

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 6

AUGUST 20, 1960

NUMBER 29

## IN THIS ISSUE

### The Basis of Our Quaker Heritage

. . . . . *by Bliss Forbush*

### Letter from Turkey

. . . . . *by William L. Nute, Jr.*

### Letter from New England

. . . . . *by Alison Davis*

### To Our Subscribers, Advertisers, and Associates

*Conscientious Objectors in Germany*

*I* T was the vigorous pronouncements Jesus made on controversial matters that sent him to the cross. If he had confined himself to little Mickey Mouse morals, he would never have been heard of.

—EDWIN T. DAHLBERG

FIFTEEN CENTS A COPY

\$5.00 A YEAR

## FRIENDS JOURNAL



Published weekly, but biweekly from June 11 to September 17 and December 17 to December 31, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669)  
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.

## Peace Walk in Los Angeles

THREE thousand people "walked for disarmament" in Los Angeles on July 9. Many were family groups and young people. Robert S. Vogel, Peace Secretary of the Pacific Southwest Regional Office, AFSC, coordinated the Walk.

To those responsible for the planning, the Walk was just a beginning, and the Los Angeles group is already envisioning a nation-wide "Walk for Disarmament" next Easter. This has become a traditional time for the gigantic Aldermaston march in England. Possibilities for similar walks in other countries can be explored with peace leaders in France, Japan, and elsewhere. "We have had major demonstrations in San Francisco, Los Angeles, Chicago, and other American cities," Robert Vogel pointed out. "But singly they cannot make the impact that a national and international effort, simultaneously undertaken, would make. So powerful an expression of people everywhere could not fail to be heard at policy-making levels."

Sponsors for the Los Angeles "Walk for Disarmament" included the American Friends Service Committee, the Board of Christian Social Concerns of the Southern California-Arizona Conference of the Methodist Church, Disciples Peace Fellowship, Fellowship of Reconciliation, Friends Committee on Legislation, Los Angeles Committee for a Sane Nuclear Policy, Methodist Youth Fellowship, Pacific Yearly Meeting Peace Committee (Southern Section), and the Women's International League for Peace and Freedom.

Linus Pauling and his wife, Helen, who is active in the Women's International League for Peace and Freedom, walked the five-mile route at the head of the march, which ended in a rally at Exposition Park. Rally speakers included Linus Pauling, General Hugh B. Hester (U.S.A., ret.), Annalee Stewart, National Legislation Secretary of the Women's International League for Peace and Freedom, and Robert Vogel. Chairman of the rally was John Anson Ford, a former Los Angeles County Supervisor. Dr. Pauling reminded his audience that the United States now has about 100,000 nuclear bombs and the Soviet Union about 50,000 nuclear bombs. This picture of the world's destructive power gave emphasis to the theme of Hugh Hester's talk that peace is the "paramount problem."

By-standers, questioned along the route, weren't so sure this kind of public demonstration would save the world. Some said they hoped it would; others thought such action wouldn't count for much in the seats of government. Some cheered the walkers on; others "knew they were Communists." Some pointed out, "You can't negotiate with the Russians"; others were willing to listen and accept printed material. Ten thousand handbills were passed out along the route, explaining who the walkers were and why they walked.

Part of the rewards of the Los Angeles "Walk for Disarmament" was finding people in the community who brought so much devotion and talent to the carrying out of a multitude of tasks. A filmed record made of the walk and rally, with interviews and opinions on a sound track, will be available through Lois Hamer, Fellowship of Reconciliation, 1205 West Jefferson Boulevard, Los Angeles 7, Calif.

## Contents

|  | Page |
|--|------|
| Peace Walk in Los Angeles .....                                      | 462  |
| To Our Subscribers, Advertisers, and Associates.....                 | 463  |
| The Basis of Our Quaker Heritage (Continued)—<br>Bliss Forbush ..... | 464  |
| Peace (poem)—Terence Y. Mullins .....                                | 466  |
| Letter from Turkey—William L. Nute, Jr. ....                         | 466  |
| Letter from New England—Alison Davis .....                           | 468  |
| Conscientious Objectors in Germany .....                             | 468  |
| Books .....  | 469  |
| Friends and Their Friends .....                                      | 470  |

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 20, 1960

VOL. 6—NO. 29

## To Our Subscribers, Advertisers, and Associates

*T*HE Board of Managers of the FRIENDS JOURNAL has decided that beginning September 15, 1960, the FRIENDS JOURNAL will be published twice a month instead of every week. Publication dates will be the first and the 15th day of each month.

Of the total number of 24 issues per year, 16 will contain at least 20 pages, and eight will have 24 pages or more. Our present issues ordinarily have 16 pages. The loss of reading matter will, therefore, not be great.

The annual meeting of the Friends Publishing Corporation in 1959 authorized the Board of Managers to change to a semimonthly if and when the Board considered such a change necessary. Reluctantly and with a sense of real regret the Friends comprising the Board have reached the decision to change to an enlarged semimonthly. Production costs, especially printing and salaries, have risen sharply. The increasing competition of other media of communication has also influenced the Board in its decision. Furthermore, there has been the recommendation from a growing number of readers that we publish our paper semimonthly.

We hope that the enlarged issues of the future will satisfy those who desire longer articles. Additional pages also offer the possibility of greater variety of content in each issue.

The annual subscription price remains unchanged (\$5.00 per year; \$2.75 for six months; \$5.50 for foreign countries).

Those responsible for our publication have always been grateful for the moral and financial support which Friends, especially the Associates, have given the FRIENDS JOURNAL. We are counting on the loyalty of our readers everywhere and want especially to appeal to our Associates to continue their valuable support, without which the FRIENDS JOURNAL cannot be published.

We urge all Friends and Meetings to solicit more subscribers and encourage subscriptions by donating to new members and newly married couples a gift subscription from the Monthly Meeting. The reader of the FRIENDS JOURNAL is a better informed member of the Religious Society of Friends. Our testimony to uphold the lay ministry in our group makes it essential that Friends should be informed and thoughtful readers. Sample copies are available for free distribution.

