

FRIENDS JOURNAL

A Quaker Weekly

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OCTOBER 24, 1959

NUMBER 36

CENTRAL to Christianity is the thought of the abundant life. This is not just an intellectual life, a rational life. It is not just an emotional life or a physical life—but a personal life in which these are all one. It is a life lived in the intimacy of friendship with other persons. It is a life lived in a community. It is a rich, meaningful, and satisfying life, a life lived without fear. It is a life in which you are at home in the world, no matter how great its dangers.

—KENNETH C. BARNES

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Books by Friends

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Letter from the Lake Erie Association
Annual Meeting

TWENTY years ago, the first Regional Conference of New Meetings was held on May 6 and 7, 1939, in Cleveland. It attracted 200 delegates from 18 new and united Meetings in six states, from Ithaca, N. Y., and State College, Pa., to Madison, Wis. Thomas Kelly, who gave an address on "The Quaker Message in a Distracted World," and Leslie Shaffer, Secretary of the Fellowship Council, were well-known visiting Friends. Arthur Dunham, Charlotte Winnemore, Winthrop Leeds, Albert Livezey, and Stanley Hamilton were active attenders from this area.

Where have we come in these twenty years? The world is still distraught, but perhaps we do a little better at spreading the Quaker message. Five groups not then in existence have been established as Monthly Meetings, and five groups have obtained meeting houses. Cleveland and Detroit have nurtured suburban branch Meetings. Four district associations have grown up within the LEA's area.

The Lake Erie Association has not taken much specific action to "nurture new Meetings and groups," an objective adopted in 1955. It has continued to rely on the staff of the Fellowship Council, and increasingly it turns to the Friends General Conference. Effective action on this objective is beyond the present organization and finances of the Lake Erie Association.

This year's annual conference attracted over 140 attenders from about 16 Meetings to the Wilmington College campus, September 4 to 6. Saturday afternoon a panel consisting of Bernard Clausen, Wilmer Cooper, Matt Thomson, Marshall Sutton, and Charles Harker presented challenges to Friends in religious education, training for Meeting service, and the work of AFSC, FWC, and the FCNL. Friends then divided into discussion groups around the panel members, to continue consideration of these challenges and what our responses to them might be.

The evening Meeting featured challenges to Young Friends, with Don Stokes reporting as a Friends observer at the Vienna Youth Festival. He was followed by Wilmer and Becky Stratton, who reported on visits with young Russians and on the North American Young Friends Conference.

In the business sessions the Lake Erie Association adopted resolutions in favor of continuing the suspension of nuclear tests and discontinuing preparations for biochemical warfare. It decided to double the Association's support of Barnesville Friends School and Wilmington College.

A manual of Procedural Advices, more detailed and less rigid than a Discipline, was accepted as a general guide for the conduct of LEA affairs, being based considerably on previous problems and procedures of the LEA. The manual covers internal organization, and the planning, conduct, and follow-up of the annual conference. In the introduction the purpose of organization is defined as making people's hopes and efforts more effective and rewarding, both to themselves

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FRIENDS JOURNAL

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

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Editorial Comments

Nuclear Testing

THE Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, has sent a memorandum on disarmament to more than 700 U.N. delegates and their alternates, in which the Commission appeals to the nations not to resume nuclear testing unilaterally. More time is needed for the negotiations to continue; the progress made so far is encouraging, and the points of unresolved disagreement are already reduced to a very few problems.

We gladly support such an appeal. When President Eisenhower extended the moratorium on nuclear testing for two months shortly before Khrushchev's visit, he acted in all likelihood against the wishes of the Pentagon and the Secretary for Defense. There is reason to believe that floods of letters demanding the cessation of the testing were responsible for his decision. Now the Pentagon and the Atomic Energy Commission continue to press for resumption of the tests. We hope that our readers will encourage the President to extend the moratorium indefinitely and will write similarly to Ambassador James Wadsworth and the United States delegation at Geneva.

Belated Blessings

A sad tale of quiet heroism was recently revived when a simple white monument was erected in Giazza, northern Italy, to honor an Italian priest and a German soldier who gave their lives for others. Fifteen years ago a group of German paratroopers descended on the Italian village of Giazza. Father Domenico Mercante offered himself as a hostage if the paratroopers would spare his flock. The Germans decided to shoot the priest. One soldier refused to participate in the execution. He was placed beside the priest and the two died together.

Present at the unveiling of the monument were German embassy officials, the Italian Minister of Justice, church officials, and the parishioners of the village. Speeches praising the heroism of the two men were given by a bishop and others, and *The Reporter for Conscience's* Sake, Washington, D. C., says, "Ironically, neither legal recognition nor church support has been given conscientious objectors to military service in Italy." *The Reporter*

might have pointed out the still more flagrant contradiction embodied in speeches that praised the heroism of the two men who obeyed their conscience rather than military law. All of the officials, including the clergy, approve or even bless the preparations for the next war that will be much more cruel and ruthless than the Italian campaign was—if it ever takes place. Why are the political and church authorities in Europe still surprised that their peoples have a growing mistrust of state and church and their fateful alliance? It was President Eisenhower who once said that the people are always more intelligent than their governments think they are.

Distributing Bibles

The Vienna Youth Festival, about which we reported earlier (*FRIENDS JOURNAL*, September 5, 1959), had at least one exciting side show that had not been planned by the international group of Communists. Three young men, Glenn Wagner, Vic Beattie, and John Jesberg of the Pocket Testament League experienced violent opposition when they began to preach evangelistic sermons from a sound truck and set up posters in Russian, Chinese, Arabic, and French that carried an evangelistic message. The reaction of the crowds was violent. The posters were destroyed, copies of the gospels were torn to shreds, and shouts were heard against "American imperialists." The police intervened before the incident became more serious.

We do not consider the indiscriminate distribution of the Bible at such an occasion a useful manner of working for our Christian faith. Nor are we impressed by the "crash program" with which the New York Bible Society will celebrate locally its 150th anniversary. One can only wish that the commendable gallantry of the Viennese group and the untiring "leg work" of any city workers could be converted into the determination and skill to enable others to read the Bible intelligently.

In Brief

India now stands in fourth place in the publication of books and exceeds in number some Western countries, including France, Italy, and the United States, according to the United Nations. India was not only fourth in the

total number of titles, but also had the largest number of religious books. The number of titles by the top four countries were as follows: the Soviet Union, 60,000; Japan, 24,500; Great Britain, 19,000; and India, 18,559.

