

# FRIENDS JOURNAL

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*THE world hardly knows any longer how to center down; how, in the midst of noise and confusion, to hush all voices except the still small voice; how, in the whirl and turmoil of ever-shifting scenes and sights, to cultivate "the single eye, the eye that sees the invisible." The world needs, I say, those who practice this rare and supreme art of communion, those who "have ears to hear what the Spirit saith."*

—RUFUS JONES,  
*The Faith and Practice  
of the Quakers*

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# FRIENDS JOURNAL



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## The Left Hand and the Right Hand

As a comparatively new worker in the service of Friends, I have been struck by the fact that we so often do benefit by the work and activities of the people before us. Many doors are opened for us.

Friends are chiefly known for the relief work done in many countries around the world. The international contact work, carried out through the centers, the team at the United Nations, and the Quaker International Affairs Representatives, of whom I am one, is of more recent origin and not known so widely.

Many of those who work for or with Friends in Europe and elsewhere meet people who are grateful for something Quakers have done for them in the past. Here in Vienna I have heard this gratitude expressed by university professors and others, who as children or young students received food (*Quäkerpeisung*), and also by those who in the late thirties were helped to get out of Austria before it was too late.

Not long ago, in April, 1959, I rather unexpectedly found another example in one of the East-European Communist countries. When I called on a man holding a high position in the cultural life of that country, he told me that he would never forget what happened to him in 1942, when he was in France, locked up in the Fresné Prison in a section usually reserved for those who expected a death sentence. There he received a parcel from Friends. "How did they find me?" he asked. "And how did they have the courage?"

But it also happens that we meet people who do not approve of certain aspects of Quaker relief work. I was once asked by a representative of an Eastern country: "Why do Quakers, known as people working for peace, help people who work against peace?" (To him, "the people who work against peace" were the refugees who were against the régime in his country.)

When such a question is put to us, we might perhaps be led to consider whether our relief work sometimes makes our contact work more difficult. But I am, of course, convinced that such a possibility should not affect our relief activities.

To answer the question should not be difficult. I think one can say without hesitation that the Quakers have never been influenced by political motives in their relief work. At one time or another people of every shade of opinion—Socialists, National Socialists, Liberals, and Communists—have been helped if they were in real need. In several civil wars we have tried to help on both sides, and it was not our fault if in actual fact we were not allowed to do so.

FINN FRIIS

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# FRIENDS JOURNAL

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## Editorial Comments

### *Germany's Youth*

SOMETIME before the beginning of the present anti-Semitic demonstrations in Germany and other countries, the Bavarian Broadcasting Station devoted two of its programs to questions that will appear particularly revealing at the present moment. Since the regret had been voiced all over Germany that modern youth has no great heroes to revere and emulate, the first Youth Program posed the question, "Are there people of the past or the present whom you admire and value positively? Who are they?" The second program requested an answer to the question, "Are there people from the past or the present of whom you are critical and whom you reject? Who are they?" Replies came from about 550 young people, ranging in age from 15 to 24 years and representing a wide social and educational stratification. The answers refuted the commonly held opinion that young people nowadays worship exclusively fashion models, movie stars, sport heroes, or, in general, successful men and women. Albert Schweitzer ranked first as an ideal. The reasons which the young people quoted for this choice proved that they were not merely listing an often heard name but had done some serious thinking about Schweitzer's moral stature as a religious leader. The person most frequently rejected as unworthy was Adolf Hitler. Every fifth person blacklisted him. For most participants Schweitzer and Hitler represented the two extremes of humanity and inhumanity.

### *Tentative Answers?*

These results are as surprising as they are encouraging. As late as 1953, 1954, and 1955 German opinion polls disclosed that Hitler ranked second as the most admired person among adults. This later broadcasting program admittedly called forth only a relatively small number of answers from young people. Nevertheless, these answers are likely to reflect a trend toward moderation and a less fevered climate of opinion. During the years from 1953 to 1959 a good many events have had moderating influences. About one million copies of Anne Frank's *Diary* were distributed. The play based on her life ran for months on several German stages.

The press gave thorough and detailed reports about the concentration-camp trials that caused widespread indignation and a sense of national shame. Last but not least, the painful division of the country into two parts and world opinion about Germany's recent past are now clearly associated in the minds of most Germans with Hitler's fateful régime.

It is regrettable that the links to the cultural past of Germany in the minds of the young are either weak or nonexistent. Only 60 of the 550 young people admired a spiritual, scientific, or artistic leader. Bismarck, Schiller, and St. Exupéry were hailed for their moral leadership rather than their genius in other fields. Incidentally, the replies proved that only the very young (those 11 to 13 years of age) are fans of movie stars. Many girls admired their mothers or someone else in their environment, whereas the boys or young men were predominantly critical of their fathers, especially the young laborers and apprentices.

German school authorities are devoting some attention to such polls. They are aware of the enormous gaps in historical continuity which the recent history of their country has left in the hearts and minds of the entire nation. It is a moot question whether the anti-Semitic excesses are symptoms of resurgent nazism or result from the mesmerizing effect which pseudomysterious symbols and secret acts are apt to have on immature minds. We are inclined to the latter view. At any rate, the German economic miracle alone cannot repair the historic damage which the Hitler period has inflicted upon the world and the unfortunate German people themselves. Their dynamic energies have produced admirable as well as frightening results. Their firmness in dealing with the present problem will be the best assurance that a new phase in the political maturing of Germany has begun.

### *In Brief*

A Danish newspaper reported that a television program on bullfighting was taken off the air in Copenhagen because there were so many complaints against showing cruelty to animals. The program was replaced by films of naval battles.



## Toward the Nurture of Our Spiritual Resources

**H**ALTING and humble, our Meetings struggle each year to report their respective spiritual conditions. It is easy to speak of activities, of sending food and clothing to the needy, of building up our First-day schools, of efforts to arouse public opinion on matters like disarmament, race relations, nuclear testing, capital punishment, and much else. But when any Meeting tries to assess the spiritual condition of which these activities are the end result, it is often at a loss.

Can it honestly say that the Meeting shows year by year a deeper, richer spiritual life? Are the silences charged with a sense of communal seeking? What of the vocal ministry? Is it limited to a few speakers, or is there general participation? Are voices lifted up in praise and supplication? Do we leave our Meetings strengthened in spirit and better able to deal with the perplexities of our daily life?

In that part of Pennsylvania where my father grew up, there were once four flourishing Friends Meetings. Not one remains. I have been shown their sites and told of their active days. It is true that there was a great migration west from that particular region, but that is not the whole story. Enough Friends were left to carry on one or two Meetings. Evidently with the weightier Friends gone and the practice of traveling ministers on the wane, the spiritual life of the remaining members gradually died of inanition. Most of those members joined neighborhood churches to which they might belong without too much burden of individual responsibility.

