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***T**HE key that unlocks the door to the spiritual life belongs not to Peter, or to some other person, as an official. It belongs to the individual soul that finds the light, that discovers the truth, that sees the revelation of God and goes on living in the demonstration and power of it.*

—RUFUS M. JONES

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Editorial Comments

Inside the Human Heart

ONLY a short while ago we were entertaining three healthy grandchildren during their visit to the limited quarters of our midcity apartment. Among the attractions we offered was a visit to the Philadelphia Franklin Institute, with its wealth of technical and scientific demonstrations. There were many, perhaps too many, exciting machines to move and buttons to push. Naive as our thinking proved to be, we expected that the life-size locomotive which children can run for a distance of two yards would be the height of fascination. We were mistaken. In matters of locomotion our youngsters are ahead of us. They wear space helmets. What enthralled the explorers completely was a huge heart through which all of us could walk quite comfortably, although it kept thumping as disquietingly as the drums in the jungles of *Emperor Jones*. For five minutes we were, so to speak, inside the most vital human organ.

Inside the Bible

All Sunday school teachers must dream of being able to provide similarly exciting demonstrations for biblical instruction. Yet, as we all know, this natural desire has led on occasion to excesses that distort their original purpose.

An illustration of such caricaturing of biblical events is the plan advertised by Mr. Winecoff, a former aide of Walt Disney, to erect in California a "Bible Story Land" park. The prospectus says it will be a fifteen-million-dollar enterprise and a "must" for tourists. The park, to be laid out in the shape of a huge heart, is to symbolize God's love. It will contain the Star of David as well as as a cross. Children and childish adults may ride on a donkey from Nazareth to Jerusalem; go inside the stomach of Jonah's whale, from which they will leave by sliding down the whale's tongue; and see the Garden of Eden, Egypt, Babylon, Rome, Israel, Ur, and other points of interest. In paradise Adam and Eve are, in Mr. Winecoff's Madison-Avenue style, "acting timidly behind their discreet foliage." The text of his prospectus raises a few "oh, oh's" when Eve eats from the apple. The devil

urges Jesus, "that good-looking young man," to jump down to earth from the temple. Later he "didn't have much time to enjoy" the Garden at Gethsemane. In Rome we are promised a ride in the dark, lit up "by the soft glow of burning Christians." Outside the circus where the Christians were thrown before the lions, visitors can recover by eating "lionburgers," for which one English critic suggested the more accurate term of "Christianburgers." Nor is this the end of the poor taste and tactlessness to be displayed by Mr. Winecoff and his pious associates. He is reported as being "delighted" with his project, saying, "I guess the Lord just took me by the hand." We can only infer that there must be some confusion about the kind of people He takes by the hand.

Mr. Winecoff's project has many critics at home and abroad. Perhaps someone nearer the scene of Cucamonga, California, can keep us informed on the prospects for winning a prize by hitting the button on Goliath's forehead with a stone, this contest being another of Bible Land's future attractions. We never liked the old bully anyway.

Meanwhile, we are happy that news about Bible Land had not yet been released when Mr. Khrushchev visited us last year. He might have wanted to carry home some ideas for his museum of superstitions and atheism. We are also glad that Mr. Winecoff is not in charge of the human heart in the Philadelphia Franklin Institute. Obviously, he is a man of imagination, and we shudder at the thought of his luring little Quaker children away from unsuspecting grandfathers to demonstrate some of the disturbing things that go on inside the human heart. Since grandchildren can shift with fantastic speed from sin to virtue and vice versa, they might easily serve as little devils or angels, according to the needs of the moment. They might be told to play hide-and-seek in this big Philadelphia heart and so create in the minds of on-lookers as much confusion as does the succession of dark or noble impulses in our own little hearts. Perhaps we are overanxious. Mr. Winecoff has his hands full with the California project and the numerous church groups that are critical of it. Just the same, we shall have to keep an eye on him.

Meeting Visitation in the Past and Today

IT has been pointed out that the Society of Friends, a widely scattered and decentralized group, was largely held together in the past by traveling Friends whose Meeting and family visiting gave it a degree of unity and cohesiveness which would otherwise have been lacking. Today, when travel is much easier and quicker, though perhaps more expensive, there is far less inter-visitation than in the eighteenth and nineteenth centuries. The need for it is clearly as urgent as ever. A comparison of some conditions today with similar conditions in earlier times may throw light on this important subject.

The present writer has during the past year and a half visited twenty-one Meetings outside the limits of Philadelphia Yearly Meeting. These journeys have taken him twice to the Pacifist Coast, to the Middle West and to New England, and once to Florida. All the Meetings visited are comparatively new with the exception of one. He draws only on his own experience, recognizing that the experience of others may be quite different, especially the experience of persons who are encouraged and enabled to travel by some committee appointed to encourage a general concern for intervisitation.

The first important change from the earlier situation in the Society of Friends is that these visits took place because of invitations from the Meeting visited, while in former days the concern to visit always originated with the individual visitor and required the endorsement of his own Meeting. It is assumed that no invitation should be accepted today unless the concern to make the visit is present in the visitor as well as in those visited, but there is a considerable difference between a concern which originates with the traveling Friend and that which originates in the Meeting to which he goes. The visitor today is relieved of a good deal of the personal sense of responsibility under which he might labor if the concern originated with him.

Now as then the ultimate responsibility rests on the Spirit which issues the call to service. The visitor of earlier times undoubtedly often felt, as does the visitor today, that the decision to travel was not his own. This sense of a "call" made him feel that he was an instrument in the hands of a Power higher than himself. That call, nevertheless, originating within the individual, was not always fully clear, as is often indicated in the journals of traveling ministers. Nor was it always fully effective throughout the whole journey, which not infrequently lasted from two to four years. We find that traveling Friends sometimes journeyed long distances with a view to visiting a particular Meeting, only to

find on their arrival that the call to service in that Meeting or among its families was no longer operative.

Today the endorsement of the Meeting to which the visitor belongs is frequently replaced by that of the Meeting to which he goes. The earlier minute given to a minister by his own Meeting was an expression of unity with his prospect as well as a letter of introduction to Friends who might be unacquainted with him. This procedure is still useful but not as necessary when initial endorsement takes place in the Meeting visited.

This vital difference in the origin of the concern can be traced to two other differences, one in the character of the visitor and the other in the character of his expected service. In earlier days the visitor who was granted a minute was always an "approved" or "recommended" or "recorded" minister, and this particular status carried with it the expectation that he would from time to time visit Meetings other than his own. One important object in recording a minister, in fact, was to give him the endorsement of his own Meeting, which served as a kind of credential very useful when he traveled among Friends who did not know him. Such a status also implied that the Meeting assumed some degree of financial responsibility if the minister was in limited circumstances and could not meet all the expenses of his journey or sufficiently provide for his family during his absence.

Partly for this reason, a journey across the ocean required the further consent of the Yearly Meeting, a body large enough to provide considerable financial backing. A journey outside the limits of one's own Yearly Meeting required the further consent of the Quarterly Meeting. When journeys took place on horseback and traveling Friends were entertained in a Friend's home, the expense was small. But sometimes it was difficult to find a Friend's home. Edward Hicks tells of coming to a Friend's house at night, unannounced. He called loudly until a window was opened and a voice asked who was there. He says in his journal: "I answered we are weary strangers and Friends that have been traveling among 'yes sir' and 'no sir' and we wanted to find something like a 'thee'." He was warmly received (page 82).

Today the expense of travel is often borne by the Meeting issuing the invitation. The problem in that case assumes a different form.

There is a second important difference in the character of the message expected. Invitations from non-pastoral Meetings, such as those I have visited, do not invite the visitor to speak in the meeting for worship, but in a meeting especially arranged for a lecture or

discussion. He is at liberty to speak in the meeting for worship if he feels it laid on him to do so, but he undertakes what might be called a "teaching ministry," an address or series of addresses outside the meeting for worship. The main object is information. The Friends of an earlier time were cautious about such lectures as tending to create a superficial religion of words and ideas rather than a religion of deep feeling. The Quaker type of religion cannot be conveyed by words. In essence it does not consist of assent to a doctrine or social theory; rather it is centered in an incommunicable experience within. The earlier Friends were accordingly partly right in their hesitation regarding programed religious instruction.