The fate of almost 200 German conscientious objec-

tors came to light in a trial of two former SS guards, according to a *Peace News* report. In the Sachsenhausen concentration camp in 1940, the C.O.'s were allowed neither food nor sleep, and within four weeks only seven were left.

Stand Still in the Light

"STAND STILL." These words recur like a refrain in a brief epistle of George Fox written in 1652. Friends are told to "stand still in trouble and see the strength of the Lord," to "stand still in that which is pure after ye see yourselves," to "stand still in that which shows and discovers," to "stand still in the Light and submit to it," to "stand still after ye see yourselves," to "stand still in the Light that shows them" ("temptations, corruptions, uncleanness"), to "stand still in that Power which brings peace," and, with the same meaning, to "sink down in that which is pure, and all will be hushed and fly away."

The date of this letter is significant. In 1652 the Quaker movement received its first great impetus and gained thousands of adherents. Friends have probably never been more active and uplifted than they were in that first great year, when it seemed that a new "day of the Lord" was dawning. How then can we explain this quietistic advice to "stand still," coming as it did from the most active Quaker of them all? Would it not have been more appropriate if Fox had advised Friends to "be busy in the Light"?

One answer to this question can be found in the need for inner strength and composure sufficient for meeting and overcoming powerful destructive forces. During the first forty years of Quaker history no effort was spared by church and state to destroy the new movement. But, although Lutherans and the German states had succeeded in crushing the Anabaptists in Germany, Anglicans and Puritans did not succeed in crushing Quakers in England. Perhaps this was partly because Quakers had discovered a form of worship which taught them how to "stand still in the Light." In the midst of struggle and suffering they could, either in their meetings or elsewhere, retreat to a "quiet habitation within," a place where "all will be hushed and fly away."

Such a retreat did not necessarily mean a withdrawal from activity, as is shown by other figures of speech used by Fox to express similar advice. Friends are told to "stand faithful to the Lord God and His Power and Truth, that their heads may not sink in the storms but may be kept above the waves" (Ep. 283). "Do not," he says elsewhere, "gad about from the Truth Within, that

ye may be kept above all high-swelling storms, bustlings and tempests and with it ye may be kept over the world" (Ep. 130). This does not mean that Friends should flee from the storm but rather that, although their bodies were in it, their heads should be above it in the calm and serene presence of the light.

There were other reasons for standing still in the light, for in 1652 persecution, though it had begun, was far from having reached the intensity of ten years later. Light, including divine light, is that which reveals. "Stand still," says Fox, "in that which shows and discovers." Clearly it discovers our own sins and weaknesses, for we are asked to "stand still after we see ourselves." Self-examination in the light must come first—"in the Light" because the light reveals obstacles which stand between it and ourselves. Their dark shadows must be removed before we can see clearly. The medieval mystics likewise declared that "purgation" is the necessary first stage in spiritual progress on the way to the second stage, which is "illumination."

But the revelation of truth about ourselves is not the only function of the light, for the light is also moral and religious truth in a broader sense. Here we must understand the meaning of that essentially quietistic word "pure." When we seek in Fox's words to "stand still in that which is pure," we try to find a truth which is purified because it is not contaminated by our own prejudices and preconceptions. The truth is pure and "above the world" because it is free from the worldly conventional opinions of society around us. By seeking and sometimes finding that which is purified of conventionalities, Friends became a nonconformist minority in the midst of a hostile majority. In dress, speech, and behavior they were not afraid to be different though not, at least at first, for the sake of being different. They became pioneers in a number of social causes because they had recourse to a source of truth other than the voice of society. The Quaker position in these causes has now become generally accepted by the "world" except their nonparticipation in war. Since Friends still hold this doctrine, at least officially, they remain a nonconformist minority.

As members of a minority which may again be per-

secuted for unconventional opinions, they need to learn how to acquire inner strength and peace and to be enabled to "sink down in that which is pure" so that "all will be hushed and fly away." They need also sometimes to quit their "bustling" and "stand still in the Light" if they are to continue to make new discoveries by facing the truth freshly and directly. This truth is not only found within but also without in the New Testament, for the voice of the Christ within must be clarified and interpreted by the words of the Christ of history.

In his letters George Fox is continually advising Friends not to use violence on their troubles or even on their disorderly thoughts by fighting them on their own level but rather to get "atop" of them. "Friends," he says, "take heed of being hurried with many thoughts but live in that which goes over them all" (Ep. 95). And in 1670, when persecution was waxing especially hot, he writes, "So let your minds and souls and hearts be kept above all outward and visible things" (Ep. 283). This, like "standing still in the Light," might seem to many activists a form of escapism. Instead of "standing still" or getting "over" troubles, should we not endeavor to share the burden of the world's sin and suffering? Did not Fox himself suffer eight imprisonments when he might have avoided them by doing what most other people did? He certainly did not get "over" his suffering by ignoring it as unreal or unimportant. But, paradoxically, he both endured it and rose above it.

The same paradox lies at the basis of those events within which our Christian religion began. This series of four addresses, of which mine is the second, occurs, not without reason (though not a Quaker reason), during the Lenten season. At the end of this season the church commemorates the crucifixion and ascension of Christ. At the crucifixion we think of Christ as taking upon himself the burden of the world's sin and suffering. But in the ascension he rose above it to a higher, serener

world. He was both in the world and above it, and the inward light, the Christ spirit in man, is also both in the world and above it. If it be true, as Paul says, that we must be crucified with Christ if we are to rise above the world with him, then we, through his spirit, may also both share the burden of the world's suffering and rise above it.

HOWARD H. BRINTON

Where the Martyrs Died

Letter from the Past—180

THE years 1959 to 1961 will mark the tercentenary of the execution by hanging of four Quakers on Boston Common. I have wondered for some time what recognition of the event would be shown locally or otherwise. There are difficulties in celebrating martyrdoms. It reflects unfavorably on the other party and their descendants while it honors the victims. Furthermore, one cannot be sure that the lesson of the past has been sufficiently learned. The Gospel of Matthew cries woe upon those who build the tombs of the prophets and adorn the graves of righteous men, claiming that if they had lived in the days of their ancestors they would not have joined them in the shedding of blood.

A recent event has brought these thoughts to mind. An issue of *Life* magazine in July contained pictures of demonstrations held in various parts of the world, protesting the execution of Imre Nagy and Pal Maleter, imprisoned leaders of Hungary's short-lived revolution. They begin with one of an illuminated float on the River Limmat at Zurich. Now it just happens that I have recently been reminded that precisely in that river, about 1525, occurred under the initiative of Zurich's famous reformer Ulrich Zwingli the executions by drowning of seven Anabaptists.