What happened to those Meetings could happen to ours if the spiritual life of each of us is not a growing thing, for the life of few religious groups depends so entirely as does ours on every individual in the group. So "the nurture of our spiritual resources," as our British cousins have phrased it, is our primary concern.

A wonderful thing about the life of the spirit is that, unlike the life of the body or that of the mind, it seems to have no limitations. Time takes its toll of bodies and minds—joints stiffen, memory fails. But the life of the spirit, given proper nourishment, may continue developing to the end of our days.

How to provide proper nourishment is the question. To be sure, we all have access to that great quickener of the spirit, the Bible, and to the sustaining power of prayer. But we seem to need also help from one another. Those of us able to go to Yearly Meeting, or to the biennial Friends General Conference, or to Avon, or to spend a stimulating term at Pendle Hill, or to attend

weekend conferences and days of devotion in the peace and quiet of Woolman Hill know how those experiences can reinvigorate and lift us to a higher spiritual level. Can equivalent experiences be brought within the reach of the many who, for one reason or another, are unable to attend such gatherings? What is to sustain their spiritual life? What can we do for Friends who live near no Meeting?

One approach might be a reading project such as that set up by a church in the Middle West as part of its centennial celebration. This church, the Plymouth Congregational Church of Minneapolis, sent to its more than a thousand members a pamphlet entitled *Enlarging Our Faith through Reading*. Pointing out that church anniversaries tend to focus too much on the past and too little on present preparations for the future, it says: "We of the living present can indicate the earnestness of our religious interest by reading one, two, or three religious books this winter [1957]. Will one thousand of us pledge ourselves to do this? . . . Think what this can mean to our personal lives, and what it can mean to our life as a congregation! . . . What better foundation for the decades ahead! . . . Why not make a written pledge to read whatever number of books you care to . . . and keep us posted . . . so that all may know how we are progressing in our shared undertaking. You can help make it A Reading Winter, A Thinking Congregation, A Meaningful Centennial!" This appeal was followed by a carefully annotated list of forty-one books arranged in four groups according to their difficulty. But for three exceptions (John Woolman's *Journal* is one of the three), they are all relatively contemporary works.

Some such approach should be congenial to Friends. Reading matter of a religious nature has always played a large part in the life of our Society. The very first Quakers to set foot on our mainland, Ann Austin and Mary Fisher, brought with them more than a hundred books, books which were promptly confiscated and burned on Boston Common. That was in 1656, when the Quaker movement was only four years old.

Through the three hundred years since then, there has never been a lack of religious and devotional books and pamphlets. Our problem today is not what to read (we have plenty of aids to help us choose) but rather how and when.

The secretary of St. Bernard once wrote of the room where he worked, "It is filled with the most choice and divine books. . . . This place is assigned to me for read-

ing and writing and composing and meditating and praying and adoring the Lord of Majesty."

Fortunate man! Our civilization provides few such opportunities. The ever-increasing flood of books, magazines, and newspapers has conditioned us to skimming. And for what we seek in religious books, skimming won't do. We need time for "meditating and praying and adoring the Lord of Majesty."

We need also to rub our minds against other minds, sharing the insights that grow and take shape in the very process of sharing. That is why some of us, grateful as we are for our Meeting libraries, our Quaker periodicals, and our inspirational publications, feel that for many something is still lacking, something that would draw them closer together and give them benefit of one another's thinking. Those already in discussion groups held by various Meetings will have had this experience. But such groups, as often as not, are on subjects not dealing with our spiritual life, and none of them reach the many who are housebound, whether by ill health, old age, young families, or distance. It was thinking of them that produced the idea of discussion groups by correspondence.

The plan for such groups—still in the making—is sponsored by the Connecticut Valley Quarterly Meeting, the result of a concern first considered at the February, 1959, meeting and acted upon at the October meeting. A central committee has been set up. It is to select a few topics, decide on basic reading for each topic, suggest supplementary reading, and provide a few provocative questions to initiate and channel discussion on each subject. This material is to be circulated among the members, resident and nonresident, and also among regular attenders.

Then, if there is sufficient interest, small groups, perhaps limited to four, would be organized, made up preferably of members of different Meetings and containing at least one nonresident member of one of the Meetings represented in the group. The hope is that such membership may offer on a small scale some of the values of intervisitation. After agreeing on an order of succession and reading the material decided on, the first

in each group would mail his thoughts, doubts, and questions to the second, who in turn will add his own ideas and send both documents to the third, and the third to the fourth in the round-robin fashion often used by large families to keep in touch with one another.

A somewhat similar plan has already been adopted by a Meeting in another Quarter, the Burlington, Vt., Meeting of the new North West Quarterly Meeting. It is more flexible in choice of subject and is not based on reading. According to the letter sent to the membership, one member will write briefly, perhaps half a page, on some subject dealing with Quakerism and things of the spirit and send it to the next person, who will add his thoughts before forwarding it to a third, and so on up to possibly six. The letter ends by saying, "This is one way to seek to strengthen the spiritual bond among Friends in a time when distances, personal affairs, and demands of modern life have altered the possibilities for Friends to sustain each other in the search for spiritual growth."

English Friends, too, have had this concern much on their minds and for a longer time. When in 1952 Woodbrooke offered a correspondence course on Quaker history and experience, the more than 200 who applied to take it showed how great was the desire for something of the kind. The enrollment showed also that the small Woodbrooke staff could not continue indefinitely to handle such numbers in addition to its regular work.

London Yearly Meeting in the same year appointed a Committee of Enquiry to consider "The Nurture of Our Spiritual Resources." The Committee's 39-page report, given at the 1954 Yearly Meeting and later published, is thoughtful, thorough, and stirring. A quotation from the Foreword will give an idea of its focus and tone: "In the Report now presented, while the Committee has kept within the specific terms of reference laid down by Yearly Meeting, it is of course recognized that the life of the Spirit is nurtured in many ways of which the pursuit of religious knowledge is but one. Nevertheless, it is the conviction of those who drew up this report that religious education, in the broad sense in which it is used throughout the following pages,

---

*HAVE you ever stopped to think how large a part quiet places play in the story of religion? Moses was alone on the mountain; Elijah heard the voice of God alone on the mount. Jesus often went away from the crowd alone to pray. In quiet places, silent places, God often speaks to man. It is good for our souls to have quiet times of meditation as often as possible. Then things begin to straighten out, and God can speak to us. Noise confuses; silence brings order. This value of silence cannot be proved by words. To know its real worth, the quiet time in the Christian life must become a daily exercise of the soul. "Be still, and know that I am God."*

—VIDA WRIGHT, as quoted in the October 15, 1959, Newsletter of Homewood Meeting, Baltimore

is one of the most vital ways in which we can foster the spiritual life.