But the extraordinary display of ignorance of Quaker principles which existed throughout the nineteenth century was largely responsible for the separations in the Society, and in some cases for the radical departures from Quaker practices. These might have been avoided had more care been taken to dispense information through lectures and discussions. The intellect may not be of prime importance in religion, but it is undoubtedly an indispensable element. The summer schools and conferences which began in America about the beginning of the twentieth century constituted the first important attempt to remedy the lack of information. Lectures at Monthly Meetings, Quarterly Meetings, and Yearly Meetings, as well as adult study groups, carry the same concern further. Traveling Friends often help to fill the general educational need.

But the traveling Friend, if called upon to purvey intellectual food, must be fully aware that other ingredients are needed to furnish a well-balanced religious diet. The intellectual and the spiritual are not incompatible, but it sometimes happens, especially when a discussion or lecture precedes the meeting for worship,

that the intellectual so permeates the meeting that the deeper, spiritual insights recede from the consciousness of the worshipers. The line between the two is always vague and difficult to discern. This vagueness of boundary does not mean that a teaching ministry should be excluded from the meeting for worship. Such ministry is acceptable if given in a genuine spirit of devotion which points toward the inward Teacher who alone can impart the things of the Spirit.

The earlier traveling Friends sometimes record in their journals that their speaking in meeting was "close." This word meant that they were speaking close to the spiritual states of certain members, particularly those who were delinquent in some respect. James Dickinson in visiting Meetings in 1692 speaks of "encouragement to the weak and feeble and judgment to the fat and full." A visiting lecturer of today with his abstract, conceptual approach to Quaker ideals is far from these original Friends, who did not hesitate, in an existential fashion, to face a concrete situation with a concrete judgment.

A third apparently superficial but actually important difference in meeting visitation between then and now is involved in the speed of travel. Today one can travel from the Atlantic Coast to the Pacific in less time than it took Friends of the eighteenth century to travel from Burlington, New Jersey, to Philadelphia. Each rate of speed has advantages and disadvantages. One advantage of the earlier, more leisurely travel was that quiet journeys through peaceful country lanes or along forest trails on the frontier gave more time for meditation and the growth of genuinely spiritual concerns. Today, in being rapidly rushed over great distances, adjustment to new scenes and people is more difficult. Such rapidity also leaves room only for the concern existing before the start of the journey and little for possible maturing or growth on the way. Catherine Phillips in reflecting on her three-

*I*N like manner, even as there is but one God, so we are all His children. Therefore it is not seemly that we should hold ourselves one above another. Verily, God's designs are beyond our mean comprehension and above our understanding. In His wisdom He hath placed upon the earth divers manners of men, some like unto our kin and others yet far removed from our nature. There are white, red, brown, yellow, and black; Jew, Hindu, and Turk; but assuredly, as there is but one God, so they and we are all brothers in God.

Wherefore, he that holds himself above his brother through reason of color or inheritance doth not act in accord with the will of God, for in truth, as we all are laid here by His most gracious favor, so we ought to live with each other as brother to brother, not with strivings or hatred. In that we do not these things, we are very pleasant to Him that made us, but wherein we hate and oppress our brethren, we live not by His commands and do surely invite His wrath upon our heads, and that in His good time.

So live ye peaceably one with another and with love toward all men. Insofar as ye do in this manner, so much shall it be added unto you by our Father. For assuredly it is written of old and in our time truly that he which liveth in peace with men and in the love of God and mankind is blessed in manners unnumbered, and praised shall be his name. So do ye, and enter into His joy.—STEPHEN L. CONGDON

year visit to America in 1753-1756 speaks of "examining the state of my mind which after returning from journeys of this kind as well as in going along, should be necessarily attended to." Since she traveled 8,750 miles, mostly on horseback, she had ample time for this self-examination.

But rapid travel should, theoretically, leave more time for the visit itself. Usually it does not because of our general preoccupation with other affairs requiring the latest possible arrival and earliest possible leaving. But exceptions occur. Time for such a visit as the writer and his wife recently experienced for a period of ten days in Seattle would have been out of the question had they been compelled, like Catherine Phillips, to go on horseback.

The extraordinary growth of new Meetings in all parts of the United States and Canada has created a need for intervisitation greater than at any period since colonial times, when new Meetings were springing up all along the frontier. Today the religious frontier is everywhere, and newly convinced Friends feel the need for a fuller knowledge of the movement which they have joined. Because they feel this need so urgently, they are, on an average, more assiduous readers of Friends books and periodicals than are Friends belonging to the

older Meetings. But they often feel isolated from the Society as a whole, especially from that part which is most in agreement with the books they read. The FRIENDS JOURNAL serves as an important bond and can serve as a guide to contemporary Quaker thinking much needed if even a slight sense of belonging is to be achieved; but visitors can supply something not to be found on the printed page.

These words regarding visiting Friends at a distance should not obscure the importance of visiting neighboring Meetings. This should be a concern of every Meeting. There is a useful Query in an old manuscript Discipline of Dublin Yearly Meeting, which reads, "Do the larger Meetings which are desired to assist and strengthen little Meetings which are near them answer that service?"

Traveling a distance often results in great encouragement. Anyone who is pessimistic about the Society of Friends because in some places it is decaying or has lost its way should visit the new, growing communities of Friends, with their swarms of children. Here not infrequently are displayed some of the vigor and sense of adventure and discovery characteristic of early Friends.

HOWARD H. BRINTON

A Vision of Human Solidarity

The Centenary of Jane Addams

THE year 1960 marks the centenary of the birth of Jane Addams. The celebration of that centenary should be a time for re-evaluation and dedication, marked by deeper insights into her personality and renewed courage to follow the course for peace and service that she charted.

Emily Greene Balch, long her close associate in peace work, saw in Jane Addams "not merely a deep human sensitiveness, an indefatigable and undismayed social idealism, as well as an irresistible charm, but also a really commanding intellect." Roger Baldwin said of her, "Of all the leaders in American reform I knew . . . she was the most impressive in combining courage and vision with practical sense."

The natural leadership of Jane Addams began in college days and led later to the circle around her at Hull House, many of whom became outstanding in their fields of social service. Included in these were Julia C. Lathrop, first head of the United States Children's Bureau; Florence Kelley, founder of the National Consumers' League; and Dr. Alice Hamilton, first woman member of Harvard Medical School faculty and a noted authority on industrial diseases.

Among the dominant influences in Jane Addams' life was her father. Left motherless at the age of two, the sensitive child gave her "supreme affection" to the remaining parent, from whose liberal, just, and perceptive mind she first learned the "moral concerns of life," as she relates in her well-known testament *Twenty Years at Hull House*. In an effort to formulate a religious creed for herself, she describes how on a drive with her father, as they "emerged from the tender green of the spring woods into the clear light of day," she categorically asked him, "What are you? What do you say when people ask you?" He said that he was a Quaker, a Hicksite Quaker, "to people who insist on details."

Actually John Addams was a regular attender at the Presbyterian church in Cedarville, Illinois, the village in which he had made his home since he and his bride arrived at the end of their wedding journey by horse and carriage from Pennsylvania. He also conducted the large Bible class in this church that his youngest daughter Jane eventually joined at the age of twenty-five after much heart-searching. She later wrote that the young clergyman at the time required from her "but little assent to dogma or miracle," for she was by then long-

ing "for an outward symbol of fellowship . . . in the faith of the fisherman and the slave," a universal brotherhood of believers in which all are one in Christ.

Four years at Rockford College, often called the Mt. Holyoke of the West, enriched Jane Addams' seeking mind and turned her towards medicine as a field of service. But after only a part of her first year at Woman's Medical College of Philadelphia, poor health forced her to give up and eventually spend two years of travel in Europe.

These years abroad, meant by her family as a time for "being cultivated," soon served only to increase the young woman's sense of *Weltschmerz*, as she realized with growing distress the miseries of the working people and observed the sordid conditions of East London and continental cities. Picture galleries and opera houses palled on her, making her long to escape what Tolstoi had called "the snare of preparation," the meaningless effort of parents to entangle their young people in, as she wrote, a "curious inactivity at the very period of life when they are longing to construct the world anew."