Coming a few weeks later as a tourist to Zurich, I hunted out the very place where they were supposed to have been drowned, opposite the Schipfe and between

THE best and highest teaching of the Old Testament accepts suffering as involved in man's efforts to do the will of God. When we come to the New Testament, we find that Jesus gathers up the thought of prophets and psalmists and gives us the whole picture of which they had only glimpses. Jesus did not explain suffering or say it is a good thing. He did not even seem much concerned with "fairness" or "justice" as we use the terms. (See the incident of the two brothers who asked him to arbitrate between them, and his own parable of the laborers in the vineyard.) But Jesus chose suffering as the only way of showing what happens when the perfect love of God meets the evil in man; the love which accepted the agony of the cross and went on loving and forgiving those who were inflicting the agony. Here again we touch a mystery beyond our power to grasp fully, and we are unlikely to be able to get it across to children. But we can point to the martyrs and saints who have lived and died in the spirit of their Master, triumphing over suffering and death in complete obedience to the will of God and complete self-giving to their fellows.—MAUDE BRAYSHAW, "It Isn't Fair," in the Friends' Quarterly, London, for April, 1959.

two of the bridges that are still identifiable. No doubt the city looks very different today. In its Landesmuseum a painting by the fifteenth-century local artist, Hans Leu the Elder—a painting that also deals with a martyrdom of earlier legend—gave me an almost contemporary detailed picture of the city. But nowhere did I find any memorial erected to the forerunners in a long line of Anabaptist or Mennonite martyrs. Evidently even the world conference of Mennonites held in Zurich the same year as our own world conference in Oxford did not mark the event in bronze or marble, though fully aware of it.

Nor have the people of Zurich followed the example at the other end of Switzerland, where the people of Geneva who honor John Calvin nevertheless have erected with a kind of apology at the place of execution a plaque to Michael Servetus, whom Calvin had burned at the stake. It is no wonder that modern Zurich in denouncing Russia's recent executions conveniently forgets its earlier ones.

Indeed the Russians themselves are strangely partial in their own way. In the immaculate expanse of the Red Square at Moscow, as I am told, a stone slab in a small and deliberately unkempt area marks the place of many martyrdoms under the czars, but there is no hint or memory of the blood shed in the square by the present rulers of Russia.

Perhaps there is usually something invidious in marking the martyrs' resting place. A Quaker sympathizer in Boston, Edward Wanton, erected a crude inscription over the Quaker graves three centuries ago, but the authorities of course removed it, and even the Quakers in England were not very comfortable about it. What can be done today with the cooperation of the descendants of both parties?

The best memorial is doubtless the recognition of the principles for which men died and the practice of them in our life today. As Whittier has written, comparing the Quaker martyrs with the Puritan persecutors,

With its gentler misson of peace and good will
The thought of the Quaker is living still,
And the freedom of soul he prophesied
Is gospel and law where the martyrs died.

NOW AND THEN

The Days of Persecution

By SUSAN DOROTHEA KEENEY

The days of persecution still remain:
We slay the prophet and then praise his name.

Young Friends Share a Valuable Experience

FROM all over the United States and Canada, Young Friends journeyed to Rock Springs Ranch near Junction City, Kansas, to the 1959 Conference of the Young Friends Committee of North America, which met for the week of August 22 to 29. About 150 American and Canadian Young Friends were joined by an English and a Jamaican Young Friend, four members of the Young Doukhobor Society, and about 20 adult leaders. Twenty-three Yearly Meetings were represented. Our conference was one that we will long remember, and we should like to share some of our experiences and ideas with other Friends.

The theme of this conference, "Prayer and Worship," provided much food for thought, and led to valuable spiritual experiences. The daily messages were given by Ted Benfey, a chemistry professor at Earlham College and a member of Philadelphia Yearly Meeting, and by Eugene Coffin, minister at Alamitos Friends Church in California Yearly Meeting. The messages, on such topics as "Prayer in Our Life," "Methods of Prayer," and "Highs and Lows in Prayer," stimulated much thought and meditation, and helped create a deep spiritual atmosphere throughout the week. We greatly appreciated the guidance of all of our leaders, and their presence was a real addition to the value of this week.

Each morning we gathered for an hour and a half in our worship-fellowship groups, led by adult Friends. In these groups we had the opportunity to experience the significance of prayer and worship, and from the worshipful atmosphere discussions arose on ideas suggested by the evening messages and on general areas of concern to members.

Round table groups, discussing such topics as "Race Relations," "Pacifism," "Science and Religion," and others, also met daily. Out of some of these came some fruitful ideas for extended areas of service and concern for the Young Friends Committee of North America. Discussions on special concerns (such as "Should Friends Have a Graduate School for the Ministry?"), reports on the Omaha Action, on the Young Friends' visits to Russia and Poland, and on the Cuban work camp were presented in the afternoons.

Recreational facilities added to the atmosphere of fellowship as we joined together in a rollicking mock track meet, daily swimming, horseback riding, a spirited treasure hunt, a campfire-talent show, an East-West softball game, an extensive volleyball tournament (in which, by the way, Philadelphia Yearly Meeting reigned victorious!), and informal fun throughout the week.

The subcommittees of YFCNA met during the week to evaluate their programs and to consider their direction of service in the future. The Periodical Subcommittee considered ways to improve and extend the *Young Friend*, and the Inter-visitation Subcommittee laid plans for continuing the program of visitation of individuals or groups of Friends to various areas of Quakerism and to Yearly Meetings. The East-West Contacts Committee considered the possibility of extending

the program to include contacts with China, and laid plans for communicating to the public of the United States what has been learned in the visits with Russians.

Of prime importance among the many items of business discussed in YFCNA meetings was the coming yearlong visitation of Fran Warren to Friends Meetings throughout the United States and Canada. In this trip, financially supported by both the Friends World Committee and the Young Friends Committee of North America, it is hoped that Fran will be able to gain a better understanding of ways in which our Committee can more adequately meet the needs of Young Friends throughout the United States, and in her visitation will be able to acquaint more Young Friends with the programs which we are now pursuing. We feel that Fran's mission is of great importance, and our thoughts and prayers will be with her as she carries the spirit and the messages of our Committee to others.

Much interest and enthusiasm were expressed for the idea of extending our activities, as we authorized a subcommittee to lay plans for a volunteer service program. This may take the form of a clearing house to acquaint Young Friends with the wide variety of opportunities already available, and perhaps Young Friends may initiate their own programs of volunteer service.