"It is also recognized that to carry out the recommendations made, a renewed sense of dedication to the service of God is required, which will express itself in a reassessment of our use of time, a sacrifice of money, and a new willingness to help each other to 'an insight to be achieved, a love to be practised and a committal to be made.'"

The recommendations, all directed to adult needs, include study-fellowship groups, correspondence courses, conferences, lectures, visitation among Meetings, supervision of libraries, preparing and publishing study-outlines for short courses, and much else.

The study-outlines, brought out from time to time by the Friends Home Service Committee, may be of considerable help to us. They give an outline of the topic to be studied, some comments and questions, and often a brief reading list. Also available is much valuable material put out by Religious Education Committees on this side of the Atlantic.

It is heartening to know how widespread among us is this concern for deepening and enriching the life of the spirit, and not just for regular Meeting attenders but especially for those who cannot or do not ordinarily meet with us. Meetings at work on this problem can aid by sharing their findings with one another. Perhaps the FRIENDS JOURNAL will act as an informal clearing house for ideas and experiences.

Being a Quaker is not easy. We need all the help we can get—and give.

HELEN GRIFFITH

### Hamlet on City Hall Tower

By WILLIAM BACON EVANS

This dizzy, downward glance makes my heart swim!  
Thank God, it swims; else hurtling headlong to a bloody  
doom,

Thou'd crash to earth. Vans crawl like ants  
Along the narrow lanes and think they speed!  
The trees that in our youth seemed to touch heaven  
Are moss, yes, less than moss; mere specks of green.  
The mites that scarce do move are men,  
Each and all intent on some particular whim.  
How senseless, futile, trifling, purposeless  
Appear the thoughts and efforts of mankind!  
For what is man in this vast universe?  
The earth itself dashes through space,  
And space has ne'er a bound.  
The infinite oppresses, baffles, and would drive me mad,  
Unless, embracing all, lies a beyond.

### The Harrington Demonstrations

*The January 8, 1960, issue of The Friend, London, contains a dramatic report of a new direct-action demonstration, from which the following is taken.*

SEVENTY-SEVEN people—51 men and 26 women—were taken into custody in the gathering dusk on the public highway outside Harrington Rocket Base, near Kettering, last Saturday evening [January 2]. In small police utility vans and in other vehicles hired by the police for the occasion they were taken to Northampton and there charged that night with obstructing the police. Seventy refused the condition of bail, which was that they should undertake not to return to the base before the full court hearing, and were remanded to gaols at Leicester, Bedford, and Birmingham. The full hearing of the charges opened in Northampton on Wednesday. . . . We hope to report on this next week.

Those arrested and remanded to prison included at least 14 Friends and attenders [their names and Meeting affiliation follow].

Those arrested comprised almost the whole body of demonstrators organized by the Direct Action Committee Against Nuclear War to express a nonviolent protest against the purpose of the Rocket Base. This body of demonstrators, accompanied by police, had marched on Saturday afternoon from the small manufacturing town of Rothwell, three and a half miles away. On reaching the entrance to the Rocket Base, which was closed with light barriers, the column was warned by officers of the Northamptonshire Constabulary of the consequences either of attempting to enter the Base or of remaining on the verges of the public highway adjoining it. After standing on the road for two minutes in silence, the demonstrators formed several lines across the entrance to the base, and no police objection was offered to their doing so. After an interval this was followed by attempts to pitch tents on the verge of the highway, and the arrests then took place.

The column of demonstrators had been accompanied from Rothwell, at a short distance behind, by a second contingent of nearly 200 Direct Action supporters and sympathizers, carrying banners, who on reaching the entrance to the Base ranged themselves on the grass verge on the opposite side of the public road and remained there during the demonstration. After another interval a third and larger body of marchers, organized by the Campaign for Nuclear Disarmament, numbering about 255, followed by a long procession of cars, arrived from Rothwell. This body, dipping banners as they passed as a sign of their sympathy with the purpose (though not necessarily with the method) of the Direct Action demonstrators, did not halt but marched on to hold a meeting at Lamport, a village a few miles further on the road.

Direct Action "briefing meetings" before the event were held at Wellingborough Meeting House on Friday night—where members of the Meeting dispensed food and hot drinks and where sleeping accommodation was provided—and at Kettering Meeting House on Saturday.

"Symbolic Action," the editorial by Bernard Canter in the same issue, says in part:



"Three things, to us, stand out from the experience of that day at Harrington.

"First, that a difficult, and as yet far from completed, search is going on, for that form of symbolic act which will rightly match the gravity of the purpose and fit the peculiar and intangible conditions of the case. At the moment several interim solutions are being tried out simultaneously. Such diversity of experimentation may well continue, under a sense of inner compulsion working within many different sorts of people; and much further light may be gained so long as the search, and the intention to find, continue.

"Second, that this search has become a cooperative search. The differences between the experiments are not hidden, but openly disclosed and publicly discussed; and for the first time different forms of symbolic act are practiced by agreement in one place.

"And third, that while all these companies do, should, and must, think with the utmost care about what they are doing and how they shall do it and why, there is something beyond understanding that is impelling them and shaping their action.

"So, we must all keep close to our Guide. And all shall be well."

### The Duologue

By WINIFRED RAWLINS

It was winter, with the brief day fading  
To a soundless close. Quite empty of all motion,  
All color but the color of cold withdrawn  
And void of any impulse or response,  
The afternoon hung in a corridor of time  
Between daylight and nightfall.

Also, within the house,  
Standing together near the uncurtained window,  
Gazing without seeing at the quiescent sky,  
The two friends waited. Words had ebbed to a silence;  
Attention played with the outermost fringes of thought;  
Almost without awareness of each other they stood  
While the quiet extended.

Now the gathering dark  
Deepened in the west, and a remote movement  
Stirred in the highest branches. It almost seemed,  
Now, as though something would intervene before night.

And he who broke the quiet  
Within the room said, "But you cannot imagine  
There is that which watches you, speaks to you, saves  
you from fear . . ."

And the other, gravely, "I would not use such words,  
I would not need to use such definite words."  
Around the house a hardly perceptible wind  
Drifted, and an owl's cry momentarily hung in the air.

Then the first again: "This thing you say you experience  
Is therefore impersonal, vague, a cosmic principle?"

And the other, smiling: "But why do you try to describe it?"

It cannot be named. It can only be known and cherished.  
And still it is that which both knows and cherishes you."

The friends drew nearer the window. Some sudden signal  
From the now dark sky impelled their vision outward,  
While simultaneously they moved within

To a new togetherness. The first spoke, very slowly:

"It seems you are saying that there is nothing can happen  
That can really harm you; that everything is all right,  
Wherever you are, and whatever you are doing."

His friend touched him  
Lightly on the arm, looked into his eyes for an instant;  
"Far more than that," he said, "far more than that. . ."