Finally, on a later European trip, Jane Addams found direction for her desire to serve the world of suffering. In the venerable minster of Ulm, Germany, where, carved on the choir stalls she discovered "Greek philosophers and Hebrew prophets, disciples and saints," she glimpsed the mighty "cathedral of humanity, which should be capacious enough to house a fellowship of common purpose and . . . beautiful enough to persuade men to hold fast to a vision of human solidarity."

The world now knows how Hull House in Chicago's crowded, filthy immigrant area became the symbol of this early dream. In 1889 Jane Addams and a college friend, Ellen Gates Starr, opened the neglected old mansion as their home, and within a year 50,000 people had entered its doors to share their problems, joys, hopes, and fears with the young residents. From this human laboratory, where with tender understanding Jane Addams sought to alleviate the injustices that she called "the stupid atrocities of contemporary life," grew fresh approaches to social-work methods, civic improvements, and international peace.

Her concept of pacifism developed as part of her social ethics, a corollary of effective social democracy. From a "growing understanding of all kinds of people with their varying experiences . . . from many rival national and cultural backgrounds," she saw the basic pattern of international service that she envisaged as an "effective instrument of peace."

As early as 1907 she voiced her beliefs in her book *Newer Ideals of Peace*, with its subtitle *Studies in Moral Substitutes for War*. William James, to whom she sent

a copy, wrote back, "New perspectives of hope! . . . Yours is a deeply original mind, and all so quiet and harmless! Yet revolutionary in the extreme and I should suspect that this very work would act as a ferment through long years to come." As usual in matters that concern peace, Jane Addams was not without critics, for President Theodore Roosevelt told a mutual friend that she had "just written a bad book, a very bad book." Perhaps he did not foresee that she would second his nomination in the 1912 Progressive Party campaign.

Through the years that followed Jane Addams' leadership in creating a more realistic approach to peace work, the entire peace movement grew to new dimensions and with it, the perspective of many of its leaders. The older ideology based only on moral grounds or the economic wastefulness of war gave way to a realization of the "strenuous forces at work, reaching down to impulses and experiences as primitive and profound as war itself," as Jane Addams put it, such forces as "that ancient kindness which sat beside the cradle of the race."

The outbreak of World War I gave Jane Addams immediate opportunities to put her pacifism into action, once she overcame the "basic sense of desolation, of suicide, of anachronism" she shared with many who felt that war was a "throwback in a scientific sense." She set about with other peace leaders, among them William I. Hull, to study terms of a possible peace and to lay plans for offers of mediation by the neutral powers. Early in 1915 she joined the suffrage leader, Mrs. Catt, in forming the Woman's Peace Party, forerunner of the Women's International League for Peace and Freedom.

As soon as the United States Food Administration was organized after the entry of the United States into the conflict, Jane Addams traveled constantly to speak in behalf of food conservation for famine relief. Through this channel she pled for her belief that bread and peace were inseparable and that by producing and saving more food there would come "an opportunity to lay over again the foundations for a wider, international morality . . . and pour into the war-torn world such compassion as would melt down its animosities."

Her efforts for a sympathetic hearing on the platform and in the press both during the war and for several years afterward were beset with constant misinterpretations and actual denunciation. She had earned such a reputation for sincerity and selfless service, however, that when her name appeared on a Congressional list of subversive citizens along with that of Rufus M. Jones, Secretary of War Newton D. Baker

disposed of it by commenting that the name of Jane Addams dignified any list.

During these years many of her constant supporters and close co-workers were Friends. Chief among them was Lucy Biddle Lewis, a founder of the Woman's Peace Party, who arranged a number of its gatherings in Philadelphia meeting houses when pacifist groups were under surveillance by the Department of Justice. She accompanied Jane Addams to the International Congress of Women at the Hague in 1915, serving on the interim committee and finally attending the second Congress of Women in Zurich that met in 1919 just as the Versailles Treaty negotiations were completed. It was she who induced Jane Addams to offer her services to investigate the food situation in Germany at the time. The report subsequently sent to the American Friends Service Committee by Miss Addams and Dr. Alice Hamilton led to the child feeding project that the German people have ever since held in grateful remembrance.

Ten years later, by a fortunate chance, Lucy Biddle Lewis arrived on a visit to Hull House just in time to prevent her hostess from burning important papers by suggesting that Swarthmore College would be glad to

house them. Today the largest set of Jane Addams' records in one library is located at the Peace Collection at Swarthmore, together with those of her coworkers Hannah Clothier Hull and Emily Greene Balch. Here also are the papers of organizations she founded and led, the Woman's Peace Party and the Women's International League for Peace and Freedom. Further important items include the gold medal awarded Jane Addams as part of the Nobel Peace Prize, and the many tributes paid her at a great Washington gathering in her honor just before her death in May, 1935.

At the end of the Washington dinner, true to her characteristic self-forgetfulness, she said quietly that she did not know the person of whom so much had been spoken. In little more than two weeks her coffin was carried from the flower-banked Hull House courtyard to the family lot in Cedarville. A modest stone was inscribed at her request "Jane Addams of Hull House and the Women's International League for Peace and Freedom." As we recall her with thankfulness today, let us remember that "blessed are the poor in spirit, for theirs is the kingdom of heaven."

MARY G. CARY

Letter from Lebanon

Dar al AsHab, a Quaker Experiment in the Middle East

IN February, 1959, Friends established a Quaker International Center in Beirut and in so doing began a new experiment in intercultural understanding in the Middle East. The decision to open a Beirut Center grew from the strong feeling of Friends in Lebanon that this small country was a veritable storehouse of political, religious, and cultural tensions, one in which many of the pressing problems of the Middle East lay at uneasy rest just below the surface, ready to burst forth on occasion in unexpected ways. There was also a desire on the part of the American Friends Service Committee and the Friends Service Council (London) to explore new possibilities for service in the Middle East at this most critical time. Lebanese Quakers felt a crying need for a few neutral places, virtually nonexistent at the time, where problems could be examined in an atmosphere conducive to search and relatively free of bias. Friends in America, England, and Lebanon sensed this opportunity to begin a quiet work toward an amelioration of tensions and toward reconciliation and understanding.

In its very short life Dar al AsHab—Friends House—has made itself known to a small but varied group of both Lebanese and foreign residents in Beirut; and, if not a Quaker embassy in the sense of those envisaged by

Carl Heath, it could perhaps be thought of as a Quaker consulate.

Ideally situated in an attractive ground-floor apartment with a pleasant garden, the Center is but a short walk from the campus of the 97-year-old American University of Beirut (whose faculty and student body are drawn from some 50 countries and 20 major religious communities) and from the more youthful Beirut College for Women, which has pioneered in higher education for Arab women.

A number of those who have been attracted to Dar al AsHab during its first year have been students. This year a mixed group of Ethiopian and Greek students have used the Center for a meeting at which they explored cultural and religious ties between their two countries. On another occasion over 100 Iranian students felt comfortable in using the Center's facilities for two evenings in observance of a Moslem national holiday. For some months a very likable group of high school boys have commuted almost daily from the other side of Beirut to make Dar al AsHab their "study home"; they have voluntarily helped with housekeeping, have set up chairs for evening meetings, have prepared coffee for visitors, and in other ways have shared in the day-to-

day operation of the Center. A blind student and his readers have found in Dar al AsHab a suitable place to meet for the enjoyment of music and for study. These examples are symptomatic of a real need among students for a neutral or quiet place in this community.

Except for Mary Fisher's visit to the Ottoman Sultan in 1658, Quaker interest in the Middle East may be said to have coincided with the general extension of Protestant and Catholic missionary activities into this part of the world during the mid-1800's. The visits to Lebanon and Palestine of Eli and Sybil Jones, the presence in Beirut at that time of Theophilus Waldmeier, a convinced Friend from Switzerland, and the increasing awareness among Quakers in England and in America of a Middle East in turmoil and in need united in providing the impetus for the establishment of several Friends schools both on Mount Lebanon about Brummana and in Palestine about Ramallah. From Theophilus Waldmeier's account of these early years of Quaker work in Lebanon, it is abundantly clear that Friends at that time were concerned at least as much with men's souls as they were with provision of education for an unschooled people.