The spirit of this conference was one of commitment and dedication to our duties, opportunities, and privileges as members of the Society of Friends. As Young Friends from varied religious backgrounds joined hands in service, fellowship, and communion with God, we experienced the true significance of the Quaker message for our times. We did not ignore our differences and problems, but we began to see them in a new perspective. We realized that the diversity of Quakerism may become a strength rather than a weakness, especially as we experienced a common stream of love flowing from God through all of us. On the rolling hills of Kansas we gained new hope and vision, and truly felt kin to George Fox on Pendle Hill.

JIM VAUGHAN

On Looking Outward

By REBECCA M. OSBORN

Why do Friends make of self a timid thing,
Hide from the facing benches of the mind,
To leadings dead, to intuition blind?
We fear the very gifts we have to bring.
With social ethic we appease the heart,
Deny that love is Love. Instead of bread,
The stone of righteousness. We are not led
Because we do not trust our sensing part.
But if someday we should return to sight
And in a single Sunday-morning face
See all the need and yearning of the race—
Earth-rooted, we might break into the light.
Forgive, O, Lord, our trust in purity
And grant, instead, one wordless glimpse of Thee.

Five Years Meeting Sessions in Prospect

THERE is ample evidence of a new and imaginative idea in the planning of the Five Years Meeting sessions, July 14 to 21, 1960. There is reason, and a good one, for the change of time from the traditional October to a summer month. The decision to make this change rested upon a feeling that whole families should be attracted to this world gathering, and that therefore it should be scheduled at a time when children are not involved in school. The decision rested also upon the desire to bring in both students and teachers of our schools and colleges.

The program is designed to take advantage of these changes. For instance, there will be for the first time a Junior Five Years Meeting and a program for Young Friends running both *in* and along *with* the Five Years Meeting sessions. The presence of a larger number of younger Friends will gear the sessions more fully to their thought and interests.

As a part of this larger concept, the decision was also made to take the sessions to the Earlham College campus, where facilities for hospitality and the campus atmosphere would lend much to the program. Some of the more largely attended meetings may be taken to East Main Street Meeting House, where former Five Years Meeting sessions have been held. Living together in and near the campus buildings will strengthen the fellowship of attenders from the far corners of the earth.

The Isaac T. and Lida K. Johnson Lecture has been, in one sense, a central point of every Five Years Meeting gathering since its beginning in 1940. The first one was given in 1940 by Alvin T. Coate, under whose concern the lectureship was established in honor of Isaac and Lida Johnson, whose service had been outstanding, particularly in the field of literature. Other lecturers in following years were Rufus M. Jones, Elbert Russell, and Elfrida Vipont Foulds. Douglas V. Steere will bring the 1960 Lecture.

Other Friends on the program are Harold E. Walker, who will give the opening address; D. Elton Trueblood of Earlham College, who will conduct the Sunday morning meeting for worship; Daryl Kent of the Department of Religion, Guilford College, who will lead the Bible Hour; and Edwin T. Dahlberg, President of the National Council of Churches, who will speak in the ecumenical context within which the Five Years Meeting holds fellowship. Glenn Reece will speak as General Secretary for the Five Years Meeting. Other speakers are yet to be determined.

The workshop pattern for discussions is not new to the Five Years Meeting sessions, but they will probably strike a new level and accent with the increased number of younger people present. This possibility is promised in the theme of the sessions, a theme that has not been finally worded but follows the concern "to serve the present age."

It was decided sometime ago in the reorganization studies by the Five Years Meeting to move from the "delegate system" with its formal, proportional structure to a pattern and method in keeping with the several Yearly Meeting procedures. Representatives will be appointed by the Yearly Meetings in

the same proportion as usual, but will assume responsibilities similar to those of a Yearly Meeting. They will not be seated in separate groups as formerly. This should make for a greater democracy of participation in the sessions.

A far-flung invitation to Friends everywhere to attend and participate marks these sessions of 1960 with a Quaker world accent. The door is open, and the welcome is wide and warm. Come one, come all, Friends of all ages and places!

Finally, these sessions would not hold out the promise of such dimensions but for the work of many Friends on the Program Committee, headed by David Henley as Chairman, Dorothy Gilbert Thorne as Secretary, and with Glenn A. Reece as the General Secretary.

ERROL T. ELLIOTT

Books by Friends

THE CHARACTER OF A QUAKER. By HENRY J. CADBURY. Pendle Hill Pamphlet No. 103. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

In this pamphlet, the substance of which was given as the William Penn Lecture for 1959 and a portion of which appeared in the *FRIENDS JOURNAL*, Henry Cadbury carefully reviews the meaning of being a Quaker in the early days of our Society, pointing especially to the way of life that lay behind the few outward manifestations of membership. Sincerity, integrity, and dedication, for example, are the qualities that were represented by the external evidences of conviction in speech, behavior, and dress. He believes that non-conformity and independence—and the variety of individuals that arise from an emphasis on these qualities—have been and should continue to be characteristics of Quakerism.

In dealing with the place of theology in Quakerism, he advocates that there be a continuation, without any sense of rivalry, of the two strands of Quakerism that have existed since the Society began, namely, the evangelical, Christocentric emphasis and the more universal, inner-light emphasis. He pleads for a recognition of the compatibility of these approaches, especially as we realize the wide diversity of forms of Christ-relatedness found in the New Testament itself.

This pamphlet should be widely read by Friends—birth-right, convinced, and potential. It provides needed perspective in the face of the centrifugal forces in the Society that tend to water down the meaning of being a Quaker.

LAWRENCE MCK. MILLER, JR.

HOW TO LIVE THROUGH JUNIOR HIGH SCHOOL.

By ERIC W. JOHNSON. J. B. Lippincott Company, Philadelphia, 1959. 288 pages. \$3.95

Many thoughtful adults—teachers and grandparents as well as fathers and mothers of junior-high youngsters—will find their time well spent in reading Eric W. Johnson's *How to Live Through Junior High School*.

Why do I think they should find time to read it? It's full of humor, for one thing, quotations like "The trouble with

me is I'm the kind of person my mother doesn't want me to associate with."

It's sensible, too. The book doesn't blame parents; it gives them helpful suggestions on such puzzlers as homework and parties. "They don't need to be told, 'It's your fault'; they need to be told, 'Here, try this; it might work.'"