Then throwing open the window so that the living cold  
Rushed into the room, meeting their slow deep breaths,  
He pointed to an ever-shifting curtain  
Of soft huge snowflakes, already heavy on the earth,  
Settling on the swaying branches, soundlessly  
Filling the waiting void with a measureless intent.

"Far more than that," he said; "if we could awaken to it,  
We would know that running through all there is absolute joy."

### Disarmament

#### An Appeal to Friends

AS the Quaker group present at the Fourteenth General Assembly, we have followed with deep concern the discussions on disarmament and the cessation of nuclear testing. The proposals made in the opening days of the Assembly by Mr. Lloyd of the United Kingdom, calling for "comprehensive disarmament" and by Mr. Khrushchev of the U.S.S.R., calling for "general and complete disarmament" gave the considerations a new and fundamental dimension. We have noted the suggestion of Mr. Lodge of the United States that the United Nations Disarmament Commission might examine: (1) the type of international police force that should be established, given general disarmament, (2) the principles of international law that should govern the use of such a force, and (3) the type of internal security forces that should be maintained in each country under general disarmament.

We believe the resolution drafted by the United States and the Soviet Union, sponsored by all eighty-two members and adopted unanimously by the Assembly, reflects a fundamental conviction widely held in member states in declaring that "the question of general and complete disarmament is the most important one facing the world today." The resolution provides for the transmission to the new ten-nation committee of the proposals made in the Assembly with "the hope that measures leading toward the goal of general and complete disarmament under effective international control will be worked out in detail and agreed upon in the shortest possible

time." This new committee is composed of the United States, the United Kingdom, France, Canada, and Italy, and the U.S.S.R., Poland, Czechoslovakia, Rumania, and Bulgaria.

Our group has also followed with great interest the concern of Ireland, endorsed by the Assembly, over the dangers inherent in an increase in the number of states possessing nuclear weapons.

In our discussions we have raised the question, which we now share with Friends, as to whether substantial progress on disarmament can be made without the participation in the negotiations of the People's Republic of China.

We are impressed with the sobering perplexity of the problems to be faced by those who will attempt to negotiate a general disarmament agreement. It is obvious that not even the most persistent effort and the most carefully devised plan can succeed without the determined support of that ever larger group of people who see in the race to stockpile intercontinental ballistic weapons an approach to the ultimate in both national and international insecurity.

Mindful of the close relationship between the success of the negotiations presently being conducted in Geneva by the United States, the United Kingdom, and the U.S.S.R. in an effort to achieve an agreement for the cessation of nuclear testing and the ten-nation disarmament negotiations due to begin in Geneva in the early spring, we have welcomed the renewed appeals at this session of the Assembly for a continued voluntary discontinuance of nuclear testing and the request to France to refrain from such tests.

We appeal to Friends, who are already, we believe, under a deep concern in these matters, prayerfully to take up a special responsibility and to join with all men of good will in helping to create a climate which will encourage the success of these important negotiations.

DENIS P. BARRITT,  
*Ireland*

B. TARTT BELL,  
*United States*

JOHN CORSELLIS,  
*England*

EMILE CORTAS,  
*Lebanon*

MARGARET S. GIBBINS,  
*Scotland*

ELMORE JACKSON,  
*United States*

SIGRID H. LUND,  
*Norway*

D. HENRY THIAGARAJ,  
*India*

## Books

THROUGH A QUAKER ARCHWAY. Edited by HORACE MATHER LIPPINCOTT. Thomas Yoseloff, New York, 1959. 290 pages. \$6.00

It is extremely difficult to review this book adequately in a short space. It comprises sixteen separate essays, each by a different author, with no single theme or readily discernible unity.

The Editor, Horace Mather Lippincott, in his introduction says: "This book aims to present the present attitude of some of the Society's distinguished and best qualified members of proved attainment in varied endeavors. . . ." A person who has attained stature in some line of human endeavor is not

necessarily a "best qualified member" to speak for Quakerism because he may also be, coincidentally, a member of the Religious Society of Friends. The result of Horace M. Lippincott's method makes for strange bedfellows, perhaps representing a cross section of twentieth-century Quakers, but scarcely, I think, doing justice to twentieth-century Quakerism.

In the collection we find such diverse types as Wharton Biddle, Thomas S. Brown, Herbert Hoover, Henry J. Cadbury, Richard M. Nixon, Fritz Eichenberg, and many others. One of the contributors writes, ". . . we must pit violence against violence, for what other way is there to discourage the evil . . . ?" This reviewer is tempted to suggest the Quaker way. We also read that Herbert Hoover ". . . is considered the greatest Quaker in the world." This should prove an arresting statement even to those who are not altogether unaware of Herbert Hoover's many good qualities.

*Through a Quaker Archway* is an engaging title, and Horace Lippincott's introduction, "By Their Faith Ye Shall Know Them," is one of the best short expositions of Quakerism that I have read for some time. On the whole, it is an interesting collection of essays, which Friends may read and evaluate in the light of their own experience; it may, however, give a somewhat misleading impression to nonmembers of the Society.

JOHN H. HOBART

THROUGH FLAMING SWORD: A SPIRITUAL BIOGRAPHY OF GEORGE FOX. By ARTHUR O. ROBERTS. The Barclay Press, Portland, Oregon, 1959. Illustrated, 113 pages. \$3.00

In this short book, Arthur O. Roberts, who is Professor of Philosophy and Religion at George Fox College, has used the life of Fox as background to make a case for the evangelical approach to Christianity and Quakerism. Six brief chapters, occupying the first half of the book and based on Fox's writings and the standard modern works about him, tell the story from an evangelical point of view of the life and ministry of the founder of Quakerism. The long final chapter, completing the volume, expounds the idea of the nature of the "Friends Church, or Society of Friends, as some prefer to call it" and the doctrine of Christian holiness as these ideas grew out of the doctrinal principles of George Fox and the historical development of Quakerism since Fox's day.

Friends who are interested will find in Arthur Roberts a vigorous spokesman for evangelical-missionary Quakerism, a movement which he says "marks a dissatisfaction both with the humanistic and experiential aspects of the Quaker doctrine of atonement, as exemplified by a narrow approach to Christian virtues through social service, on the one hand, and through personal emotional experience on the other." He attacks the humanistic perfectionism into which "mainline Quakerdom" was led by Rufus M. Jones, and he regrets the extreme reaction of some of its opponents, who went almost completely out of the Quaker tradition and into the Holiness sects. He speaks for the "vision of a restored evangelical Quakerism" promoted by Edward Mott and the American Conference of Evangelical Friends, which first met in Colorado Springs in



1947. He would have that Quakerism organized in a holy community, the Church, led by a pastoral ministry, "Spirit-filled, Spirit-called, and recognized and released for the work"; at the same time he would maintain "a variety of meetings so that the gifts of all may be recognized." Then, Arthur Roberts believes, "the heart of the Quaker order will be rediscovered."