From these beginnings remain today Brummana High School, under the care of Friends Service Council, Friends Boys and Girls Schools in Ramallah, under the care of the Five Years Meeting Board of Missions, and the small groups of Arab and foreign Quakers in Jordan and in Lebanon which comprise the Near East Yearly Meeting.

The Lebanon Hospital for Mental and Nervous Disorders, founded by Friends in the late 1800's as the first institution of its kind in the Middle East, was some years ago turned over to a Board composed partly of non-Friends for its continued operation. Another hospital in Brummana, whose operation was interrupted by World War II, was laid down after the war because the need which formerly existed was no longer acute. The formerly numerous Friends day schools in villages about Brummana and Ramallah closed as other schools were established to take their places.

When the disaster occasioned by the Palestine war broke upon the Middle East in 1948, Friends were requested by the United Nations to undertake on short notice an immense program for the feeding and care of 200,000 Arab refugees in Gaza. This responsibility was relinquished by Friends when the United Nations Relief and Works Agency assumed the task. Quakers have continued to work within Israel, however, with a particular concern for the some 20,000 Israeli Arabs displaced from their land during the fighting and still not resettled within that country. A Friends village development project in Jordan closed prematurely when anti-Baghdad

Pact demonstrations in that country during late 1955 and early 1956 took a pronounced anti-Western turn.

The most recent opportunity for corporate Friends witness occurred during the Lebanese revolution of two years ago. Lebanese Quakers at that time swiftly organized an emergency relief committee which effectively channeled about \$40,000 in food and other essentials. These relief funds were contributed through and by Friends committees in several countries.

The Beirut Center's program has this year settled down to something that can be undertaken realistically. This spring, for example, a most worth-while series of lecture and discussion sessions have centered about the theme "Religion and Middle East Problems." Representatives of the Armenian Orthodox (Gregorian), Bahai, Greek Orthodox, Sunni Moslem, Shia Moslem, Maronite Catholic, and Druze faiths thus far have publicly discussed their beliefs both in terms of sectarianism and its political overtones, and of other political and social trends and problems in the Middle East. The attendance has been excellent, and the series has stimulated a good bit of interest and comment in the community.

History professor Zeine, a third-generation Bahai and outstanding interpreter of his faith, prefaced his Dar al AsHab presentation by noting that, although he had spoken many times on Bahai elsewhere in the world, this was the first time in 31 years that he'd been afforded the opportunity to speak publicly on Bahai here at its cradle in the Middle East.

Kamal Jumblatt—Druze political leader, mystic, revolutionist, social reformer, and feudal chief—likewise held the attention of an overflow audience as he ranged widely over the beliefs, practices, and future of the secret Druze sect, meaningfully drawing upon an extensive knowledge of Islam, Hinduism, Buddhism, Christianity, and Hellenistic philosophy. Mr. Jumblatt remarked that the Druzes have always been a minority which has somehow avoided feeling like a minority. At two points he referred to the Druzes as the Quakers of Islam, although most Friends parted quickly with him in his justification of violence.

Other programs of the first year have included a series of international student suppers; discussions led by experts on subjects such as China, the Iraqi revolution and Middle Eastern oil; travel evenings directed to a better understanding of neighboring countries; discussions on the problems posed by nuclear tests, plus a variety of other efforts. In addition, the Center has recruited locally for International Work Camps and Seminars, has welcomed visiting Friends, and has served the Beirut Meeting as a meeting house.

The problems facing any Friends' efforts in this area

at this time were clearly pointed up by Constantine Zurayk at the opening evening at Dar al AsHab. Dr. Zurayk, an educator, historian, and diplomat of note, correctly stressed the very high level of suspicion of the West in the Middle East. It is so high that individual Americans and Englishmen of good will who would attempt to dissociate themselves from what they might judge to be unfortunate actions of their governments or of their countrymen find that they have a most difficult task. One invasion of Suez or even one incident such as that over the "Cleopatra" render foreigners' motives highly suspect. All work toward understanding and good will suffers as a consequence. It is hardly likely, therefore, that Dar al AsHab will accomplish great things, but it may well accomplish good things—slowly and quietly accumulating a cushion of understanding which can better take the forceful jolts of ill-considered actions to which nations are prone. Certainly on the credit side of the ledger in this respect is the leading role that Friends of Arab nationality have taken in Dar al AsHab.

In fact, Dar al AsHab is very likely unique among the Friends International Centers in that the impetus for its establishment and a sizable portion of its budget have come from local Friends. In addition, the Beirut Center has been almost entirely a volunteer effort. Direction has been achieved through a part-time Secretary, a Board of Managers, and a Program Coordinator appointed by and from Brummana Monthly Meeting. Needless to say, some Friends have assumed great responsibilities beyond the loads they were already carrying in teaching, business, or the professions.

Certainly not all Friends would agree as to what forms their corporate witness should take in the arena of international relations. As Quakers, it would be remarkable if they did. Friends International Centers have been visualized by some as foci for the Quaker witness in critical areas. Others feel that a witness so institutionalized loses much of the flexibility Friends might like to reserve for their concerns and that the maintenance of Centers partially ties the Society to commitments of money and personnel which might on occasion find better use. The more mobile International Affairs Representative impresses some as a case of better value for money, while still others think more in terms of special teams and definite projects. A sizable group of Friends views the Society's international outreach almost wholly in terms of Christian missions, although here again there are marked differences of opinion among such Friends as to what missionary role Quakers have.

It is therefore probable that no one of these forms of outreach will alone satisfy the needs of a healthy Society which would give meaning and life to its members' con-

cerns for international peace. Middle East problems are of such complexity that the existence of a small but active oasis, a laboratory for explorations in understanding, might perhaps yield results beyond expectation. Only in attempting this experiment will Friends know.

CALVIN W. SCHWABE

Dr. Schweitzer Said

Excerpts from *Doctor Schweitzer of Lambaréne*

NOW and then something would happen that would give Albert Schweitzer a sense of fulfillment and deep reward. Only a few days earlier, for example, he received word from a professional colleague in France about an examination paper turned in by a nineteen-year-old boy. The question that had been put was: "How would you define the best hope for the culture of Western Europe?" The answer given by the student was: "It is not in any part of Europe. It is in a small African village and it can be identified with an eighty-two-year-old man."

Dr. Schweitzer said: "Only at times such as this, when the Hospital has gone to sleep and everything is at peace, it makes me proud that a young man would think as he does, whether it is true or not. But in the morning, when the sun is up and the cries from the Hospital are sounded, I do not think of such fancy ideas. I have all I can do to sit still while reality stares at me and sometimes, if I am lucky, I can stare back."

Dr. Schweitzer said: "Faced with the two questions—teaching what I did not believe, or bringing pain to those who had taught me—I decided that I would do neither. I decided that I would leave the seminary. Instead of trying to get acceptance for my ideas, involving painful controversy, I decided I would make my life my argument. I would advocate the things I believed in terms of the life I lived and what I did. Instead of vocalizing my belief in the existence of God within each of us, I would attempt to have my life and work say what I believed."

One of the important things to consider in connection with criticism of Albert Schweitzer's relationship with the Africans is that the somewhat arbitrary or patriarchal manner is not reserved for blacks only. Once, while Dr. Schweitzer was superintending a jungle-clearing operation, he ordered the blacks to rest. Then he turned to three white members of the staff, and to me and said, "Now it's your turn." We obediently took up the work, pulling stubborn weeds from near the trunks of young trees. After about ten minutes we looked as

though we had been working ten hours. Our white shirts and khaki pants were drenched. All the while the Africans stood by, looking on us with boundless compassion and appearing desperately eager to spare us further effort. Then the Doctor said we could stop; he just wanted us to have some respect for the requirements of physical labor in Lambaréné. He had made his point.

Not infrequently, Albert Schweitzer's seeming brusqueness is leavened with humor. When Adlai Stevenson visited Lambaréné he was escorted on a tour around the Hospital by the Doctor. The former presidential candidate noticed a large mosquito alighting on Dr. Schweitzer's arm and promptly swatted it.

"You shouldn't have done that," the Doctor said sharply. "That was my mosquito. Besides, it wasn't necessary to call out the Sixth Fleet to deal with him."