Advertising matter, calendar items, and vital statistics ought to be in our office on the first or the 15th day of the month for the next issue.

When the Board of Managers received the resignation of William Hubben, our present Editor and Manager, to take effect on October 1, 1960, we invited him to continue as Editor of the FRIENDS JOURNAL on a part-time basis. He has accepted this position. The duties of a Business Manager, formerly carried by the Editor, will be assumed by a new appointee, N. Bush Clinton, of Gwynedd, Pa., Meeting.

Our Board of Managers, the Friends Journal Associates, and our staff will always be grateful for suggestions and helpful criticism of the FRIENDS JOURNAL.

*For the Board of Managers:*

ELEANOR STABLER CLARKE, *Chairman*

*For the Friends Journal Associates:*

BENJAMIN R. BURDSALL, *Chairman*

## The Basis of Our Quaker Heritage

*(The first two parts of this lecture appeared in the issue of August 6, 1960.)*

### III

THE first organized body of those who were later to be called Christians were the eleven apostles and other Jews who lived in and around Jerusalem or those who came down from Galilee to celebrate the Passover with Jesus. These men and women were close to Jesus. They went with him to the capital city with the hope that he would restore the ancient Kingdom of Israel and free the land from the hated rule of the Romans. They were not sure how Jesus would bring this to pass. Some felt that by his right of descent from the house of David he would bring about the expulsion of the Romans. This he would do in a manner similar to that by which the Maccabees had defeated the armies of Antiochus Epiphanes. During the last journey to Jerusalem, James and John requested that they might sit on the right and left hand of Jesus when he brought back the kingdom of his fathers. Instead Jesus was betrayed, arrested, placed on trial before the Jewish Sanhedrin, and, with the consent of the imperial authorities, put to death. The disciples scattered.

Two events soon followed which established the new religion, of which Friends are but one expression, one small part of the total complex called Christianity today.

Though the writers of our gospels suggest that Jesus hinted to the Twelve that he would triumph over death, the disciples were not looking for the reappearance of their leader but for a coup against the Romans and the political redemption of Israel. The resurrection appearances were a complete surprise.

There are several accounts in our New Testament of what took place. These accounts have many conflicting details, due to the fact that the Jews looked for a resurrection of the body and the Greeks looked for a resurrection of the spirit. However explained, Peter and the other apostles believed they had seen their risen master—and this is one of the best attested facts of ancient history. The secret of the conflicting accounts is found in a document written long before our four gospels, the Epistle of St. Paul to the Corinthians. Here the Apostle to the Gentiles wrote:

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are

still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me (I Cor. 15:3-8).

There are five accounts of St. Paul's experience on the road to Damascus, and in each of these accounts it is obvious that Paul's seeing Jesus was an inward experience. He draws no distinction between what took place near Damascus and what occurred to others in or near Jerusalem. We must conclude therefore that Peter, James, the Twelve, and even larger groups passed through an experience similar to that of St. Paul. To those who received this inward vision, the assurance that Jesus survived death was given. With this assurance came an intense feeling of relief, joy, exaltation, of enthusiasm—and Christianity was born.

A second event followed. The disciples were gathered in Jerusalem to commemorate Pentecost, the anniversary celebrating the giving of the Law by Moses. As the followers of Jesus kept the feast, the Holy Spirit came upon them, and in their joy they gave ecstatic utterance to their feelings. Pentecost was a day of power, a day when the Spirit of God, which had descended upon the prophets of old, now descended upon the members of the new brotherhood. Those present bore witness through their religious enthusiasm, and many attenders were convinced. All believed that the prediction made by the prophet Joel had come true:

I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions . . . in those days I will pour out my spirit . . . before the great and terrible day of the Lord comes (Joel 2:28-31).

Thus the formal beginning of the new religion appropriately took place on the very day that commemorated the giving of the Law, the birthday of the old religion which the new was intended to supplant. God spoke again, not through a single individual—as He did through Moses, Amos, or Ezekiel—but through a group.

The disciples and the new converts at Pentecost were all Jews, and with Peter's first sermon given on this occasion the work of interpreting Jesus began, a work that has gone on in every generation since that time. To an extent we pass from the religion of Jesus to the religion about Jesus.

From the Book of Acts we see that these disciples constituted a synagogue of the Jews, probably called the



Synagogue of the Nazarenes. The Book of Acts declares that

... day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And all who believed were together and had all things in common ... and distributed them to all, as any had need (Acts 2: 46; 44).

Since Jesus survived death and now entered upon a new phase of his mission concerning the Kingdom of Heaven, it was necessary to assign a title and office to him worthy of his new dignity. This was close at hand in the term *Messiah*, the anointed one, or, in Greek, *the Christ*. Those Jews who did not look upon the Messiah as a Maccabean duplicate regarded the Messiah as an agent of God, hidden in the heavens, who at the appropriate time would descend at God's command, with legions of angels, and rule the earth. At the end of the age the Messiah would separate the righteous from the ungodly and turn back the Kingdom to the perfect sovereignty of God.

Peter, spokesman of the Twelve, made the connection between the Carpenter of Nazareth and the longed-for Messiah in his first sermon:

"... Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know. ... This Jesus God raised up, and of that we are all witnesses. Being therefore exalted at the right hand of God. ... Let the house of Israel therefore

know assuredly that God has made him both Lord and Christ. . . ." (Acts 2:22, 32, 33, 36).

The theological term for this transformation of Jesus is *adoptionism*. Previously the expected Messiah was thought of as a divine being, an agent of God. Peter declared that Jesus, because of his utter obedience to the will of God, obedience which took him to the cross, had been adopted as the son of God and elevated to the office of Messiah. He would judge mankind and inaugurate the Kingdom.