THOMAS E. DRAKE

MEIN LEBEN, Volume II. By EMIL FUCHS. Koehler und Amelang, Leipzig, 1959. 318 pages; photographs. (No price listed)

In this concluding volume of his autobiography, Emil Fuchs traces his life from the First World War to the present. He describes how in his ministry to industrial workers he became increasingly dissatisfied with the Protestant Church's conservative views on social and political issues. Emil Fuchs became convinced that only a profound change of heart could save the church from becoming impotent as a force for truth in the Weimar Republic. Through his activities in adult education for workers and through relief work in postwar Germany, Emil Fuchs came in touch with Friends. He did not become a member until the rise of Hitler, however, when he was barred from further activity as a minister or teacher. At this point he felt that his membership could not endanger the Society of Friends. Years of suffering under the Nazis followed for Emil Fuchs and his family.

After the chaos of the war Emil Fuchs resumed contacts with British and American Friends. His visit to this country will long be remembered by those who heard him talk on his experiences and concerns. In 1949 Emil Fuchs felt compelled to leave West Germany for his present post as Professor of Christian Ethics at the University of Leipzig. He held then, as he does now, that democracy is too liberal a form of government for Germany because it is too permissive toward men with selfish economic motives. He is convinced that the Christian vision of society can be realized only through a sternly enforced form of socialism.

Whether or not one agrees with the political means to which Emil Fuchs has most recently committed himself, one must consider this book a moving document of a faith upheld in the face of brutality and despair.

JOHN CARY

PERMANENT PEACE: A Check and Balance Plan. By TOM SLICK. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1958. 181 pages. \$2.95

This stimulating contribution to the discussion of disarmament and world organization suggests that, as disarmament gets under way, an annual estimate be made of the total (and presumably diminishing) armed force needed for the world, and that this total be distributed 10 per cent in a U.N. active force posted strategically about the world, 40 per cent in a U.N. reserve force stationed in the countries of origin of the troops composing it, and 50 per cent in national forces. Each nation's forces and its contributions to the U.N. forces would be a fraction of the total, determined on the basis of its population and resources in a way that increased the

authority of those nations accepting heavier burdens. The idea of this sort of distribution of forces is to make U.N.-controlled disarmament more acceptable to nations by providing a series of checks and balances that would offset any tendency of the U.N. itself to become tyrannical as national disarmament advances.

The book assumes total national disarmament as to nuclear weapons. It outlines a system of gradually increasing reactions to threats of aggression as they become more serious. It suggests that the proposed system be set up in the United Nations if possible, but that it could be set up independent of but in close touch with the U.N. in case the opposition of any nation prevents U.N. action at first.

*Permanent Peace* assumes the necessity for developing means of settling disputes peacefully and of working out mutually satisfactory solutions of common problems. It deals chiefly with this one interesting suggestion. It deserves careful reading and searching discussion.

RICHARD R. WOOD

A CENTURY OF HIGHER EDUCATION FOR AMERICAN WOMEN. By MABEL NEWCOMER. Harper and Brothers, New York, 1959. 259 pages. \$5.00

For 40 years Mabel Newcomer taught in the Department of Economics at Vassar College. Closely associated with one of the earliest and most outstanding American colleges for women, she has been in a position to present her subject with authority. Her book is well documented and has appropriate statistical tables. At the same time it presents a thread of comment based on actual experience which gives the volume popular appeal.

The author sets forth early opinion in regard to education for women. The female mind was considered inferior to that of the male. Women were supposed to lack the physical stamina to meet the standards set for men. College education would reduce the number of marriages.

Not until 200 years after the earliest founding of colleges for men in this country were any women granted degrees. Oberlin was the first college to grant such degrees.

Mabel Newcomer describes the growth of women's interest in their own education and how gradually they proved the early prejudices false and changed their own status in society.

The author's research shows that college-educated women actually make better homemakers, are more capable in community activities, and are more interested citizens in general than those who have no college education.

Certain problems remain. Why do only 25 per cent of educable women go to college? Why do so many women leave college early to be married and make little or no attempt to pursue their education later? Are women college graduates contributing their full share to American art and education? Could women contribute their skills to ease our shortage of teachers and scientists?

I have enjoyed this book because it gives a comprehensive view of women's higher education in the past 100 years and because it manifests a clear understanding of modern changes

and trends. I also like its practical outlook, and I agree that no matter how great the change or how wide the offering, "student learning is what one must do for oneself."

HADASSAH MOORE LEEDS PARROT

### About Our Authors

Helen Griffith, a member of Middle Connecticut Valley Monthly Meeting, is Professor Emeritus of English at Mt. Holyoke College. After her retirement she taught for several years in Negro colleges in the South.

Finn Friis is the Quaker International Affairs Representative in Vienna.

"The Duologue" by Winifred Rawlins is included in her latest book of poetry, *Fire Within* (published in 1959 by Golden Quill Press, Francetown, N. H.; 75 pages; \$2.75) and is printed here with the author's permission.

### Friends and Their Friends

Hugh Borton, President of Haverford College, Haverford, Pa., has been re-elected Vice President of the Japan International Christian University Foundation at the annual meeting of its Board of Directors on January 8.

The distinguished educator and author, formerly Professor of Japanese and Director of the East Asian Institute at Columbia University, was also renamed Chairman of the Foundation's Personnel and Education Committee.

J. Floyd Moore of Greensboro, N. C., writes that readers of the FRIENDS JOURNAL might enjoy following the "shadow of things to come" in *The Friend*, London, for December 23, 1938. He says, "Rufus Jones, deeply concerned with German refugees at the moment was reported to have stressed the possibility of settlement in Alaska, especially in the central section with forest, mining, and farm land undeveloped. He thought the winters wouldn't be much more severe than in his native Maine! 'I believe there would be room for 100,000 people to be settled in Alaska. It would, of course, continue to be administered straight from Washington for the present, but I hope that one day this area may become the 49th state in the union, or, as it will probably have to be divided owing to its size, the 49th and 50th states.'"

Thirteen faculty members of the Boston University School of Theology recently sent a message of support and encouragement to the vigil against biological warfare at Fort Detrick. The vigil of people standing in silence at the entrance to Fort Detrick in Frederick, Md., is an appeal to all men to stop preparation for biological warfare.

In a letter to the vigil group the faculty members said, "We, as individual members of the faculty of the Boston University School of Theology, Boston, Mass., support and encourage the witness and resolution of those demonstrating

against the folly and immorality of the preparation by the United States of biological and chemical weapons at Fort Detrick, Md. . . . We call upon all nations to renounce biological, chemical, and radiological weapons."

The vigil, which was initiated by the Fellowship of Reconciliation, has written to President Eisenhower, asking that the United States take the moral initiative in renouncing biological weapons and forming an international agreement against their manufacture and use.