NORMAN COUSINS

(*Doctor Schweitzer of Lambaréné* by Norman Cousins was recently published by Harper and Brothers, New York; 254 pages; \$3.95.)

The Word Collective

By DOROTHY M. WILLIAMS

("A poet's biography . . . is not to be found under his own name and must be sought under those of others . . .," wrote Boris Pasternak in *Safe Conduct*, speaking of the influence of Rainer Maria Rilke on himself.)

What is this sepulchral magic
So the lost living find
Their naked spirit emergent,
Alive in another mind?

What catalyst or reagent
Transmutes the printed line?
In what deep mortal strata,
The crucible to refine

So word becomes the lightning
In a thought inviolate,
Blazing its fiery trident
Where urgent angels wait?

In a Quaker Meeting House

By ANTOINETTE ADAM

Here the society of the concerned
In wordless dialogue sit face to face,
The cacophony of creaturely sound
Stilled in the speaking silence; inward turned,
They gain dynamic in diminished pace.

Relinquishing the sense-world, they have found
The deep beyond all depths, the primal ground
Of being, the alone one with the race.
From the unordered, the spontaneous
Nuance, mutation, and renewal trace;
Meaning emerges out of the unlearned
As the still surface supports the lotus:
About-face over the traveled road, the joyous
Bring back the Grail with which they have returned.

New York Yearly Meeting

THROUGHOUT the 265th session of New York Yearly Meeting held at Silver Bay, N. Y., July 22 to July 29, concern was felt for the great need to deepen our spiritual life. The spiritual development of our Religious Society is a matter of individual responsibility.

It was a session at which New York Friends committed themselves to undertakings in a number of areas, such as education at home and in Africa, peace witness, a Conference Center and Retreat, and the "Friend in Washington" project. Although the road ahead was not completely seen, these responsibilities were assumed in the trust that wisdom and means for accomplishment will be found.

The presence of visiting Friends from seven Yearly Meetings was indeed a blessing. The sweetness in the face of Leah Lungaho from East Africa Yearly Meeting touched all as did her singing of "Abide with Me" in her local dialect. Juan Sierra, Clerk of Cuba Yearly Meeting, sang for the Juniors and for Silver Bay Vespers. Roland Williams, of Jamaica Yearly Meeting, spoke in meetings for worship with prophetic assurance. His admonishment "to God be the glory" and his version of a Quaker's eleventh commandment "Thee shall not take thyself too seriously" became a part of the very essence of the Yearly Meeting.

While some of the deep moments came as Friends felt pressed forward to action, others came in the worship that closed Levinus Painter's morning talks on "The Mystical Aspects of Paul's Prison Epistles and their Influence on 17th Century Quakers." Paul's mission was to witness to the experience on Damascus Road. Paul's mysticism was Christ-centered but it was always making God known.

A high point of the session was the sense of corporate and individual commitment that came after the report of the Committee to Implement the Wilton Minute. The report was received with an awareness of our failure to let our daily lives speak to the full implications of our peace testimony. Friends were persuaded this awareness must not restrain us from moving forward and undertaking a corporate and an individual public witness to peace. In a spirit of humility and of recommitment the Meeting took steps to participate in the "Call to a Rededication of Friends Peace Testimony" and to publicize a peace statement prepared by the Committee on the Wilton Minute. Lawrence Apsey voiced the words that spoke the sense of the Meeting and the pledge of each heart, "This is a concern for a witness to love. This is an individual

dedication. We must affirm not with our names alone but with our lives."

The report of the Peace and Service Committee emphasized integrated housing. Alvan and Margo Petrus, the first Negro family to move into Hicksville, Long Island, N. Y., were on a panel which discussed the manner in which integration might be initiated. Further concerns of the Peace and Service Committee were presented at a subsequent session by Agnes Morley, the new chairman. In response to this report New York Meeting gave \$1,000.00 to the "Friend in Washington" project started last year by Pacific Yearly Meeting. It also endorsed the initiation of a nation-wide peace program to strengthen and expand the work of existing Friends agencies and develop new ideas, methods, and means of outreach in a search for peace. New York Yearly Meeting urges other Yearly Meetings to join with it in a revitalized and united effort for peace.

At several points the Meeting was stirred by the challenge to meet the need for education. The report of the Board of Managers of Oakwood School, given by the President of the Board, Alson Van Wagner, and the report of the principal, Charles Hutton, summarized recent changes, forward steps, and general hopes for the school. Thomas Purdy, the new assistant principal, was introduced. The new boys' dormitory is expected to be ready by the fall of 1961. For the first time in many years Oakwood will show a small surplus.

The report of the Committee for a Friends College in New York filled some Friends with a vision and a dream, whereas others felt restrained by practical questions. Forbearance and understanding were exercised as Friends expressed themselves. Unity was found in Henry J. Cadbury's opening message, "Unity does not always bring men eye to eye; it prepares them to bear with one another's differences." The Committee will outline plans for a world-oriented, liberal arts college and prepare a brochure to be presented to next Yearly Meeting. Provision was made enabling the acceptance of property and funds for the college.

Again concern for education lay upon Friends after listening to a message from Fred Reeve. He and his wife Inez serve as missionaries in Kenya, East Africa. Fred Reeve spoke of the power of love to bring about basic changes. New York Yearly Meeting endorsed the establishment of a Friends College in Kenya. Pledges and contributions were collected for its support. Hope was expressed that other Yearly Meetings would endorse and financially support the college.

Other speakers brought to focus the need for outreach in other fields. Lawrence Pickard, director of the Seneca Council House in Wyandotte, Okla., reminded Friends that the Indian needs our friendship today.

Robert Hanum, Director of Vocational Placement of the Osborne Association, spoke on the placement of paroled and discharged prisoners. The title of his message was "As We Forgive Others," and it was in the light of this title that he urged us to look upon felons.

Henry J. Cadbury brought a message "Unity according to the Experience of the Society of Friends." This unity is greater than conformity and is not man-made. Examples of the unity

are found in the way we conduct business meetings and in the silence of worship. Unity is unfinished business.

The meeting was saddened to receive the resignation of Gladys Seaman, effective at the close of the calendar year. Gladys has served as Meeting Secretary with such dedication and competence that it is difficult to contemplate doing without her. George Badgley will continue to act as Field Secretary.

The Committee on "Faith and Belief" of the proposed New York *Discipline* has prepared a tentative outline of contents, an introduction, and a historical statement for comment and suggestion. The Committee editing "Practice and Procedure" for the proposed *Discipline* submitted a revised edition which was approved for temporary use.

Elsie Powell's gift of Pitt Hall, located at Chatham, N. Y., was accepted with gratitude; its use will strengthen the fellowship and spiritual resources of New York Yearly Meeting.

The Junior Yearly Meeting, under the care of Marion Brush, was a vital part of the gathering. The High School section had for its theme "What's Ahead for Quakers?" The theme for the other Juniors was "Focus on Africa." Of the 574 Friends registered 216 were in the Junior Yearly Meeting. Out of its business sessions two service projects developed. One provided a scholarship to a girls' school in Kenya; the other provided beds for mothers to remain with their children in the Kenya Hospital. The Junior Yearly Meeting also had its own Worship Committee.

Members of the high school group presented a concern for the quality of the worship at the large meeting for worship on First-day morning that was shared by many Friends. It will be transmitted for consideration by those who will have oversight of First-day meeting for worship next year.

In the closing message George Corwin asked Friends two questions. "What has been the highlight of this Yearly Meeting; and what am I going to do when I go home?" While there could be no one specific answer to either question, there was in general one answer to each. This was a session of many highlights and this was a session which made clear that each Friend must feel the weight of individual responsibility.

FRANCES B. COMPTER

About Our Authors

Howard H. Brintou is well-known for his many literary contributions to the history and theology of Friends. His book *Friends for 300 Years* is in its second printing. At the last Friends General Conference he gave a series of morning lectures on "The Quaker Journals and Their Significance for Us Today." He is a member of the Board of Managers of the FRIENDS JOURNAL.

Stephen L. Congdon is a graduate student in chemistry and education at Boston University. (See page 497.)