It's full of wisdom, of insight. Read this: "It is a delusion for a parent to think that he alone is wholly responsible for how his child turns out. This parental delusion may cause the child . . . to dismiss his own responsibility by blaming his parents." Or this: "Children must like themselves (quite a different thing from feeling satisfied with themselves) and whether they do or not depends in part on our attitude towards them."

We Quakers can feel proud that one of us has made such a fine contribution to an important phase of education.

IRVIN C. POLEY

THE IDEA OF A COLLEGE. By ELTON TRUEBLOOD. Harper and Brothers, New York, 1959. 207 pages. \$4.00

This vision of what a college ought to be is the slow-ripened fruit of disciplined, Christian thought; and its movement from general Christian principles to concrete educational practice has much to say both to our Quaker colleges and to our schools.

Beginning with the premise that the college is more properly characteristic of our American genius than the university, Elton Trueblood contends that an avowedly Christian college is better than any conceivable alternative because "The Christian faith, when it understands itself, is the sworn enemy of intellectual dishonesty and shoddiness," and, therefore, other things being equal, the Christian scholar will be the better scholar. Particularly trenchant in this context is Elton Trueblood's attack on the cult of "objectivity," in which *inter alia* he refers to Unamuno, who "admonished intellectuals to stop treating ideas like concubines. They should, he said, have the courage to marry some great idea and raise children."

This advocacy of a Christian college, "in which the Christian perspective is accepted openly, avowedly, and unapologetically," may be a hackle-raiser for the defenders of "the freedom of the mind"; but if shape (and therefore meaning) is to be given to freedom, what better shape for Quaker colleges than the Christian shape?

Few will take offense, however, at the chapters on "The Teacher," "The Student," and "The Vision of Excellence," filled as they are with pungent observation and experimental wisdom. (For example, "The specter which haunts us is that of triviality in the houses of grandeur.")

Since, furthermore, this book is wonderfully free of educational jargon and doubletalk, both parents and students looking forward to college might very well read it, weighing whether the institutions they have in mind measure up; and Quakers might ponder whether their colleges really measure up, and if not, why.

THOMAS S. BROWN

THE CASTLE AND THE FIELD, the Swarthmore Lecture.

By HAROLD LOUKES. George Allen and Unwin, Ltd., London, 1959. 80 pages. Cloth, 6s.; paper, 4s. 6d. Available at the Friends Book Store, Philadelphia: cloth, \$1.25; paper, 75 cents

Friends interested in the psychology of religion will welcome this small volume to tuck in pocket or bag for handy reference and repeated perusal.

Harold Loukes, Reader in Education at the University of Oxford, delivered "The Castle and the Field" the evening of July 31, 1959, at Friends House, Euston Road, London, during London Yearly Meeting. The Swarthmore Lectureship was established in 1907.

The allegorical title is intriguing, and the development of the age-old argument between science and religion scholarly and thought-provoking. Bits of history, theology, and humor are included, with a number of pages devoted to George Fox and other early Friends. It was a new experience to me to have these Friends examined from a psychological standpoint and to be reminded that George Fox accomplished more when he was "robbed of his peace of mind" than as if he had spent his life in search of it.

Friends who read this little book carefully will be rewarded by discovering that the author has a new concept of "original sin."

WINONA C. ERICKSON

Letter from the Lake Erie Association

(Continued from page 566)

and to society. Thus the amount of organization should be kept proportionate to the number and interests of the people served, and to the probable benefits of the activities undertaken. Factors in a group making it attractive and vital are listed as (1) the quality of personalities and relationships within the group; (2) the skill, efficiency, and reliability with which its activities are conducted; and (3) the clarity, variety, and relevance of its program of activities to the needs of its members, the purposes of the organization, and the conditions in society at the time. There should be enough concentration on a few projects to get noticeable and significant results, yet enough variety to keep many people interested in its aims.

There was not time to discuss these factors as they apply to the LEA. Committees in various Friends groups might find it useful to consider them in relation to their own organization and program.

What should be the place of groups like the Lake Erie Association? The writer recalls some conversations at the conference which seemed to indicate that as "open" (unprogrammed) Quarterly or Yearly Meetings in Michigan and western Ohio become stronger, more progressive, and more active, Meetings in those areas may transfer their interest and participation away from the LEA. This could again reduce the area served by the Association. However, growth of present and new groups in the Pittsburgh, Cleveland, and

Columbus areas could keep it as large and active as it is now.

It is perhaps significant that new Associations like the Southeastern and Southwestern Conferences, distant from other "open" Yearly Meetings, seem interested in becoming Yearly Meetings as the Pacific Coast Association did. The ones near older "open" groups are more concerned with unity, and with developing vital joint programs. Thus the LEA has its Joint Committee with three nearby Yearly Meetings, and the Missouri Valley Association has a joint Mid-Year Meeting with Iowa Yearly Meeting, Conservative. Either by such joint activities or by becoming a Yearly Meeting, these new regional Associations of Friends are working towards a more regular relationship with older Friends groups. But it has taken twenty years to get this far, and it will probably take a decade longer to complete the process.

KENNETH IVES

About Our Authors

"Stand Still in the Light" is part of an address given by Howard H. Brinton on March 5, 1959, at the Twelfth Street Meeting House, Philadelphia. A former Director of Pendle Hill, Howard Brinton 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.

Kenneth Ives in this report on the September conference of the Lake Erie Association closes his service as FRIENDS JOURNAL correspondent for that area. He has taken a new position as Research Associate with the Welfare Council of Metropolitan Chicago, with special concentration in the fields of health and mental health. His service as correspondent for the FRIENDS JOURNAL was greatly appreciated.

Accompanying "Where the Martyrs Died" (Letter from the Past—180), Henry J. Cadbury ("Now and Then") writes: "The two Quakers first hanged in Boston were hanged October 27, 1659."

Jim Vaughan, a member of Minneapolis Monthly Meeting, graduated from Earlham College this year and will begin graduate work in the Psychology Department of Yale University in October. He will be the coordinator of the 1961 Young Friends Conference.

Errol T. Elliott, our correspondent from the Midwest, Five Years Meeting, is minister of the First Friends Church, Indianapolis. He was for many years Editor of *The American Friend* and is a Vice Chairman of the Friends World Committee for Consultation.

The Friends Journal Associates Meeting

The annual meeting of the Friends Journal Associates on Friday, October 30, at 7:45 p.m. in the Cherry Street meeting room, 1515 Cherry Street, Philadelphia, Pa., will discuss the problems which our "Editorial Comments" in the October 17 issue outlined. Concerned Friends and guests are welcome to attend.