Until this point the cross had been a stumbling block to the disciples. Although in their history the Jews had often experienced the suffering of the upright, they had no thought that their Messiah would tread the path of sorrow. The disciples discovered in the Servant passages of the Book of Isaiah—passages which till then had been interpreted as referring to a righteous remnant of the nation—a clue to the mystery. The death of Jesus was now understood as a part of the divine plan, the means by which Jesus entered upon his high office and brought salvation to his people.

Members of the new synagogue of the Nazarene continued to worship in the temple and faithfully kept the Jewish Law. They formed a brotherhood, a community, often sharing daily meals together and giving of their goods into the common stock. These Jewish-Christians were held in respect by other Jews, for there was nothing unlawful in their proclamation of the Messiahship of Jesus. It was only when Hellenistic elements were introduced that persecution began. Jewish-Christianity survived in Jerusalem for thirty years under the leadership

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*M*OST of us can claim that we have escaped from the Sunday-School conception of Jesus, the immaculate white-robed figure. But I doubt whether any of us have yet fully outgrown the false background that was provided for that unreal figure—the gentle, sunlit countryside, the charming, romantic figures of Palestinian children, women with water pots, and bearded men in cloak and burnous. You can this very day stand on the mound that covers the ancient city of Jericho and watch the women coming to Elisha's well, dressed just as in the Biblical illustrations. You can look to the right down the green strip of the Jordan valley drenched in sunshine and see it in the stage setting for the Gentle Teacher. But look to the left and you see that the women are coming from a great, densely crowded mass of tiny huts, where thousands of Arab refugees from Israel live miserably and hopelessly on United Nations charity, proud and bitter. Under the sea of tiny roofs lives a large proportion of the half million refugees in Jordan, the continuing tragedy of one of the world's "irreducible dilemmas." If that is the kind of truth we must recognize in Palestine today—a situation full of evil and danger—how much more keenly we should be aware of it in the Palestine of Jesus's time! We cannot see him truly unless we see him moving about in a community seething with hatreds and torn with bitter conflicts. It was not only a matter of Jew against Roman, but Jew against Jew. Judea was an occupied country and "collaborators" were many. From the very district whence Jesus came there were organized groups of men pledged to their assassination. Suicidal fanaticism, treachery, fratricide, and infanticide were common experiences. How absurd it is in view of this to think of the statements of Jesus as though they were made to a congregation of Anglican bishops or a group of Quaker social workers.—From the Creative Imagination by KENNETH C. BARNES, Swarthmore Lecture, 1960 (George Allen and Unwin, London, England)

of James, the brother of Jesus; it was in conflict with St. Paul in Palestine and Asia Minor, but died out soon after the destruction of Jerusalem in 70 A.D.

There is much in our heritage which has come from Jewish-Christianity. Like the group who gathered in the upper room in Jerusalem, we have stressed community. We wished to be a unified, closely knit body, not just a collection of individuals. We are called a Society of Friends because we think that the bond of love is stronger than our varied opinions on economic, political, and religious matters. At our best, as in the early days when many Friends were in prison for their faith, and in the not-so-distant period when we supported the conscientious objectors, we shared in common a measure of our worldly goods. It is to make this unity more comprehensive that some Yearly Meetings of varied backgrounds have recently joined, while others have remained apart for fear that too great a diversity of religious thought and practice would make a true community an impossibility.

Jesus agreed with the Pharisaic Jews as against the Sadducean Jews that the life of the individual did not terminate here on earth. As the visions of the risen Jesus changed the sadness of the early disciples to joy, so the great majority of Friends believe, as do other Christians, that God does not permit the human soul to be destroyed. No Friend has expressed this more beautifully than William Penn, who wrote:

They that love beyond the World cannot be separated by it. Death cannot kill what never dies. Nor can spirits ever be divided, that love and live in the same divine principle; the root and record of their friendship. If absence be not death, neither is theirs. Death is but crossing the world as friends do the seas; they live in one another still. For they must needs be present, that live and love in that which is omnipresent. In this divine glass, they see face to face; and their converse is free, as well as pure. This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

BLISS FORBUSH

(To be Concluded)

### Peace

By TERENCE Y. MULLINS

Peace is the turbulence of fevered soul  
awakened from its madness to a strange  
fair violence, with sanity its goal.  
Peace is destruction which will rearrange  
the elements of life to vital whole.  
Peace is transvalued growth, transfigured change.

### Letter from Turkey

IT'S all your fault the water's turned off," said the landlord to me last fall. It's the fault of you Americans." If this allegation startles you, you are no more surprised than I was. When I got my breath and was able to catch up with my landlord's logic, I put it down in my little book to write you about it, for it says a lot about Americans abroad, the Romans of the modern world.

My landlord, who is also my neighbor and my friend, and who at the moment was piqued at being unable to water his lawn, figured it this way: Ankara—and Istanbul, too—has been in a rage of street rebuilding and altering. It has slowed down considerably by now, but last year it was almost impossible to get around town without driving over unfinished stretches of road, often with no detour available. Some streets were raised a yard or two, others lowered, many widened. Meanwhile the householders' water supply in large districts of town would be turned off save for a few hours out of the twenty-four. Rightly or wrongly it was widely supposed—I never ran the matter to earth—that the water failures were related to the road work. Some people felt that street revision on so grand a scale was out of proportion to the real needs, and resources, of the city. The United States has been pouring millions of dollars' worth of aid into Turkey. "Why," demanded the landlord, "do not the Americans insist that the Turkish government spend its money wisely and properly, as a condition of such aid? Do we not need an adequate water supply more than fancy boulevards?"

Be it noted that no American aid has been earmarked for street repair, so far as I know. I don't say that the Americans who administer aid to Turkey never make any suggestions about how Turkish economic affairs might be managed. I know that such discussions do take place, very discreetly. But they know how easy it would be to provoke a howl of protest at foreign interference in the nation's own private affairs if they became too blunt or too specific in their criticisms.