Clarence E. Pickett, Executive Secretary Emeritus of the American Friends Service Committee, and Russell S. Codman, Jr., President of the Japan Society of Boston and a prominent businessman, were formally approved on November 21, 1959, by the Japanese government as Honorary Consuls General of Japan at Philadelphia and Boston, respectively. It is the first time in 18 years that Japan is so represented in these two cities.

A release put out by *Japan Report* in the write-up on Clarence Pickett mentions, among other data, his service as a member of the President's Commission on Immigration and Naturalization, as a member of the Quaker Team at the U.N. Assembly and Director of the National Planning Association, and as Cochairman (with Norman Cousins) of the National Committee for a Sane Nuclear Policy.

Canada was the source of the first request for tickets to the 1960 Rufus Jones Lecture. In response to the offer of the Friends General Conference Religious Education Committee, a family in Hamilton, Ontario, asked for tickets by mail on the first day they were available. The second application came from a mother in Philadelphia Yearly Meeting who wanted to make sure that her daughter, now a resident in New York City, was invited to hear Sophia Fahs discuss "Why Teach Religion in an Age of Science?" on January 29, 8 p.m., in the 15th Street Meeting House, 221 East 15th Street, New York City.

A translation by M. C. Morris of a German poem by Gerhard Schwersensky, "Weihnachtsgruss an alle unsere Freunde," was read at the close of a meeting for worship last December in the Cleveland Meeting (Magnolia Drive), Ohio. The poem had been received by William Johnson, Secretary of the Lake Erie Association, who on the way to meeting asked M. C. Morris to jot down a translation. The poem was so favorably received it was felt it should have a wider circulation. The translation follows:

Attend, dear Friends, unto the Spirit true!  
For Spirit ruleth over power and pelf.  
It forms the ore for sickle or for sword,  
Enslaves, or makes one master of oneself.

Attend, dear Friends, unto the Spirit true!  
For in its warming glow hate melts away  
Like ice and snow beneath the mild sun's ray.  
It draws us alway toward th'eternal view.

A statement issued by the World Council of Churches expresses deep sympathy with the Jewish people, "with whom Christians share a precious heritage, and expresses a desire that this dangerous recrudescence of anti-Semitism be suppressed from the outset."

Signed by Dr. W. A. Visser 't Hooft, Geneva, Switzerland, World Council of Churches General Secretary, and Dr. Franklin Clark Fry, New York, Chairman of the Council's Central Committee and President of the United Lutheran Church in America, the statement was issued in Geneva. Referring to the recent outbreak of anti-Semitic acts of vandalism, it called upon the World Council's 172 member churches to work for the abolition of all segregation and discrimination.

Dr. Visser 't Hooft said that although he had no special knowledge, evidence of outbreaks seemed to indicate they are "the work of a small group of wild people." He added that the vandalism may have the opposite of the effect hoped for by its perpetrators in that "it will awaken hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people."

Dr. Fry noted that "it is significant that the paint-brush wielders have had to work in secret because it seems to indicate they know they do not have the support of public opinion." He said that in his opinion it was a "passing phase."

The Autumn number, 1959, of *The Bulletin of Friends Historical Association* contains the following articles: "Quakerism in Caroline County, Maryland: Its Rise and Decline," by Kenneth L. Carroll; "John Woolman's Reading of the Mystics" by W. Forrest Altman; "Jacob Taylor: Quaker Missionary Statesman," by Levinus K. Painter; and "General Francisco de Miranda and the Quakers," a translation by Samuel J. Bunting, Jr., of excerpts from a diary of de Miranda. There are in addition the usual departments, "Quaker Research in Progress," "Historical News," "Book Reviews," "Briefer Notices" by Henry J. Cadbury, and "Articles in Quaker Periodicals" by Lyman W. Riley. Annual dues, which include a subscription to the *Bulletin*, are \$3.00. Those interested in the objects of the Association are invited to send their names to Dorothy G. Harris, Secretary of the Friends Historical Association, Friends Historical Library, Swarthmore College, Swarthmore, Pa.

The University Meeting, Seattle, Washington, has sponsored a series of seminars each evening of January 10 through January 15. These community programs were conducted on alternate evenings by Howard H. Brinton and Anna C. Brinton, who considered, respectively, "Quakerism and Contemporary Religious Movements" and "Quakerism and Modern Society." Howard Brinton discussed the relation of Quaker belief and practice to other movements, such as ecumenical Christianity, existentialism, depth psychology, neo-orthodoxy, and Zen Buddhism. Anna Brinton outlined the Quaker way of life, stressing direct personal human relations guided by the inner light as it is confronted by "bigness" in government,

labor, education, and business. For the past 25 years University Meeting has brought to Seattle distinguished Quaker leaders. Among previous Quaker lecturers were Rufus Jones, Harold Chance, Clarence Pickett, Douglas Steere, and Elizabeth Gray Vining.

### **Annual Public Meeting of the AFSC**

Colin W. Bell, the Executive Secretary of the American Friends Service Committee called on January 9 for a "higher standard of life" rather than a "higher standard of living" to meet the challenge of an "astonishing world." He spoke at the annual public meeting of the AFSC, held at its headquarters, 20 South 12th Street, Philadelphia.

Colin W. Bell said that the West is living in a "dream world" and must face up to the "stupendous facts of life coming at us between now and the year 2000." Certain Quaker ideals would have real relevance in today's world, he said. These would include belief in the nonviolent ordering of society, brotherhood, sacredness of individual human personality, worship as communication in depth, integrity of word, thought, and deed, and the power of love in action.

"In the background of all this [population explosion and technological advance leading to the greatest industrial revolution of all time] is the challenge of world law and government. We are faced with an immense question. Does the present system deliver the peace and happiness and four freedoms we want for all people?"

Colin Bell said the West has an appalling responsibility now that it possesses power which hitherto had been regarded as the prerogative of God—the power to raise all men up or to eliminate them.

A tribute marking the Jane Addams Centennial was delivered by Lucy P. Carner, a member of the Friends Service Board of Directors. Jane Addams volunteered for a survey of relief needs in Germany preceding the start of the AFSC's first big project there after World War I.

Appreciation was expressed for the 25 years of service given to the Committee by Hugh Moore, who headed its fund-raising staff. He gave up the administrative responsibility for the job but continues as an active member of the staff. Earle

### **When Making a Contribution**

*In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.*



Edwards, Associate Executive Secretary for Finance, will head the department.

Frank Hunt, Director of AFSC Overseas Refugee Program, described the Quaker aid to Algerian refugees in Tunisia and Morocco. He recently returned from North Africa, where he helped organize the Quaker program.