Friends and Their Friends

Hector Chevigny, a member of New York Monthly Meeting, flew to Anchorage, Alaska, for its observance of Alaska Day, October 18, the day in 1867 on which Russia formally transferred possession to the United States. He was a civic guest and gave an address entitled "Alaska's Russian Occupation and Its Meaning Today." Other talks were scheduled at a writers' forum and at the historical society.

These honors came to Hector Chevigny as the result of the republication of his two books in the field by Binford's and Mort, Inc., of Portland, Oregon, republishers of "great books on the West." *Lord of Alaska*, which won the Commonwealth Award for History in 1943, is still after 17 years the principal work in any language on Alexander Baranov, the one-time Siberian trader who ruled Alaska for 30 years from 1790 and profoundly influenced Pacific history. The other book is *Lost Empire*, the life of Nikolai Rezanov, another noteworthy figure in the history of Russia's 125-year-long domination of the vast region. These two books are among the few book-length works in English on the subject drawn from Russian sources.

Loss of sight in 1944 constrained Hector Chevigny to give up research of this kind and cut short excursions into the field of historical writing. His field now is fiction.

Lawrence E. Lindley, a member of Media Monthly Meeting, Pa., has resigned as Chairman of the Committee on Indian Affairs. He began his work with Indians at Shawnee, Oklahoma, in 1920. The September, 1959, issue of *Indian Progress*, in making the announcement, said in part: "After several years of service in various capacities of leadership in Oklahoma Friends Centers, he, his wife Amelia, and their two sons moved east to Philadelphia. He has since held the office of Executive Secretary of the Indian Rights Association, with his office in Philadelphia.

"Lawrence's wise judgment, patience, and sincere interest in the American Indian has made him most valuable as head of the Friends Indian Committee. As Honorary Vice Chairman, it is hoped he will continue to give some guidance and direction to the work of Friends in this area of interest in Indians."

During the sessions of the 1959 London Yearly Meeting Stephen J. Thorne addressed the Overseers on the topic "Oversight in Our Changing Society." He stressed especially the pastoral concerns in the work of the Overseers as related to the Book of Discipline of London Yearly Meeting. The address has now been published by the Central Offices of the Society of Friends, Friends House, Euston Road, London N.W. 1 (19 pages; 1s. 6d.). *Oversight in Our Changing Society* contains many helpful suggestions and observations and will be mailed to the 1,800 Overseers of London Yearly Meeting. The booklet can be ordered at Friends bookstores.

Gordon T. Bowles, according to the Washington Friends Newsletter, will be visiting Professor of Anthropology for the year 1959-1960 at Columbia University.

The following statement, as reported in *The Friend*, London, for September 25, was received from the Direct Action Committee Against Nuclear War, 344 Seven Sisters Road, London, N. 4: "A dramatic nonviolent protest is to be made against the French nuclear tests. At the end of October an international team will congregate in Ghana, and, having informed the French authorities of its intention, will drive into the testing area in the Sahara. If possible, it will try to dissuade the technicians on the spot from making the test. If it fails, the team will stay in the area of the test in order to demonstrate to the world its conviction that weapons of mass annihilation must no longer be made.

"We should welcome donations towards the heavy cost of this project."

The statement is signed by Michael Randle, the Rev. Michael Scott, Francis S. Hoyland, Lord Boyd-Orr, Bertrand Russell, the Rev. Donald Soper, and Alex Comfort.

Janet Whitney, author of *Elizabeth Fry, Quaker Heroine* and several other books, had the honor of opening Elizabeth Fry Hall at Wymondham College, England, on September 29. The new building, third residential block of the county co-educational boarding school, will be used by over 120 girls.

Janet Whitney addressed the girls and many local dignitaries in the School Hall before unveiling a plaque on the wall of the new hall. The whole emphasis of the life of Elizabeth Fry, she said, "makes it so right that you should use her name to dedicate your hall. Not only was she an English woman born in Norfolk, and your school is an English school set in Norfolk, but she had a passionate belief in education as a way of opening people's minds and hearts."

Wymondham College, built on the site of an American base hospital during the war, is run by the state. It accommodates 750 boys and girls, preparing them for the university, and hopes to rank with such great "public" schools (actually private, in our nomenclature) as Eton, Rugby, and Harrow.

The Vigil and Appeal at Fort Detrick, Frederick, Md., continues. About 75 people have pledged to participate two days each month, body and spirit, until January 1, writes Lawrence Scott in the last newsletter issued by the group. Especially needed are participants who can come Monday through Friday, some who could spend longer times at the Vigil, a participant with office skills, and further monetary support. The group has office headquarters at 324 West Patrick, Frederick, Md. (MONument 2-5721), where inquiries would be answered. October 20 was set aside as a special day for participation by ministers. The Vigil, which began July 1, continues seven days a week, ten hours a day.

Robert B. Pennell, who transferred his membership in September to Cambridge Meeting, Mass., from Lansdowne Meeting, Pa., is teaching in the School of Public Health at Harvard and is also Director of the Protein Foundation Laboratory, which does research in blood fractions. In September of 1958 he toured Russia under the auspices of the National Research Council of Washington, D. C., visiting a number of hospitals to study the Russian blood fractionating processes. He and his family live in Newtonville, Mass.

The community open house held at Cornwall Meeting, N. Y., on September 27 was part of the bicentennial celebration of the Mid-Hudson area. Editorial comment on "Friends" in the October 8 issue of *The Cornwall Local* said in part: "The history of Cornwall is inseparable from the history of the Quakers and we feel that much of what is good in our town has been the result of their presence here and of their way of thinking. It is a satisfaction to know that the Cornwall Meeting is as vigorous today as in the eighteenth century. . . ." Meetings for worship have been held in the Cornwall Meeting House regularly for the past 169 years. The editorial quotes near its close a remark of E. B. White, who, in writing an article on sound, said, "The Quakers take a more sensible view of silence; they accord it equal recognition with sound."

Ted and Ellen Paullin and their children, members of Hartford, Conn., Meeting, have returned after two years from the Friends International Center in Paris, where Ted was in charge of the American Friends Service Committee's International Student Seminar Program in Europe. John and Gertrude Seybold and their children, members of Swarthmore, Pa., Meeting, will go to Paris in January, where John will be in charge of the same program. James and Dorothy Bristol and their children, members of Coulter Street Meeting, Germantown, Philadelphia, have returned from India, where they spent two years for the AFSC at the Friends Center in Delhi.