The landlord was not really sore at Americans. He was, as many citizens are in many countries, annoyed with his own government, rightly or wrongly. And he regarded American gifts and loans as aid and support of whatever his government does. This may or may not be justified, but it is the way a good many people tend to think who are not in sympathy with the party in power. One may be sure that many of the same people who take this line would also scream the loudest that the government was selling the nation's sovereignty for foreign gold if such suggestions were very freely given and accepted.

The other side of the coin is the American isolationist. Unfortunately, not all American isolationists stay in America; some of them come, or are sent, to places like Turkey, where they make no secret of their resentment that the Turks do not manage their affairs exactly the way these Americans would like to see them run. They do not understand why the Turks are not prostrated with gratitude, and they still less understand the normal rough and tumble of politics which may make a newspaper play up an anti-American story as an indirect way of sniping at the party in power. They would like to see the aid programs scrapped and themselves allowed to return whence they came.

The truth, of course, is more complicated than either of these viewpoints recognizes. American aid is not intended as charity; nor is it intended to purchase puppet governments. If the Turks are not fawning with gratitude, as the naive American sometimes seems to expect them to be, it is by no means true that they are ungrateful; but they do know that American aid is in American interest, and that the Turks also have a contribution to make to the alliance. Fortunately, there is on the American side, at least, a continuous program of orientation as to the nature and purposes of the relationship between the two countries and as to how better to understand Turkish customs and feelings. American journals and news-magazines which pay no attention to Turkey unless something spectacular occurs, and then only to report the surface happenings with little understanding of their inner causes and meanings, only make harder the building of good will.

No one could understand the American South today who had never heard of the Civil War and the Reconstruction, although few now living actually remember those periods. Yet they still induce an element of irrationality in contemporary behavior and attitudes. Turkish history has a similar obstacle to understanding, even when the foreigner approaches with genuine intelligence and good will, so long as he expects to encounter completely logical reactions. This bit of the Turkish national attic is the memory of the capitulations, the systems of rights and privileges enjoyed by foreigners in Turkey up until the foundation of the republic in 1923.

Ironically, these concessions were first granted at the height of the Ottoman Empire in the sixteenth century to the then much punier states of western Europe, but they set a precedent for such relations in later times. They not only furnished a basis for commercial enterprises but transferred to consular agents wide powers for the civil government of their own nationals on Turkish soil. As Turkey waned in power and Europe grew, the

capitulations protected the foreigner in behavior of astonishing arrogance. This is still bitterly remembered, and while any nation resents an invasion of its own sovereignty, Turks are particularly sensitive to even the hint of such intrusion. The foreigner today therefore sometimes hears the cry of "No capitulations!" on occasions when the relevance may seem to him rather shaky. For this reason the American representatives here must be exceptionally careful not to appear to be dictating Turkish internal policy.

Yet most Turkish-American relations, personal or official, are conducted in no such prickly atmosphere. It is true that too many Americans seem to have no tact whatever about expressing their distaste for the country to which they are assigned, and too many Turkish journalists play up our countrymen's less endearing characteristics, but certainly on the whole one encounters friendliness and hospitality.

The absence of any significant amount of latent hostility to foreigners is demonstrated in the current crisis, in which a struggle for power between the two main parties has led to riots and martial law in Ankara and Istanbul. Nowhere have I heard the slightest tendency for either side to blame the Americans; nor has the general excitement and unrest led, so far as I have heard, to any antiforeign expressions of any sort.

I am reminded of a piece in the *Friends Intelligencer* some years ago, an imagined sequel to the Good Samaritan story, in which the Samaritan finds himself saddled with all sorts of problems that arose out of his initial kindness. Americans can rightly be proud of a lot of good deeds performed in this as in other countries. We have helped develop not only a fine highway system but the organization for keeping it maintained and extended. We are helping with a big program of adult literacy training. We have advisers and helpers working devotedly in a host of other constructive ways that have no direct military significance whatever. One activity that I heard of recently with especial pleasure (from a high American official associated with the Central Treaty Organization) has been the stimulus toward mutual acquaintance and cooperation between the Middle East members of the pact—Turkey, Iran, and Pakistan. Through CENTO we have not only helped these countries directly but have helped them to work more closely with each other in an active and practical way in communications systems and border customs.

"With all thy getting get understanding," says the book of Proverbs. All our good works tend to be frustrated unless we can understand the people with whom we share this uneasy planet.

May 15, 1960

WILLIAM L. NUTE, JR.



## Letter from New England

### *New England Yearly Meeting*

A LOVING spirit radiated from the 300th session of New England Yearly Meeting, held June 21 to 26, at Bowdoin College, Brunswick, Maine. Four hundred and three gathered there for inspiration, encouragement, and renewed enthusiasm.

The Yearly Meeting of Ministry and Counsel, meeting on the first day, brought forth a concern for inspirational leadership. Does each Friend so order his life that he may be ready to witness to spiritual leadings in meeting? Is time set aside for inner discipline, devotion, and reading? Do Friends go to meeting with their cups filled and running over, or do they merely go to hold out an empty cup? The spiritual health of Meetings requires that all members contribute their various talents to the ministry.

With this concern in mind, Friends heard the opening address by Moses Bailey of Hartford Seminary Foundation on "Teacher of Righteousness." Never were there words good enough to talk about faith, but we can, like Jesus, find some words and perform some deeds, appropriate to our time and place, which will spread our message. This is the work of Yearly Meeting week. To this end we must cultivate keen imaginations.

In an effort to speak in words of our time, a committee was formed to revise and up-date the Book of Discipline.

A call for imagination came also from the Field Secretary, Louis Marstaller, who was concerned because Friends are known only for their good works and their pacifism. "Only in the light of our faith can our work and testimonies be understood." Alexander Purdy added that many "prepared persons" in our communities, ready for our message, should be sought out and brought to our meetings. The need for such outreach is supported by a statistical report showing a slight loss of members. Although many old Meetings are dwindling, most new ones show vitality and growth.