Mary G. Cary, a member of Radnor Meeting, Pa., is a librarian and archivist. She served on the staff of the Swarthmore College Peace Collection from 1949-1959, when she retired. In her paper she draws from material at Swarthmore as well as from Jane Addams' published works.

Calvin W. Schwabe is Clerk of Beirut Preparative Meeting and Chairman of the Department of Tropical Health in the Schools of Public Health and Medicine, American University of Beirut. As a veterinarian his professional interests have primarily to do with developments in agriculture and public health.

Frances B. Compter of White Plains, N. Y., is a former Clerk of Scarsdale, New York, Monthly Meeting, the Clerk of Purchase Quarterly Meeting, and a former Recording Clerk of New York Yearly Meeting. She is also an attorney but is not practicing law at present.

Friends and Their Friends

The American Friends Service Committee is interested in obtaining prints of Philadelphia scenes from the eighteenth and early nineteenth centuries, particularly pictures of Friends meeting houses. These pictures will be hung in the new building, 160 North Fifteenth Street, to which the Committee is moving shortly.

The building, erected in 1858 to house Friends Central School, is being rehabilitated to meet the needs of the Quaker Committee a hundred years later. The rear of the building opens on the courtyard of the Race Street Meeting House.

Anyone wishing to donate such prints, or lend them on a long-term basis, is requested to get in touch with Eleanor Stabler Clarke, c/o the AFSC, 20 South Twelfth Street, Philadelphia 7, Pa.

Norman Whitney, AFSC Peace Education Program Secretary, has announced that the docudrama "Which Way the Wind?" by Philip C. Lewis will go on another nation-wide tour this fall.

A grant of \$300,000 by Longwood Foundation to Wilmington, Delaware, Friends School has been announced by Henry B. duPont, President of the Foundation. The grant is contingent upon the school's ability to raise at least \$1,000,000, including the Longwood gift, by January, 1962. A development program for the school, designed to widen its usefulness to the community, broaden its curriculum, modernize its facilities, and strengthen its finances, was announced in March by Irving J. Cox, Jr., Chairman of the Board of Managers.

Wynona F. Leonard has an article "The Unemployed Woman" in the May, 1960, issue of *The Church Woman*, published by the General Department of United Church Women, National Council of Churches. Wynona F. Leonard, instructor on "Marriage and Family Life" at the University of Nebraska, is Clerk of Lincoln, Nebraska, Meeting and Secretary of the Board of the AFSC North Central Region, Des Moines, Iowa. She is also a past president of the Nebraska UCW, has served on the Governor's Committee for Youth, and is a former president of the Nebraska Council on Family Life.

In the sixth of the current series of *Information Papers on East-West Relations* published by the Friends East-West Relations Committee, Horace G. Alexander discusses recent aspects of Sino-Indian relations with particular reference to the frontier disputes between the two countries and the Indian attitude to the Tibetan problem. Horace Alexander, who has a long and intimate acquaintance with Indian affairs, wrote his paper during a recent visit to New Delhi.

The Information Papers (annual subscription for six issues: 3/9d post free; single copies: ninepence post free) are obtainable from the Friends East-West Relations Committee at Friends House, Euston Road, London, N. W. 1.

Friends from New York Yearly Meeting have been instrumental in the formation of a Prisoners' Aid Association in New Jersey. It is named The Morrow Association after the late Dwight W. Morrow, who was a leading figure in New Jersey in the correctional field. Among the Board of Directors of the new Association are former Governor Alfred Driscoll, former Director of the Federal Bureau of Prisons Sanford Bates, and a number of leading jurists, penologists, and concerned citizens of New Jersey. The purpose of the Association, as set forth in its Certificate of Incorporation, is "to work within the State of New Jersey toward the prevention of crime and delinquency and the rehabilitation and the restoration of offenders to society; to ameliorate the conditions of inmates of correctional institutions and places of detention and their families; to promote the education and arouse the interest of the citizens of the State of New Jersey in correctional and rehabilitative programs; to cooperate with State and local officers and agencies; and by all lawful and proper means to reduce the rate of recidivism and protect society from the ever-increasing menace of crime."

On June 20 the U.S. Supreme Court accepted for review a second challenge to an Arkansas law of 1958 which requires teachers in public schools to list each year the organizations to which they have belonged or contributed during the last five years. The appeal acted on was filed by Max Carr, a Friend, who was Associate Professor of Music at the University of Arkansas, and by Mr. Ernst T. Gephardt, instructor at a Little Rock public school. Both had been dismissed, although they had declared they had never belonged to a subversive organization. The Supreme Court's decision is all the more important as the Arkansas law might be used against the NAACP. Last January the Supreme Court had agreed to review another case in connection with the Arkansas law.

Max Carr has accepted a teaching appointment for the current year at Wilmington College, Ohio.

John H. Webster, 3rd, has been elected to the Board of Managers of Friends Hospital, Philadelphia. A member of Haverford Monthly Meeting, Pa., he lives at 26 Derwen Road, Cynwyd, Pa. John Webster is also Treasurer of the Overseers of William Penn Charter School, Philadelphia.

New York Monthly Meeting has published a 43-page biographical sketch by Anna L. Curtis entitled *Mary S. McDowell*. It describes in vivid detail the courageous work for peace that distinguished the life of Mary McDowell, who died in 1955.

The price of the illustrated brochure is 35 cents.

Pendle Hill's autumn term begins on October 3. A series of ten lectures on "An Introduction to the Study of Religions" will be given on Monday evenings by David White, Associate Professor of Philosophy and English, Macalester College, St. Paul, Minn. Lecture schedule: October 3, "Religion, Culture, and World Peace." October 10, "Truth is One." October 17, "Cliches of Misunderstanding". October 24, "Attitude, Thought, and Action". October 31, "Problems and Methods". November 7, "Religion in India". November 14, "The Religion of an Indian Sage (Sri Ramana Maharshi)". November 21, "Mahayana (Northern) Buddhism and Zen". November 28, "Christian Faith Today". December 5, "What Can Asian Religions Contribute to the West?" These lectures are open to the public without charge. They begin promptly at 8 p.m. In addition to the above lecture series, David White will lead the Pendle Hill Seminar on "The Creative Encounter of World Religions."

In March of 1959 Wilton Monthly Meeting, Conn., approved a minute calling attention to the fact that 1960 marked the 300th anniversary of the Declaration against War presented to Charles II. The minute urged Friends to re-examine their peace testimony and reaffirm their faith in the power of love and reconciliation. (An excerpt from the minute appears on page 186 of the *FRIENDS JOURNAL* for March 21, 1959.)

George B. Corwin, Chairman of the Peace and Service Committee of Wilton Monthly Meeting, writes that the minute "has had a profound effect upon Wilton Meeting itself. Throughout the year there has been serious study given to our peace testimony, both individually and corporately. We have an adult study group that meets for a half-hour before meeting for worship each First-day. . . . Neighborhood meetings were held, at which our testimony was discussed at great length and depth. Individual Friends wrote out their own statements as to what the peace testimony meant to them. Our meetings for worship were profoundly affected by these soul-searchings."

On April 23 the year-long effort of the Meeting was brought to a focus in a discussion conference, concluding in a meeting for worship and business. A committee was asked to draft a minute. The following "Call to Peace" was approved on June 10:

It is now 300 years since Friends first declared "we cannot learn war any more." Now as then the spirit of Jesus Christ can never move us to violence, neither in personal conflict nor in public life. His way leads only to peace with all men. His way is opened by that of God in every man; and by the helping hand of God available to all.

Today His way can save the world. Though every individual owes loyalty to the state, he owes higher loyalty to the authority of the inner light that is of God.

And so with special urgency we invite all who hear

utterly to renounce war—now the real and final enemy of man—and daily to seek ways to practice the life that knows no occasion for war, and to learn the ways of peace without which all men perish.

News from Green Pastures Quarterly Meeting

During the 1960 U. S. Census, Marian Carlson, a member of Detroit, Mich., Meeting, was initially refused briefing as a Census taker and sent home because she declined to take the oath as interpreted to her by the local director. The formula, "I do solemnly swear or affirm, that I will support and defend the Constitution of the United States against all enemies foreign and domestic . . ." was officially interpreted to her as meaning willingness to bear arms. Marian Carlson also took exception to the concluding phrase, "so help me God."