Colonial Publishing, 10 Thacher Street, Boston 13, Mass., has published a calendar for 1960 entitled *Quaker Date Book*, to which numerous Friends in England and the United States have contributed photographs of meeting houses. The text supplies interesting information about the collection of photos. Editor of the *Quaker Date Book* is Mary Sullivan Patterson, Swarthmore, Pa. The calendar is available from Friends bookstores at \$1.50.

Earlham College received in May an unrestricted gift of \$72,000 from the Lilly Endowment, Inc. This gift, one of several granted to Earlham by Lilly Endowment, Inc., over the last few years, is to be used for such purposes as the College may decide, except that it may not be placed in endowment. College authorities announced that the money would be used for current operating expenses.

The Friends Committee on National Legislation in northern California, through Coleman A. Blease, legislative representative, has made a plea to Governor Edmund G. Brown to commute the life sentence of Caryl Chessman, scheduled to die October 23. The ground of the plea was that Chessman was convicted on "a technical violation of the California kidnapping law." Chessman, sentenced to death in Los Angeles in 1948, has been kept in a death cell for eleven years. Governor Brown announced that he would hold a clemency hearing.

David F Gould, a member of Westfield Monthly Meeting, Riverton, N. J., has had a book published by Reinhold Publishing Corporation, *Phenolic Resins* (272 pages; \$5.75). Part of the Reinhold Plastics Applications Series, it is a concise presentation of the raw materials, production methods, and applications of the phenolic resins. David F. Gould is consultant to the Borden Chemical Company.

Hannak R. Erskine, an active member of Berkeley Meeting, Calif., was 92 on October 16.

Westtown School opened this year with 72 per cent Friends in the boarding department. Of 283 boarding students, 203 are Friends, and of 81 day students in the upper school, 48 are Friends. In the lower school, 35 of 110 are Friends. In an over-all enrollment of 474 students, 286 are Friends.

Urbana-Champaign Meeting, Illinois, has received word that the Board of Trustees of the University of Illinois on July 21 authorized an alternative educational program for conscientious objectors as a substitute for military training. The University Committee on Military Affairs recommended that a University Committee on Military Science be appointed by the President of the University to consider the petitions of conscientious objectors. It was recommended that this committee include the chairman of the Committee on Military Affairs, the Dean of Students, and at least one faculty member who is not a member of the Military Affairs Committee.

Quaker literature in Swahili and Luragoli will be the result of a new project coming up in Kenya, East Africa. Swahili is the "trade" language current in East Africa, and Luragoli is the language used by most Friends in East Africa Yearly Meeting. Books to be prepared and published would include biographies, books about Quakerism for inquirers and new members, and booklets on marriage guidance and the care of children. The Publication Committee planning the writing and publishing will be appointed jointly by the Friends Africa Mission and the East Africa Yearly Meeting. Benjamin Ngaira, whom many Friends will remember from his visit to the United States in 1950, will serve as editor of the literature after a period of training at a Christian literacy center in Northern Rhodesia.

In *China and the United Nations* (No. 3 of the current series of Information Papers on major East-West problems issued by the Friends East-West Relations Committee) Gerald Bailey, a member of the Quaker delegation to China in 1955 and frequent Quaker observer at the U.N., restates the possibilities of a definitive settlement of the problem.

Copies can be obtained at ninepence postfree from the Committee at Friends House, Euston Road, London, N.W. 1. A subscription to the series (six issues) costs three shillings and ninepence postfree.

Westfield Meeting at Riverton, N. J., has recently added 100 feet of land adjoining the Meeting grounds, formerly part of the Jane P. Rushmore property. The newly purchased area contains lawn, trees, and flowers as a living memorial to Jane P. Rushmore.

The library of Westfield Meeting has been enriched by gifts from the libraries of Jane P. Rushmore, Emma Barnes Wallace, Charles and Anna Evans, and S. Herbert Taylor. The library now contains over 200 catalogued books and pamphlets.

A Friends boarding school for girls has been opened at Lugulu, Kenya Colony. It is an intermediate school, comprising grades five to eight.

A novel, *Abigail*, by Mary Louise Aswell, a member of Germantown Monthly Meeting, Philadelphia, was published by Thomas Y. Crowell Company, New York, on October 5. The prepublication announcement says the book is an "extraordinary glimpse of Quaker life in Philadelphia during the pre-Revolutionary period." The subject of the book is the story of "a beautiful woman's lifelong revolt against the rigid tenets of early Quaker philosophy." Readers' comments are "lively and absorbing," "touching and witty," "authentic."

Marjorie Myers is giving up her work as Director of the New York City Work Room this fall. "During the many years of her efficient and cheerful leadership," says the October *Quaker Bulletin*, published by the New York-Westbury Quarterly Meeting, "she has been a wonderful friend to the many volunteers who have come to sew for destitute refugees. The Work Room with Brenda Bailey as Director will continue to despatch new and good used clothing for refugees via the American Friends Service Committee, Philadelphia, and depends upon friends to keep supplies coming in to 144 East 20th Street."

An exhibit of 21 oil paintings by Helen MacIlwain Wolff of the traditional Friends meeting houses in the area of Lima, Pa., has been sent to Boulder, Colorado, where it will be on display at Boulder Meeting for part of October. The remainder of the month the exhibit will be shown at Colorado

State University. The exhibit was sent at the request of Alberta Morris of Boulder Meeting, who felt that members of Boulder Meeting would appreciate seeing these old, traditional Friends meeting houses since most Western meeting houses are built on the lines of a modern church.

The artist, Helen MacIlwain Wolff, a member of Middletown Meeting, Lima, Pa., is well-known in the Philadelphia area for her paintings of Pennsylvania landmarks, in which she specializes, and for her portrayal of scenery and flowers. Her paintings are on continuous display at Wolff's Apple House, Sunny Brae Orchards, Lima, Pa. The present exhibit of autumn subjects can be viewed any day from 9 a.m. to 7:30 p.m.

The nation-wide program of study in peace and world affairs being sponsored this year by the National Council of Churches presents a tremendous opportunity for church people to examine the basic issues which face the world today and to act to resolve those issues. We all know that in order to achieve the greatest possible impact in this year of nation-wide effort, many men and women will be needed to initiate and develop workshops and study programs across the country.

The Peace Education through the Churches Program of the American Friends Service Committee is eager to do its share in implementing this program and is planning to enlarge its field staff for a nine-month period, starting in October, in order to service many more communities than the 350 already reached in the past seven years of its existence.