Much interest was aroused by the report on the continued need for prison reform. Friends were encouraged to visit their local prisons or jails, where conditions are very likely to need the help of concerned spiritual laymen.

Other concerns included opposition to capital punishment and a need for establishing normal relations with the mainland Chinese. New England Friends joined with Friends General Conference, Five Years Meeting, and the Young Friends Committee of North America in plans for two peace weekends, October 15 to 17 and 23, 24, commemorating the 300th anniversary of George Fox's witness against war.

Turning to the many-worded business of the committees, to the deeds too large for individual Meetings—schools, camp, centers, missions—Friends spent long hours discussing projects, budgets, and procedures.

Energetic enthusiasm marked each area of effort. The beautiful conference center in Deerfield, Mass., Woolman Hill, has been living up to the dreams of those who six years ago envisioned a revitalizing influence emanating from that

peaceful spot. This summer a work camp of 22 high school students started remodeling the barn for use as a dormitory. Young people will also be learning Quaker ways at Friends China Camp in South China, Maine. Oak Grove School in Maine carries forward Friends' interests with an impressive group of foreign teachers and students. Moses Brown and Lincoln Schools in Providence continue their high standards of secondary education. The Meeting School in West Rindge, N. H., recently finished its third year of study, work, and family living as "a practical use of the spirit and essence of Quakerism." The newest Yearly Meeting venture, Beacon Hill Friends House in Boston, student residence and Quaker Center, is developing rapidly.

Other works are going forward in cooperation with Five Years Meeting, Friends General Conference, American Friends Service Committee, Friends Committee of National Legislation, Friends World Committee, and Fellowship Council. Reporting for these groups or joining in fellowship were such well-known Friends as George and Lucile Sherer, Wayne and Elizabeth Carter, Elizabeth Kirk, J. Barnard Walton, Horace and Laurette Stubbs, Richard Wood, Spahr Hull, and Edward Behre.

A thoughtful group of 30 Young Friends met throughout the week, with leadership from Spahr Hull, Wayne Carter, and others. In the process of revising the pamphlet *Peace Is a Way of Life*, they developed their own testimony of peace. The Junior Yearly Meeting was most active and gay with 86 children; their study of the peace testimony resulted in a friendly letter to the children of Japan. A beautiful and moving evening of poems, plays, dances, and music was given to the adults by all the young people.

All the spiritual needs and longings repeatedly expressed by Friends throughout the week were summed up in a challenging address by Samuel Miller, Dean of Harvard Divinity School, who strongly appealed to Friends to cultivate their traditional inner life.

That the interest in the spiritual life is so widely felt by New England Quakers indicates that the Society is rediscovering the power which comes from within.

ALISON DAVIS

## Conscientious Objectors in Germany

IN the frequent discussion of the newly formed German army there is seldom mention of the 1960 law about civilian alternative service for conscientious objectors. The bill states that such alternative service must not exceed the length of military service, restrict freedom of conscience, or have any connection with military service. Personal preferences regarding the type and time of the service are to be taken into consideration.

By the winter of 1959-60 it was estimated that 1,500 draftees had been recognized as C.O.'s. In the course of this year the first 100 will be called up for alternative service. This service, which must contribute to common welfare, includes work in hospitals, nursing or vacation homes, low-income building projects, schools, churches, or similar labor.



Emergency situations caused by floods or forest fires, the regulation of water supplies, street or road building, etc., are projects to be considered. Private establishments may ask for C.O. labor if they serve a useful and charitable task. The C.O. can also seek employment himself with a suitable organization. The Labor Department must approve and will supervise such employment.

Private organizations must pay to the Labor Department about DM 250.00 a month to cover the pay (DM 2.00 per day), board, room, work equipment, etc. Unfortunately, many hospitals and charitable organizations are unable to make this contribution.

One of the concerns of the Mennonite Center at Kaiserlautern is to find job possibilities for C.O.'s, and German Friends are in close contact with the Center. A Central Office for the Rights and Protection of Conscientious Objectors is also receiving applications for workers from private establishments and organizations which have suitable jobs to offer.

## Books

**THE RIDDLE OF ROMAN CATHOLICISM.** By JAROSLAV PELIKAN. Abingdon Press, New York and Nashville, 1959. 272 pages. \$4.00

Jaroslav Pelikan was awarded a B.D. at Concordia, and a Ph.D. at the University of Chicago at 23. He now teaches historical theology and serves as a Lutheran minister. He is coeditor of the 55-volume edition of Luther's works in English announced for completion in 1965. He is Departmental Editor of Religion of *The Encyclopedia Britannica* and has contributed its articles on Mary and Jesus, which have been received with satisfaction by both Roman Catholic and Protestant clergy.

When this man writes a book promising to solve "the riddle of Roman Catholicism," and the Abingdon Press distinguishes it with a prize award of \$12,500, and then issues it decked in garments of glory, with impressive dust jacket, dignified cover, and beautifully designed pages, I am eager to read it.

He solves the riddle by recounting the long history of the church accurately and analyzing its genius fairly. The concern for identity (by creedal exactness) and for universality (by world-wide appeal) must impress a Friend, though we have traditionally shied away from both ideas. The volume is magnificent.

It is marred by typographical errors which interrupt and baffle us in the midst of our eager word-for-word pursuit of his inspiring thought.

As for me, I turn back to American politics, ready to examine my vote in the light of this book.

BERNARD CLAUSEN

**SOUTH OF THE ANGELS.** By JESSAMYN WEST. Harcourt, Bruce and Company, New York. 564 pages. \$5.75

Jessamyn West's new novel, *South of the Angels*, is set in 1916 in a large desert tract in South California, where a motley

crowd of new settlers have moved to build their homes. Although there are four Quaker characters, the novel is by no means a Quaker novel. Only one of these persons is a recognizable Quaker type with his sober patience, pacifist outlook on the war then raging, and friendliness to the Mexicans. The book, racing through birth and death, love and passion, murder, and the disasters of the weather, at the end achieves a degree of peace.