Virginia Barnett of Seattle described efforts to help Klamath Indians develop leadership as the federal supervision of reservations is terminated. Other reports on the AFSC School Affiliation program were presented by Mary Elizabeth Flock of the local office, Lucinda Iliff of Germantown Friends School, Ayako Saito of Japan, and Andrée Traxel of France.

### *Honolulu Meeting, Oahu Island*

The Honolulu Meeting is situated in a pretty residential hill section. The meeting is held in a large room in the house made especially for the Meeting, occupied for the present by Ralph and Maude Powell, who are friends of Charles and Ruth MacLennan of St. Petersburg, all of whom are from Columbus, Ohio. I was surprised to see such a large attendance at the meeting, and Gilbert Bowles was one of the speakers that morning. The children come in the first part of the meeting, stay about fifteen minutes, and then go to their various classes. Maude Powell said about 20 children come to the First-day school. Smaller rooms in the house and porches are used for the classes. The Meeting has about 60 regular attenders.

The Powells had been in Honolulu only since April. They formerly lived in China for ten years. I'm sure their very friendly spirit will endear them to their new friends in Honolulu. A very lovely Hawaiian girl, Sakiko Okubo, very kindly drove me back to the hotel. She joined the Meeting a year ago and is now teaching at the Honolulu University, having graduated from Columbia. Our 50th state is an interesting place to see, and the people are very friendly.

CLARA WILDMAN CARTER

### **Letters to the Editor**

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

I must confess that I am among that group of Friends whom Howard Kershner has designated as being a minority and for whom he does *not* presume to speak. In his letter to the Editor of the FRIENDS JOURNAL of January 9, 1960, he clearly implies that freedom of speech and assembly should be limited. In the past it has been the Russian Communists who censored books and limited freedom of speech and assembly, and who could not tolerate being made fun of or being criticized. Why would Howard Kershner flatter the Communists by having the American Friends Service Committee copy their techniques? Are we in the United States so weak and unsure of ourselves that one or two or even a thousand Communists can undermine our way of life? For one—and I do not presume to speak for anyone else—I find the action of the AFSC to which he referred most commendable; and I hope the AFSC will continue its efforts to promote better

understanding and to remove the obstacles that lie in the way of peace by all the means at its disposal.

Waynesville, Ohio

RAYMOND BRADDOCK

A large number of Friends will, I am sure, second Howard E. Kershner's vigorous protest (Letters to the Editor, January 9) against using the American Friends Service Committee as a sounding board for eulogizing communism and ridiculing American freedom.

Someone somewhere once wrote something like this: "They have ears, but they hear not; they have eyes, but they cannot see."

Chicago, Ill.

FREDERIC BABCOCK

I, as one Friend, am very glad the American Friends Service Committee is having discussions with Soviet citizens. One important way to increase chances that the two countries will settle their differences and live really peacefully is for citizens of each country to try to understand the other's way of life and also to know others as individuals. By treating communism as a forbidden subject we will never learn how to deal with it. By treating Communists as enemies we are encouraging greater misunderstandings.

The AFSC is not alone in listening to Soviet speakers. This is good American policy being practiced by President Eisenhower.

Gainesville, Fla.

ELISABETH C. TRIMMER

The review of William Bacon Evans' book *Jonathan Evans and His Time* did not point up a fact which is of particular interest to Friends. It is well stated by Howard H. Brinton in his foreword to the book. "He is depicted as a stern upholder of orthodoxy, but Friends are not generally aware that he set himself against the evangelical doctrines of Joseph John Gurney as uncompromisingly as he opposed the liberal doctrines of Elias Hicks. He occupied a middle position between the two extremes. . . ."

I hope many Friends will read this brief and interesting book.

Philadelphia, Pa.

JOHN H. CURTIS

Friends, deeply concerned like top scientists with the population crisis, might ask how the Catholic hierarchy can so aggressively deny freedom to help millions in misery abroad to limit their families when a majority of U.S. Catholics notoriously use contraception. Is it not a misleading claim that the hierarchy speaks for some 36,000,000 U.S. Catholics on this issue?

Another false claim is that Latin America—contributing through ignorance and lack of freedom (to use the contraceptives which millions of hungry, tired mothers want) to a dangerous population explosion—is 90 per cent Catholic and against birth control. Free Puerto Rico, with its many poverty-stricken mothers of numerous children eagerly seeking family

planning aid, disproves this. Honest U.S. Catholic experts admit that barely 20 per cent of Latin America's fast-multiplying 190,000,000 people are obedient, genuine Catholics. Observers marvel that the Vatican persists in its medieval dogma, suicidally encouraging the explosion of misery and Communist-breeding bitterness which is weakening religion and civilization in the Latin lands. Apparently nothing is as powerful as an idea whose time has come, except the Vatican. It has created a Clerical Curtain.

*San German, Puerto Rico*

CHARLES A. GAULD

Robert C. Smith's poetic description of the old North Meeting on North 6th Street, Philadelphia, portrays its remaining shell as a memorial to the blind spot for art that Friends formerly had (see page 24 of the issue for January 9, 1960). In my mind it is also a sad reminder of another tendency from which we may not have entirely recovered—the inclination to look the other way when confronted with a social problem. Edward Evans in his biography of Isaac Sharpless (in the Quaker Biographies series) reports that in 1912—two years before North Meeting was laid down—the revered former President of Haverford endeavored to develop an educational and recreational program in the vicinity of North Meeting for the working-class people living there. He was unable to secure permission from the Monthly Meeting to arrange a committee room so that boys could play basketball at no inconvenience to the Meeting. When he repeated the suggestion a little later, he “was requested not to raise the subject again” and was told “that the decision was final.”

The end result is still visible to us as we drive down 6th Street. The property was sold for a (highly respectable) commercial use. I suppose the price was satisfactory and that the proceeds have been carefully used, although there may be at present no precise way of tracing them.

There are business assets and human assets, and very often human and religious elements may be discovered in mundane affairs. Some 48 years later it appears that we are much less prone to miss the kind of opportunity which North Meeting Friends had. Let us hope that at no time in the future will it be said that Friends in the 1960's neglected opportunities to use our worldly goods for the highest purposes our consciences could discover.

*Bryn Mawr, Pa.*

CHARLES PERRY

## BIRTH

BRANSON—On December 13, 1959, to Byron and Wilhelmina Branson of Amelia, Ohio, a daughter, HANNAH BESS BRANSON. She was born at the home of her grandparents, Raymond and Sara Braddock, Waynesville, Ohio. B. Russell and Bess Branson of Guilford College, North Carolina, are the other grandparents.

## DEATHS

BASSETT—On January 10, at the Friends Boarding Home, West Chester, Pa., ANNA E. BASSETT, in her 98th year, wife of the late Dr. Frank L. Bassett. She was a birthright member of Sandy Spring, Md., Meeting and a member of Swarthmore Monthly Meeting, Pa. Surviving are a son, Herbert T. Bassett; three grandchildren and

seven great-grandchildren. Interment was at the Friends Burying Ground, Salem, N. J.