At present the program is set up with four field workers: one in Pennsylvania, West Virginia, Maryland, and Delaware; one in Florida, South Carolina, and Georgia; and two in California. They work on a volunteer basis with all expenses paid. Assignments are open for four additional workers in (1) New England; (2) Ohio; (3) Illinois and Wisconsin; and (4) Iowa, Minnesota, and Missouri.

This is an important task, one in which a retired or semi-retired minister with a deep concern for peace could make a real contribution. If you are interested in exploring this further, please write to Adele Rickett, Peace Education through the Churches, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

"The Challenge of Albert Schweitzer" is the theme of the 85th anniversary essay competition sponsored by the Albert Schweitzer Education Foundation, 55 East Washington Street, Chicago 2, Illinois. Those interested in participating should get information about classification of contestants, length of essay, and amount of awards from the Foundation. Registrations of those who expect to compete must reach the Foundation office by midnight, November 10, 1959; the deadline for receiving completed essays is midnight, December 10, 1959.

BIRTH

CRONCE—On August 29, to T. Nelson and Jean Gibbert Cronce of Asbury, N. J., a son, THEODORE CHARLES CRONCE. The parents are members of Richland Monthly Meeting, Quakertown, Pa.

MARRIAGE

PASSMORE-SHIE—On September 19, in the Congregational Christian Church, Piqua, Ohio, **PRISCILLA ANN SHIE**, daughter of Virgil A. and Martha Ann Shie of Piqua, Ohio, and **ISAAC ANDREW PASSMORE, 2ND**, son of S. Ralph and Mary Comfort Passmore of West Chester, R.D., Pa. The groom and his parents are members of Birmingham Monthly Meeting at Birmingham, Pa.

DEATH

DOANE—On September 5, suddenly, at this home in Franklin, N. J., **GEORGE B. DOANE**. Surviving are his wife, Erna Meissner Doane, and a son, George. George B. Doane was a valued member of Richland Monthly Meeting, Quakertown, Pa., where a memorial service was held at the meeting for worship on September 13.

Coming Events

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

OCTOBER

24—World Order Study Program Conference at Race Street Meeting House, Philadelphia, 10:30 a.m. to 4:30 p.m. This is an introductory and briefing session in preparation for the Nationwide Program of Study and Action for Peace, which will be conducted simultaneously, January to June, 1960, by the 33 denominations which are members of the National Council of Churches. Plenary session speakers, Darrell Randall, E. Raymond Wilson, Hilary Conroy, Dorothy H. Hutchinson. Five round tables. Detailed information may be secured from the World Order Study Program, 1520 Race Street, Philadelphia 2, Pa.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: A. Alexander Morisey, "II Corinthians."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William C. Kesson, "Ten Days in Moscow and Leningrad, USSR."

25—Open Forum at the Wrightstown Meeting House, Route 413, between Doylestown and Bristol, Pa., 1:30 p.m.: William E. Bradley, consultant for the White House and the Department of Defense on scientific problems. He will tell about practical steps being taken in Washington looking to a just and durable peace.

25—Regular Annual Meeting of the Friends Medical Society, at 20 South 12th Street, Philadelphia, 2 to 6 p.m. Among topics to be discussed, chemical and biological warfare; review of the year's accomplishments and organization of future plans. Members of the medical profession are invited.

25—Reading of her poetry by Marianne Moore, renowned modern American poet, in the Swarthmore Meeting House, on the Swarthmore College campus, Pa., 8:15 p.m. The event, sponsored

by the William J. Cooper Foundation, is open to the public. Marianne Moore has won many prizes and published several volumes of outstanding poetry.

26—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Paul Goulding, leader. Bring a box lunch. All welcome.

29 to November 1—Sweden Yearly Meeting at Stockholm, Sweden.

30 to November 1—Missouri Valley Conference at the 4-H Club Camp near Boone, Iowa.

31—Bazaar at the Zavitz Building, Sidwell Friends School, 3960 37th Street, N.W., Washington, D. C., sponsored by the Friends Meeting of Washington and Sidwell Friends School, 11 a.m. to 8 p.m. Buffet lunch and dinner served (for dinner reservations, call the Meeting office DE 2-5772).

31—Chester Quarterly Meeting at Providence Meeting House, Media, Pa., 3 p.m. Worship, brief business session; Edwin T. Randall, radio commentator on WCAU, will present tape recordings of school integration problems in Norfolk, Little Rock and other Southern cities, as Quakers see it. Dinner served, 6 p.m. Evening session, round-table discussion, led by Edwin Randall.

NOVEMBER

1—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m. (led by Kenneth Morgan); worship, 10:30 a.m. (at King Street Meeting House, Junior Quarterly Meeting with Maryanne W. Lockyer as convener, and High School Friends Discussion Group with Ralph Odell as chairman); business, 11:30 a.m.; basket lunch, 12:30 p.m. (beverage and dessert provided); at 1:30 p.m., J. Nixon Hadley, "Friends and the American Indian Today"; 2:30 p.m., completion of business.

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "Colossians."

1—Meeting for worship at Chichester Meeting House, 3 p.m. The meeting house is on Meeting House Road in Upper Chichester Township, Delaware County, Pa.

1—Address at Plymouth Meeting House, Pa., 3 p.m. Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University, will bring the story of the Dead Sea Scrolls up to date. The event is under the auspices of the Jeanes Library Committee.

4—Chester Monthly Meeting Forum, sponsored jointly with the Chester Council of Churches, at the Upland Baptist Church, Chester, Pa., 8 p.m.: Martin Luther King, "Passive Resistance."

5—Concord Quarterly Meeting at Westtown, Pa., Meeting. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., program by Westtown School, "A Look at Friends Education."

7—Fall Consultation for members of Monthly Meetings on Worship and Ministry, at the Fourth and Arch Streets Meeting House, Philadelphia, 3:30 p.m. For full details see the announcement of this event on page 545 of the issue for October 10, 1959.

7, 8—Japan Yearly Meeting at the Friends Meeting House, Tokyo, Japan.

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, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

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. In-

formation. 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 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.

MICHIGAN

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

MINNESOTA

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

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.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

I wish to buy a copy of
"INVENTORY OF FRIENDS' ARCHIVES
IN NEW YORK CITY" by John Cox, Jr.,
published by the WPA 1940.
DAY BRADLEY
66 Villard, Hastings on Hudson, N. Y.

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

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
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.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.
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, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, SA 6-5774.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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.

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