LYDIA C. CADBURY

**THE MAN IN THE MIRROR.** By ALEXANDER MILLER. Doubleday and Company, Garden City, N. Y., 1958. 186 pages. \$3.95

It is to the phenomenon of increasing self-obsession in this age of psychoanalysis that the Professor of Religion at Stanford University is here addressing himself. Disturbed by the contemporary undergraduate's frequent absorption in his own personality to the exclusion of social concerns, Dr. Miller depicts brilliantly the loveless and self-defeating nature of concentration on self and seeks to show some of the ways whereby life may attain deeper meaning through what he terms the "transmutation of selfhood." (The original meaning of the word *salvation* itself, he points out, was "to be extricated from . . . sinful preoccupation with the self.")

So far so good—and, at its sparkling best, even better than good. But nonetheless this is a curiously baffling book, written in part with infectious humor and all-embracing sympathy, and in part with a tendency to theological hairsplitting that makes heavy going for the reader who does not share the author's conviction that Trinitarian doctrine is the one valid answer to all man's quandaries. Yet, for all his insistence on strictly orthodox Presbyterianism, Dr. Miller takes sharp exception to the pious "God has spoken: it is no longer necessary to think" school of thought.

Indeed, not only does he himself find it necessary to think, but he has the gift of phrasing his thoughts so epigrammatically as to cry aloud for quotation. "The more diligently the self is explored," he writes, "the less of self there is to explore. . . . By its concern with itself the self destroys itself."

Granted a desire to avoid this self-destruction, however, "No self is ever delivered from itself by a simple determination to be selfless. . . . It must be broken by forces stronger than its own idolatrous principle. . . . The true self comes to its full stature . . . in profound participation in all the concerns of men."

Yes, this is a stimulating book, even if sometimes a difficult one.

FRANCES WILLIAMS BROWIN

**LEADERS OF NEW NATIONS.** By LEONARD S. KENWORTHY. Illustrated by Sam Kveskin. Doubleday and Company, New York, 1959. 336 pages. \$3.50

**FREE AND INEXPENSIVE MATERIALS ON WORLD AFFAIRS.** By LEONARD S. KENWORTHY and THOMAS L. KENWORTHY. World Affairs Materials, Brooklyn College, Brooklyn 10, N. Y. 73 pages. \$1.00 in cash; \$1.25 if billed. The general apathy of the public to world affairs and the

United Nations is largely due to a lack of a sense of personal involvement and to a dearth of information presented in terms of human interest. Leonard Kenworthy has again contributed to meeting these needs for better understanding with this collection of biographies of fourteen leaders of new nations in Africa and Asia. Through the lives of Nehru, Nkrumah, Nasser, and others, with whom he had personal contact, he gives a vivid picture of their nations and peoples, and the perspective necessary for understanding them. From a leader's school experiences and hobbies to the political and economic problems facing the new nations, a personal interest is created in the reader, of high school age and up.

*Materials on World Affairs* is a bibliography of materials obtainable for 50 cents or less from various organizations, on the world in general, United States foreign policy, the United Nations, individual nations, and special materials for teachers and group leaders.

ROY V. HEISLER

### About Our Authors

Bliss Forbush delivered "The Basis of the Quaker Heritage" as the keynote address at Friends General Conference, Cape May, N. J., on June 24, 1960. He has been the Chairman of Friends General Conference for many years and has just retired after 18 years as Headmaster of Baltimore Friends School. He is widely known as the author of *Elias Hicks, Quaker Liberal*, published in 1956. The lecture will be concluded in our September 3 issue.

William L. Nute, Jr., M.D., our regular correspondent from Turkey, is on the Staff of the Child Health Center, Ankara, Turkey. He is a member of Central Philadelphia Monthly Meeting.

Alison Davis, a member of Hartford Monthly Meeting, Conn., attends Storrs Meeting at the University of Connecticut.

### Friends and Their Friends

Rutgers University, New Brunswick, N. J., has discontinued compulsory ROTC.

The Isaac T. and Lida K. Johnson lecture *Rain on the Mountain*, which Douglas V. Steere gave at the recently held Five Years Meeting, is available from the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana. Mail ten cents for postage.

James M. Read, United Nations Deputy High Commissioner for Refugees, has been selected as President of Wilmington College. He will assume his new duties on October 1. The appointment brings to a close Wilmington's 18-month-long search for a successor to Dr. Samuel D. Marble, who left Wilmington in 1959 to become President of Tri-County College, now under construction near Saginaw, Mich.

James and Henrietta Read are members of the Friends Meeting at Gwynedd, Pa.

The American Friends Service Committee has announced the appointment of John E. Pixton, Jr., as field director of their Algerian Refugee Program in Morocco. He left August 1 for Oujda, Morocco, which is in the area of the greatest concentration of refugees at present. He will be joined there by his wife, Laurama Pixton, and their three children. Laurama Pixton will assist in the work with the refugees. John Pixton is Assistant Professor of History at the Ogoñtz Campus of Pennsylvania State University in Abington, Pa.

The Pixtons are members of Upper Dublin Monthly Meeting, Philadelphia Yearly Meeting.

A recent Pendle Hill Pamphlet is *A Therapist's View of Personal Goals*, by Carl Rogers (32 pages; 35 cents). Carol Murphy writes about it as follows: "Professor Rogers is a psychologist and psychotherapist who has been developing a psychotherapeutic theory and practice more akin to Quaker ways than are most scientific methods of dealing with personal problems. Dr. Rogers outlines an approach to ethics based on his observations of how his clients grow toward maturity in the counseling relationship. He concludes that when a person is able to trust an inner directiveness, he moves away from outward conformities and false fronts, and is able to become what he genuinely is. Instead of acting according to rules, he acts intuitively according to the needs of each unique situation. . . .