When Marian appealed to Florence Adams of the Detroit Meeting for help, Florence telephoned a higher official at the local Federal Building, explaining that since a Quaker could not consent to fight and another loyal citizen who might be an atheist could not take the oath, neither could take the Census. He agreed to call Washington.

Two days later he called back to say that the Civil Service Commission had sent an amended oath with orders to the local director to reinstate Marian Carlson and brief her on the three days' training she had missed. The amended oath omits the phrase "so help me God" and changes the first sentence to read: "I do solemnly swear or affirm that I will *morally support* the Constitution of the United States against all enemies foreign and domestic . . ." (new wording italicized).

Green Pastures Quarterly Meeting broke into un-Quakerly applause on hearing this success story from the lips of Florence Adams.

ROBERT O. BLOOD, JR.

Pacific Northwest Half-Yearly Meeting

Friends from Meetings in the Pacific Northwest met in Vancouver, B. C., April 23 and 24 for the Half-Yearly Meeting. Seattle, Tacoma, Everson, and Aberdeen in Washington, and Missoula, Montana, were represented. British Columbia had members from Victoria, Duncan, Argenta, Vernon, and Vancouver Meetings.

Ministry and Counsel met during the morning of April 23. Following lunch, committees met to discuss the peace witness in the Society of Friends, disarmament, the purpose of Half-Yearly Meeting, and the program of Yearly Meeting.

It was learned that Stanley and Clara Shaw of the Tacoma Meeting would be flying to Geneva on April 27 to attend the gathering of world citizens to be held there prior to the Summit Meeting.

On Saturday night, Dr. Hugh Campbell-Brown of Vernon, B. C., spoke on "Deepening the Spiritual Life." He reminded Friends of the deep commitment early Quakers had to the light within, and suggested that much of that spirit was presently lost to us. A rededication through an unquestioning faith is needed for a return to the principles of George Fox.

Worship was held Sunday morning, and a special appeal was made for donations to the World Refugee Year.

MARGARET CARTER,
Vancouver Monthly Meeting

Letters to the Editor

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

Some Friends seem to have insufficient information about Richard Nixon's membership in the Society of Friends.

Richard Nixon is a birthright member of East Whittier, Calif., Monthly Meeting. This Meeting is in turn a part of Whittier Quarterly Meeting; California Yearly Meeting; the Five Years Meeting; and the Friends World Committee for Consultation, American Section and Fellowship Council. Richard Nixon serves as a Trustee of Whittier College, where he took his undergraduate degree.

The Nixons in Washington, D. C., have lived at a distance from the Florida Avenue Meeting and have tended to worship in the neighboring church. That was first the Westmoreland Congregational Church. When the family moved into the vicinity of the Metropolitan Memorial Methodist Church, the Nixon daughters began going to the Sunday School. With the retirement of the minister of the Congregational Church, the parents joined their children in attendance at the Methodist Church, but only as attenders, not members. The daughters go to Sidwell Friends School.

At the recent Republican Convention in Chicago, the invocation for one session was given by Charles S. Ball, of the East Whittier Friends Meeting, the former President of William Penn College at Oskaloosa, Iowa. The concluding session began with a prayer by Edward Gardiner Latch, the Minister of the Metropolitan Memorial Methodist Church. In the confusion of the occasion, he was inadvertently introduced as "Mr. Nixon's minister," and thereby question has arisen regarding the Vice President's membership. It continues in the East Whittier Monthly Meeting of Friends.

Philadelphia, Pa.

RICHMOND P. MILLER

Do any of your readers have pacifist literature, either books or pamphlets, which they would like to put to good use? If so, they will be interested in the appeal recently sent me by my nephew, John Heinrich, a missionary under the American Board (Congregationalist) in Southern Rhodesia.

He writes: "You will be interested to know that there is an increasing interest in nonviolence among Christian African leaders. I have recently had requests for literature from influential men. I find that I don't have as much literature on the subject as I thought I had. I wonder if you and other pacifist friends would be interested in supplying me with some. I would particularly like Gandhi's *Young India*, a collection of his editorials I read in seminary. This book is probably out of print, but if it is available at any price, I would be willing to find the money. Several copies of the following or of any other

pacifist classics would be well used: *The Power of Nonviolence*, Gregg; *Perspective on Nonviolence* (pamphlet); *Civil Disobedience*, Thoreau; *Coercion without Violence*, C. M. Case; *Eras-ing the Color Line*, Houser; *Nonviolence in an Aggressive World*, A. J. Muste; *War without Violence*, Shredharani."

Literature should be mailed to the Rev. J. C. Heiurich, P. O. Craigmore, Chikore Mission, Southern Rhodesia. Postage on printed matter is one cent per ounce, plus two cents for an even number of ounces or three cents for an odd number.

R. D. I, Kennett Square, Pa.

HELEN H. CORSON

The paragraph by W. Clark Ellzey in the May 21 issue (page 329) indicates that conscience is based on environment and is the voice of "whatever kind of God" that has been shaped for us. I am compelled to say my conscience is welded to God's will as He speaks to me through Christ. Please, let us not allow the intellectual approach to overshadow the truths that today are, yesterday were, and forever shall be.

Pinellas Park, Fla.

JAMES BUTMAN

BIRTHS

BINGHAM—On July 26, to Harry S. and Susanne Conrow Bingham of Potsdam, N. Y., a son, GARY SOUDER BINGHAM. His mother is a member of Rancocas Monthly Meeting, N. J., as are his maternal grandparents, A. Engle and Anna Z. Conrow.

MILLER—On August 9, to Lawrence McK., Jr., and Ruth Passmore Miller, a son, TIMOTHY BREESE MILLER. His parents, brothers, and sister are members of Doylestown Monthly Meeting, Pa.

MILLER—On August 6, to Richmond P., Jr., and Elinor Kellogg Miller of Acton, Mass., a son, CHARLES VAN REED MILLER. The father is a member of Central Philadelphia Monthly Meeting.

TAYLOR—On August 8, to Timbres Lamborn and Joan M. Taylor, a son, TIMBRES LAMBORN TAYLOR, JR. His father and paternal grandparents, Richard R. and Anna May Taylor, are members of Gunpowder Monthly Meeting, Sparks, Md.

MARRIAGES

FINSTON-WHITACRE—On July 9, at Evanston Meeting, Illinois, and under the care of that Meeting, GLORIA JO WHITACRE, daughter of Jacob and Lucile Whitacre, and ROLAND FINSTON, son of Edward and Louise Finston. Gloria is teaching, and Roland is working toward his doctorate at Sloan-Kettering. They are at home at 87 Chestnut Street, Rutherford, N. J.

GILLESPIE-HESS—On August 6, in the Lutheran Church, Lititz, Pa., EMMA GERALDINE HESS, daughter of Mrs. Martin Hess and the late Mr. Hess of Lititz, and ROBERT TEMPLE GILLESPIE, a member Concord Monthly Meeting, Concordville, Pa., son of Sarah Temple Parks. They are living in Arlington, Va.

KEIGHTON-SWETLAND—On August 28, at the Methodist Church, Camp Hill, Pa., in part after the manner of Friends, ALICE RAE SWETLAND, daughter of Mr. and Mrs. Rupert M. Swetland of Mechanicsburg, Pa., and JAMES DOUGLAS KEIGHTON, son of Walter B., Jr., and Eleanor Paxson Keighton. The groom and his parents are members of Swarthmore Monthly Meeting, Pa. Alice and James will be living at 6514 Germantown Avenue, Philadelphia, near William Penn Charter School, where James will teach science.

DEATHS

BUNN—On August 22, at her home in Oldwick, N. J., after a long illness, ANNA WEEKS BUNN, in her 81st year. She was the wife of the late John McDowell Bunn. She attended Brooklyn Friends School and was a lifelong member of Brooklyn Meeting, N. Y. Sur-

viving are a sister, Sarah C. Weeks of Dover, N. H.; a nephew, Silas B. Weeks; and a niece, Mrs. Herbert L. Scheibel.

