 20 South 12th Street.

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., 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, Myrtle Nash, FA 3-6574.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

**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 8-6413.

### UTAH

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

### WANTED

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| 13                  | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
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