"Dr. Rogers writes with a minimum of technical jargon. Although he avoids religious language, it should not be too difficult for the reader to find parallels between this therapist's view of personal goals and the nonlegalistic ethics of Jesus and of the early Friends who trusted to their Inward Guide."

The Friends Meeting of Washington, D. C., has decided to establish a scholarship fund for Quaker students from Africa, to be available in September, 1960. A sum of between \$800 and \$1,000 (depending on personal circumstances) is considered a minimum amount per applicant per year, and is meant to supplement college scholarships and personal earnings. This fund will be administered by the Mary Walcott-Lucy Foster Educational Fund Committee.

Willard Pyle Tomlinson, a member of Swarthmore, Pa., Meeting, has signed a contract with Exposition Press of New York for publication of his book *Those Wonderful Teens!* The book contains a foreword by former Olympic champion Glenn Cunningham.

Extra copies of our Friends General Conference issue of August 6 are available. The price is \$2.50 for ten copies (single copies are 28 cents). Please enclose payment with your order.

FRIENDS JOURNAL

1515 Cherry Street

Philadelphia 2, Pa.

The *Newsletter* of Media, Pa., and Providence Monthly Meetings writes that Paul and Philip Furnas were seriously injured in an accident in Berne, Switzerland, on May 24. Phil was struck by a bus as the Furnas family waited at a street crossing. His leg was badly smashed and he received an open skull fracture. Paul's back was fractured in two places when he fell while helping to carry Phil to the sidewalk. Paul has made a remarkable recovery and can now get about with a cane. Phil's critical condition was such that only modern medical skill was able to save his leg from amputation. We regret that it will be a long and painful period before Phil will be out of the hospital. The Meeting expresses its love and sympathy to the Furnas family during this difficult time. Paul and Betty hope to return home shortly.

Clayton L. Farraday, Head of the Upper School of Friends Central School, Philadelphia, Pa., and Dean of Boys, has been selected by the Board of Foreign Scholarships of the U.S. Department of State to participate in the International Educational Exchange Program, under the Fulbright Act, for the academic year 1960-61. He will spend the year as a member of the teaching faculty of the King Edward VI Grammar [High] School in Norwich, England. A member of the faculty at the King Edward School, Brian V. Cave, will spend the year as an exchange teacher at Friends Central School. Mr. Cave will teach classes in biology and general science.

The meeting for worship in the Camden, N. J., meeting house takes place during the summer months from 9:30 a.m. to 10:30 a.m. each Sunday.

There is one more chance to help save the Seneca Homeland and to uphold our treaty of 1794 with the Seneca Nation. House Joint Resolution 703, introduced by Representative James E. Haley, Chairman of the House Subcommittee on Indian Affairs, directs the Secretaries of Interior and Army to investigate and report on alternatives to the Kinzua plan. At hearings on H. J. Res. 703, Arthur Morgan showed from public records that no careful study has been made of the Conewango plan either by the army engineers or by any private firm for them. Kinzua would give only 40 per cent flood protection whereas Conewango would give 100 per cent. We suggest to send communications to Representative Haley and to your own Representative in support of H. J. Res. 703.

The Friends General Conference office, 1515 Cherry Street, Philadelphia, is the depository for a number of fine articles of clothing left by Friends at Cape May. If the clothing is not claimed by September, it will be given to the American Friends Service Committee.

Lyle E. Tatum, of Riverton, N. J., left July 7 for Southern Rhodesia, to assume the position of American Friends Service Committee representative in the Central African Federation. He is accompanied by his wife and 12-year-old son. In his new position Lyle Tatum will continue the work of seeking

ways to implement the traditional concern of the AFSC for negotiation and reconciliation in areas of tension and conflict.

Lyle Tatum has been for several years the Executive Secretary of the Middle Atlantic Region and Acting Secretary of the American Section. Besides his service on numerous AFSC committees, he is Cochairman of the Central Committee for Conscientious Objectors. He is a member of Haddonfield Monthly Meeting, N. J.

### *Vigil at Fort Detrick*

About 160 people participated in the anniversary weekend, July 1 to 4. By means of the long Vigil line, widespread distribution of the new leaflet, an information booth downtown, ads in the paper, several front-page stories, and person-to-person contact the message was spread to additional people.

The daily Vigil line at Fort Detrick, Frederick, Md., was closed at 2 p.m., July 4, with about 90 people walking from the Vigil site to Hotel Frederick, where, in prophetic address, Milton Mayer called them to a deeper sense of personal responsibility. Previously Bert Bigelow had discussed the nature of nonviolent action, and Edward Snyder and Charles Walker had indicated the significance of political action.

Thus ended a year of heat, cold, snow, rain, mud, wind—it was a year in the life of the body.

The appeal to stop preparation for germ and gas warfare continues unabated. Plans call for face-to-face talks to people in Frederick and other parts of the country.

Meanwhile the Vigil at the entrance to Fort Detrick will be maintained 10 hours each day on Friday, Saturday, and Sunday—and on other days only if there are groups making advance registration. The first weekend Vigil was held with 12 people from Maryland, Illinois, Vermont, Delaware, Pennsylvania, and the District of Columbia as participants. It was like starting all over again after four days with no Vigil line.

For further information address Lawrence Scott, 324 West Patrick Street, Frederick, Md.

### **Coming Events**

(Because of the lack of space we are not repeating calendar items previously listed for the coming month. See, therefore, page 456 of our issue for August 6, 1960, for details about other events in the period from August 20 to 28.)