LIGHTFOOT—On November 24, 1959, in Lankenau Hospital, Philadelphia, THOMAS LIGHTFOOT of Drexel Hill, Pa. He was a member of Central Philadelphia Monthly Meeting. Surviving are his second wife, Anna M. Lightfoot; his daughter, Dorothy L. Thomas of Newtown, Pa.; three grandsons; and his sister, Anna L. Suplee of Lansdowne, Pa.

PAXSON—On January 7, at Media, Pa., EDITH POWER PAXSON, in her 73rd year. She was a member of Swarthmore Monthly Meeting, Pa. Surviving are her husband, J. Warren Paxson; a son, James Paxson of Media, Pa.; and a sister, Angeline Power Thatcher.

SPLINT—On December 25, 1959, suddenly, at Swarthmore, Pa., SARAH FIELD SPLINT. She was a member of Swarthmore Monthly Meeting, Pa., and at the time of her death was actively engaged in providing a library for the Meeting's use in Whittier House. Surviving is a sister, Mrs. Henry Vonderleith of St. Petersburg, Fla.

TODD—On January 5, at her lifelong home, “Glenburne,” Doylestown, Pa., ELLEN HART TODD, aged 85 years, widow of Henry Arnold Todd. Burial was at Buckingham Meeting burial grounds. She was a valued member of Doylestown Monthly Meeting, Pa., which her father had been instrumental in building. Surviving are a son, J. Arnold Todd; a daughter, Elizabeth Haines; six grandchildren and several great-grandchildren.

## Coming Events

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

### JANUARY

22 to 24—Conference for Meeting Clerks in New England at Woolman Hill, Deerfield, Mass.

22 to 24—Annual Meeting of Friends World Committee, American Section and Fellowship Council at 3107 and 5116 North Charles Street, Baltimore, Md. Speakers will include Margaret Gibbins of Scotland, Robert A. Lyon of the AFSC office in New England, Maria Comberti of Florence, Italy, William H. Cleveland, and Glenn A. Reece. Visitors are welcome.

23—Friends Social Union Winter Luncheon, at The Warwick, Philadelphia, 12 noon. Speaker, Edmund N. Bacon, Executive Director of the Philadelphia Planning Commission, “The Philadelphia of Tomorrow.”

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Horace Mather Lippincott, “Lucretia Mott.”

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, “The Peace Testimony since Constantine.”

24—Chester Quarterly Meeting on Worship and Ministry at Media, Pa., Meeting House, 125 West Third Street, 3 p.m. The first query (on ministry) will be considered.

25—Fourth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: David Wills, “Friends and the Offender.”

26—Friends Fellowship House Forum at St. John's Social Room, 9th and Chestnut Streets, Reading, Pa., 8 p.m.: Rabbi Harold Kamsler, “Struggle for Freedom in Israel.”

29—Rufus Jones 1960 Lecture at the 15th Street Meeting House, 221 East 15th Street, New York City, 8 p.m.: Sophia Lyon Fahs, “Why Teach Religion in an Age of Science?”

30—All-day conference on the Rufus Jones Lecture at Scarsdale, N. Y., Meeting House, 133 Poplham Road, 10 a.m. to 4 p.m. (coffee, 9:30 a.m.). Resource person in afternoon discussion, Sophia Fahs. Make luncheon reservations in advance through Betty Ellis, 14 Sprague Road, Scarsdale, N. Y.

30—Chester Quarterly Meeting at Lansdowne, Pa., Meeting House. Worship, 10 a.m., followed by business. Wilmer Young, chairman; Allyn and Adele Rickett will tell what happened to them during their four years in Communist China. Lunch, 12:30 p.m. Afternoon session, questions and answers.

30—Joint sessions of Chicago and Fox Valley Quarterly Meetings at Quaker House, 5615 Woodlawn Avenue, Chicago. Ministry and Counsel, 10 a.m. Afternoon theme, "Africa," followed by business session. Evening of fellowship and inspiration.

31—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ruth E. Durr, "Whittier."

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George Willoughby, "Christian Pacifism, 1960."

31—Lecture at Willistown Meeting, Goshen Road north of Route 3, two miles from Edgemont, Pa., 7:30 p.m.: Douglas M. Deane, Secretary for Work with Refugees and Migrants, YMCA World Alliance, Geneva, Switzerland, "The World Refugee Year."

## FEBRUARY

1—Fifth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: Margaret Gibbins and Sigrid Lund, "Friends and the World." The event is under the auspices of the La Jolla Meeting, Calif.

4 to 7—Second Friends Seminar on Indian Affairs at Albuquerque, N. Mex., sponsored by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Representation is sought from all Yearly Meetings on the North American Continent, including Canada and Mexico; for further information,

write Tillie Walker, AFSC, 20 South 12th Street, Philadelphia 7, Pa. Speakers are listed on page 45, column two, of the issue for January 16, 1960.

6—Concord Quarterly Meeting at High Street Meeting House, West Chester, Pa. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., a panel presentation of "Friends First-day Schools" by members of constituent Meetings who are directly engaged in this work.

6, 7—Midwinter Conference of Philadelphia Young Friends at London Grove Meeting House, Pa. Theme, "Simplicity and Temperance." Worship, discussion, recreation; speakers, Mildred Young, W. G. Burchkel, Tom Brown. Cost, \$4.00 (exchange students, free). Send registrations by February 2 to the Young Friends Office, 1515 Cherry Street, Philadelphia 2, Pa.

Notice: A series of four talks for parents who seek to lead their children into a living Christian experience, at Haddonfield Monthly Meeting, N. J., sponsored by the Meeting on Worship and Ministry. John Nicholson of Westtown School gave the first talk on January 21 and will continue on January 28 a consideration of the same topic, "A Quaker Approach to Raising Children with Special Reference to Teen-agers." Josephine Benton, known for her special interest in books and reading in the home and her Pendle Hill Pamphlet *Martha and Mary*, will discuss "How to Introduce Young Children to the Religious Life" on February 4 and 11. The time for the series is 8 p.m.

## MEETING ADVERTISEMENTS

### ARIZONA

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

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Ballis, 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., 2160 Lake 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, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

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

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

**MIAMI**—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 816 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. 1884 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

### HAWAII

**HONOLULU**—Meeting, Sundays, 2:26 Oahu Avenue, 10:15 a.m.; tel. 999-447.

### 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).

**INDIANAPOLIS**—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

### 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.

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

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

### MICHIGAN

**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.

**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 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.

**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 Lucile Knight, Clerk, at EA 1-2769.

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

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.



**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

**LANCASTER**—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.  
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 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, FA 3-6574.

### 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; JACSON 8-6413.

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With Karoline Solnitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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