CHRISTIAENS—On September 5, at Berlin, Germany, after a short illness, **ELEANOR GILLAM CHRISTIAENS**, aged 34 years. She is survived by her parents, Clifford R. and Cornelia Stabler Gillam of Buck Hill Falls, Pa.; her brother, Clifford R. Gillam, Jr., of Norristown, Pa.; and her grandmother, Ida Palmer Stabler of Wallingford, Pa., all of whom are members of Swarthmore, Pa., Monthly Meeting.

JENKINS—On August 3, at Berkeley, Calif., **DR. FRANCIS A. JENKINS**, aged 61 years. He was the second son of the late Dr. Thomas A. Jenkins and a grandson of Howard M. Jenkins, Editor of the *Friends Intelligencer* for some years at the beginning of the century. Francis was Professor of Physics at the University of California, and internationally known in the fields of molecular spectroscopy and the science of optics. He held Guggenheim Fellowships at the Universities of Utrecht, Uppsala, and Oxford. Surviving are his wife, Henrietta Smith Jenkins, three sons, and four grandchildren.

KIRBY—On July 18, suddenly, at his home, **JAMES B. KIRBY** of Mullica Hill, N. J., aged 67 years. He had served as State Grange Secretary for 35 years. Beside operating his own insurance business, he was a director of several New Jersey insurance companies. He was a member of Mullica Hill Monthly Meeting, N. J. Surviving are his wife, Hulda Evans Kirby; two sons, Joseph E. of Concord, N. H., and Clifton, presently of Germany; a daughter, Mrs. Charles Johnson of Mullica Hill; a brother, Thomas B. Kirby of Glassboro, N. J.; and three grandsons.

The Mullica Hill Meeting owes a debt of gratitude to James Kirby for the skilled handiwork he so generously donated in the construction of its Annex kitchen.

MCDONELL—On August 19, in Hartford, Conn., after an extended illness, **FRANK WILLIAMS MCDONELL**, aged 63 years. He was a member of Hartford Monthly Meeting and previously of Reading, Pa., Meeting and of Greenwich, N. J., Meeting. Surviving are his wife, Emily Redfield McDonell; two daughters, Florence Lyford and Alice Christenson; a brother, Howard McDonell; four grandsons and several nieces and nephews.

PENNOCK—On August 10, Alice R. C. Pennock, in her 96th year, widow of James L. Pennock and daughter of John and Caroline Rakestraw Carter. In recent years she resided at the Friends Boarding Home, Kennett Square, Pa. The funeral was held at the London Grove Meeting, Pa., with burial in the adjoining grounds. Surviving are a son, J. Roland Pennock of Swarthmore, Pa.; two granddaughters, Joan Barnard and Judith Lilley; two great-grandchildren; and a brother, Harry Carter of Oakland, Calif.

POLEY—On July 30, at Burlington, N. J., **EDITH DOBBS POLEY**. She is survived by her husband, Corson Poley, a member of Burlington Monthly Meeting, N. J.

SANN—On June 15, at Lima, Del., **EDWARD W. SANN, JR.**, aged 47. He is survived by his widow, Rosemary Sann; two sons, Christopher and Jon; two daughters, Victoria and Karen; and his parents, Mrs. and Mrs. Edward W. Sann, Sr., Minneapolis, Minn.

THOMPSON—On July 20, **HELEN M. THOMPSON** of Hockessin, Del., aged 81 years, a member of Hockessin Monthly Meeting, Del. Surviving are two sisters, Anna T. Walker of Wilmington, Del., and Alice T. Pyle of Kennett Square, Pa.; a brother, Charles N. Thompson of Buck Hill Falls, Pa.; and several nieces and nephews.

Paul Comly French

The death of Paul Comly French, Sr., on June 3, 1960, deprives Yardley, Pa., Meeting and his community of a valued friend and counsellor. Although Paul Comly French was known widely for his work as first Executive Secretary of CARE, which he directed for eleven years, his interests from across the world reached to the Meeting at Yardley, where he was an active and dedicated member. He gave of himself, particularly in the work of the Adult Class, Peace Committee, and Worship and Ministry. Few Meetings ever had such forum programs, sponsored by the Committee on

Worship and Ministry, which were made possible through the contacts of Paul Comly French. The pleasant meetings of the Committee on Worship and Ministry around the fireside in his den will be missed only less than the warm friendship he radiated throughout his life.

Coming Events

(The deadline for calendar items is fifteen days before the date of issue.)

SEPTEMBER

17—Philadelphia Quarterly Meeting at Fourth and Arch Streets; 2:30 p.m., meeting on Worship and Ministry; 4 p.m., worship and business; 6 p.m., supper; at 7:15 p.m. address by John P. Robin, "What Lies Ahead for Old Philadelphia?"

17—Haverford Quarterly Meeting at Old Haverford, Pa., Meeting House; 2:30 p.m., meeting on Worship and Ministry; 4 p.m., meeting for worship and business.—Junior high school (grades 7-9) discussion and dinner; after dinner, treasure hunt, sleep out, etc. Bring sleeping bags.—5:45 p.m., dinner; 7:15 p.m., G. Richard Bacon and Arthur W. Clark will discuss "Friends and Prisons Today."

17—Bazaar of Merion, Pa., Meeting in the Activities Building, Montgomery and Haverford Avenues, 10:30 a.m. to 5 p.m. Baked goods, handwork, books, gifts. Chuckwagon refreshments available all day. For children: various rides, fish pond, games, illustrated story hour.

18—Quarterly Meeting of Baltimore, Md., Yearly Meetings (Homewood and Stony Run) at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m. Conference, 1:30 p.m.: William Hubben, Editor of *FRIENDS JOURNAL*, will speak on "Religious Insights as Resources for Creative Living." Business meeting following.

18—Open House at Cornwall, N. Y., Meeting. Worship, 11 a.m. At 3 p.m., address by Clarence E. Pickett, "The Quaker Way—For Living in These Days."

24—Shrewsbury and Plainfield Half-Yearly Meeting at Manassquan, N. J., 10:30 a.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. David G. Paul and Rebecca T. Kriebel will open the discussion.

25—Annual Meeting for Worship at Plumstead Meeting House, near Gardenville, Bucks County, Pa., 2 p.m., under the care of Buckingham Monthly Meeting, Pa.

25—Memorial service for Brent Barksdale at Western Community House, 1613 South Street, Philadelphia, Pa., 3 p.m.

25—Annual Meeting of the John Woolman Memorial Association in the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: Thomas S. Brown, "The Seed and the Word in John Woolman's *Journal*." Tea served after the meeting at the Memorial, 99 Branch Street. Board meeting at the Memorial, 2 p.m.

OCTOBER

1—Annual Autumn Fair at Buckingham Meeting, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School, adjoining the meeting house grounds. On sale: handmade quilts, goodies, books, remnants, jewelry, plants, odd furniture, leather articles. For children: pony rides, puppet show, hoots.

4 to 9—Germany Yearly Meeting at Quäkerhaus, Bad Pyrmont, Germany.

9—30th Anniversary of Riverside Meeting, N. Y., 3:30 p.m., 15th floor of Riverside Church, 120th Street and Riverside Drive, New York City. All former committee members and attenders especially invited. Dr. Robert J. McCracken and Dr. Harry Emerson Fosdick of Riverside Church are planning to attend.

13—Fritchley General Meeting at Fritchley near Derby, England.

15—Western Quarterly Meeting at Hockessin, Del., 10 a.m.

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 Hülfinger, 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.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

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 — 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

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.

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 BV 9-4345.

MIAMI — Meeting for worship at Sunset and Corsica, 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., 180 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.

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.

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.

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 4-3360.

MASSACHUSETTS

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

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.

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.

SCARSDALE — Worship, Sundays, 11 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.

PENNSYLVANIA

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

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

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

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

TENNESSEE

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

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.



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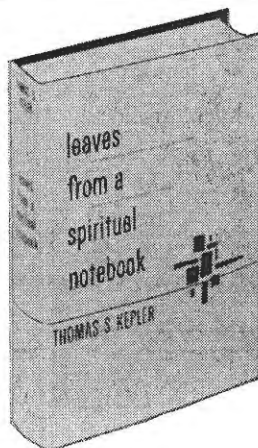
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