#### **AUGUST**

26 to 28—Lake Erie Association at Camp Mary Orton, north of Columbus, Ohio, on Route 23. Theme: "Search and Commitment."  
28—Meeting for Worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

#### **SEPTEMBER**

10—Salem Quarterly Meeting at Mullica Hill, N. J.; 10:30 a.m.  
11—Annual meeting for worship at Adams, Mass., 3 p.m., arranged by the Adams Society of Friends Descendants. Speaker, George E. Haynes.  
15—Haddonfield Quarterly Meeting at Medford, N. J.; 3 p.m.  
17—Haverford Quarterly Meeting at Old Haverford, Pa.; 4 p.m.  
17—Philadelphia Quarterly Meeting at Fourth and Arch Streets; 5 p.m.  
24—Conference of Overseers of Philadelphia Yearly Meeting. Consideration of the functions and responsibilities of Overseers. Fourth and Arch Streets; 1:30-4 p.m. Details later.



## DEATHS

**DANN**—On July 25 at Salem, Oregon, **LYRA MILES DANN**, at the age of 66, after a long illness. Besides sharing in her husband's field of sociology, her own career included teaching and deanship at Pacific College, Newberg, Oregon, and teaching at Guilford College and Oregon State College. She will be deeply missed by her friends and co-workers in Quaker projects at home and abroad. Lyra and Robert Dann spent their sabbatical year in 1946-47 on a tour of Quaker visitation to Australia and New Zealand. In 1956-1957 they were hosts at the Friends Center in Honolulu.

Survivors are her daughter, Dorothy Dann Bower, Pittsburgh, Pa.; a sister, Algie I. Newlin, Guilford, N. C.; a brother, Ross Miles, Salem, Oregon; two grandsons and a granddaughter.

**JINNETT**—On July 18, in the Forest Hills Rest Home, Goldsboro, N. C., **HENRY T. JINNETT**, in his 88th year. After retirement from long years of faithful service at Abbotts Ice Cream Co., Philadelphia, Pa., he lived during most of his later years at the Friends Center, Arch Street. He endeared himself to many by his gentleness and his kind and thoughtful services. Interment was at Old Bethany Meeting, near his childhood home.

**JONES**—On June 17, **WALTER A. JONES**, aged 89, at his home in Mullica Hill, N. J., after a lingering illness. He is survived by his

widow, Elnora V. Jones; three daughters; several grandchildren, and a sister, Mrs. Ella Morgan.

He had been a successful farmer, bank president, and assessor in Harrison Township. In his later years he was a faithful attender of Mullica Hill Meeting.

**SAILER**—On July 9, in her home at Englewood, N. J., **ELIZABETH CLOTHIER SAILER**, in her 94th year. She was the daughter of Isaac Hallowell and Mary Clapp Clothier. She is survived by her husband, J. H. P. Sailer; two daughters; a son, and five grandchildren.

**THOMAS**—On June 28, at the Friends Boarding Home in Kennett Square, Pa., **HENRY W. THOMAS**, aged 88. He was the husband of the late Etta G. Thomas. He was a member of Sadsbury Monthly Meeting, Christiana, Pa. He is survived by three sisters, two nieces, and a nephew.

**WILLSON**—On July 17, **WILLIAM RAYMOND WILLSON** died suddenly near his home at Welland, Ontario, in his 60th year. He was a lifelong member of the Society of Friends. He is survived by his wife, Mable Brown; three sons, Dr. David A., Howard B. and Glen E. Willson, and one daughter, Anne L. Willson, all of Welland. His father, William H. Willson, one sister, Mrs. Howard Bearss, and seven grandchildren mourn his passing.

## MEETING ADVERTISEMENTS

## ARIZONA

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

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

## CALIFORNIA

**BERKELEY** — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

**CLAREMONT** — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 489 W. 6th Street.

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

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

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

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

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

## COLORADO

**BOULDER** — Meeting for worship, 10 a.m., 22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

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

## CONNECTICUT

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

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

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

**DAYTONA BEACH** — Meeting, 11 a.m., First-days at 300 North Halifax 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., 316 E. Marks St., Orlando; MI 7-3025.

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

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

## GEORGIA

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

## HAWAII

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

## ILLINOIS

**CHICAGO** — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

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

## INDIANA

**EVANSVILLE** — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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

## IOWA

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

## KENTUCKY

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

## LOUISIANA

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

## MARYLAND

**SANDY SPRING** — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

## MASSACHUSETTS

**CAMBRIDGE** — Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

**NANTUCKET** — Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

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

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

## MICHIGAN

**ANN ARBOR**—Meeting at 1418 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

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

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

## MINNESOTA

**MINNEAPOLIS**—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.

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

## MISSOURI

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

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

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

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

**HADDONFIELD**—Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

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

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

## NEW MEXICO

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

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

## NEW YORK

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

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

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—First-day meetings for worship:  
11 a.m. 221 E. 15th St., Manhattan  
22 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
187-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**PAWLING**—Oblong Meeting House, Quaker Hill. Meeting for worship, 11 a.m. First days through August 28.

**SCARSDALE**—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

## OHIO

**CINCINNATI**—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

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

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

## PENNSYLVANIA

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

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

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

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**MEDIA**—125 West Third Street. Meeting for worship at 11 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, 20 South 12th Street.  
Chestnut Hill, 100 East Mermaid Lane.  
Coulter Street and Germantown Avenue.  
Fair Hill, Germantown & Cambria, 11:15 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford, Penn & Orthodox Sts., 10:30 a.m.  
Frankford, Unity and Waln 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.

## RHODE ISLAND

**JAMESTOWN**—Conanicut Meeting, 10:30 a.m., July 3rd through September 4th.

## TENNESSEE

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

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

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. 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.

## VIRGINIA

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

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

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

## WASHINGTON

**SEATTLE**—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEElrose 2-9983.

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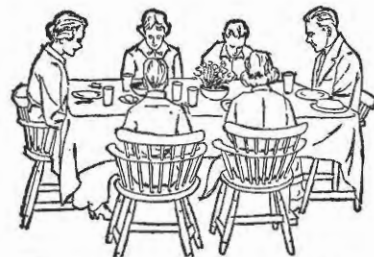
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